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THIRTY-SECOND YEAR

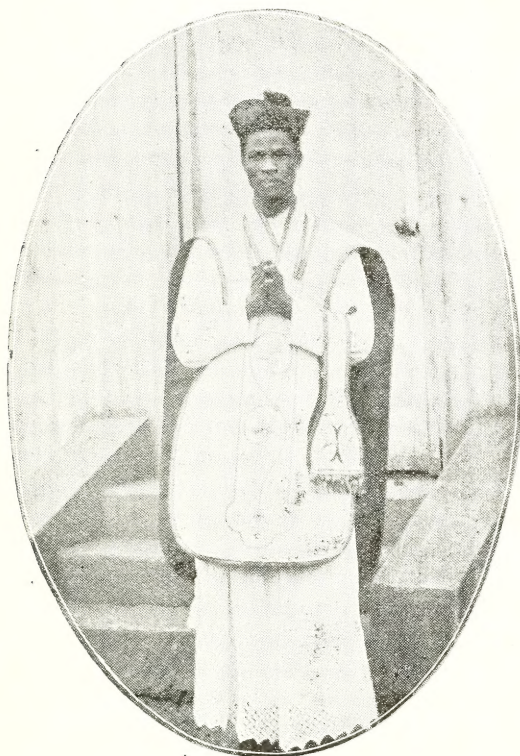
VOLUME XXXII

1925



ST. LOUIS, MO.

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The Fortnightly Review

VOL. XXXII, NO. 1

ST. LOUIS, MISSOURI

January 1st, 1925

A Proposal for Peace Between Protestants and Catholics

The Rev. Frederick Lynch, editor of the *Christian Work*, of New York, in Vol. 117, No. 14 of that very fair-minded Protestant religious weekly, makes a strong plea for peace between Protestants and Catholics,—a plea all the more deserving of attention because Dr. Lynch not only pleads for denominational peace, but proposes a practical plan for bringing it about.

"There are two points," says Dr. Lynch, "on which the Protestants suspect the Roman Catholic Church, namely, aiming after political supremacy of the Church in all countries and the attempt to get public money for its private schools. There are many incidental points at issue, but they all come back to these two points, and were there complete understanding here there would be little trouble. There is some Protestant feeling against certain religious doctrines held by Rome, but the real trouble is not here. Most Protestants are ready to grant the Catholic the right to believe toward God as he wills. On the other hand there are two points at which the Roman Catholics suspect their Protestant brethren, namely, that they are out to convert Catholics to the Protestant faith, especially in Europe, where much American money is being spent, and that they are leagued to keep Roman Catholics from their rightful place in government and public life. There is much Roman Catholic dread of Protestantism because of the fear that it is the enemy of real religion. (Most Protestants do not realize how strongly the Roman Catholic feels on this point. He thinks Protestantism is the one source of the weakening of religion and the Church. It has split Christianity up into a lot of sects. By its easy divorce it has turned marriage

into free love. It has destroyed worship and reverence. It has put a lot of prohibitory commands that have nothing to do one way or another with religion in the place of faith. It has run into heresy, etc.) Every Catholic thinks all this of Protestantism and fears it as the enemy of true religion. But, on the whole, the average Catholic is willing the Protestant should believe toward God as he wills. The real difficulty thus goes back to the four questions we mentioned above.

"Now the one thing to do at once, and it is the only way out of the *impasse*, is to bring together in conference in various centers of America, the leaders of the two communions for two purposes, mutual acquaintance and mutual expression. . . . The conferees should be the most eminent men in each communion and laymen as well as ecclesiastics should participate.

"Such conferences, in New York, Boston, Pittsburgh, Buffalo, Cleveland, Chicago, and other cities we might mention, might begin with the question of the schools. Let the Roman Catholics state frankly why they wish parochial schools, on what theory they ask for public money, their ideals of education, and their convictions on the necessity of linking religion with education, which they undoubtedly hold tenaciously. Let the Protestants be just as frank in stating their objections to all this and present their argument for the public schools and their theory of education divorced from the Church. Let each side be allowed to ask the most searching and pertinent questions. The results of four such conferences would change the whole status of the situation and we should be on the way to getting somewhere.

"Then, at the next conference the

matter of the Church and its relation to politics and the powers that be, should be taken up. Perhaps it might be well to have a preliminary conference on the nature of the Church, but above all let the Roman Catholics say what they mean by the Pope's temporal power and ultra-montanism, just how far Rome tries to control political and governmental action in countries outside of Rome, especially in America. Let the Protestants lay before the Catholics such accusations as Dr. Tipple puts forth in his book, 'Alien Rome,' and let them answer. It would be very interesting and clear the air wonderfully to have such men as Cardinal Hayes, Dr. J. J. Walsh, Archbishop Glennon, Father Tierney, editor of *America*, and Father Ryan, answer these accusations where each side could speak with perfect freedom. Ask the Roman Catholics openly whether their zeal for their Church is purely for its spiritual triumph. Ask the eminent Catholics present whether the Vatican dictates to American Catholics or not how they shall vote. Ask them whether a Catholic's first allegiance is to his Church or to his country. Hundreds of Protestants make these accusations. Make them directly to these men where they can have a chance to answer. We should think they would be glad of such an opportunity. Were we a Catholic, we should welcome it gladly. Then let the Protestants state their theory of Church and State, followed by free discussion.

"As we said above—and few Protestants know this—the Roman Catholics are just as suspicious of us as we are of them and if one of our readers should live among Roman Catholics for a while he would hear just as many fearful and terrible things said of us as we say of them. So let the next conference be one where they could freely question us on the matter of proselytizing. They think the Protestant Church is out to proselytize in Latin America, in France, in Italy, in other lands. Let them have a chance to make their accusations and let us have a chance to disabuse their minds.

Perhaps we owe it to them to tell them why we are in Roman Catholic countries.

"The fourth conference should be devoted to the accusation the Roman Catholics are making that Protestants are leagued together to keep them from their lawful political rights as American citizens. Are they so leagued together, and if they are, why? What is the attitude of Protestants as a whole to such anti-Catholic movements as the Ku Klux Klan? Are they in sympathy with it or not? Most Catholics think they are. Let all organizations be freely discussed—the Knights of Columbus and the Y. M. C. A. especially—and let their true aims be presented and the real facts laid bare."

This is a fair and well-meant proposal and should be received in the same spirit in which it was made. It seems Dr. Lynch's personal experience with the editorial staff of *America* led to his conceiving this peace plan. If all Catholics were as well instructed in their faith and as open to conviction as the learned Jesuits of *America*, and if all Protestants had the intelligence and good will of Dr. Lynch, the execution of his proposal might prove effective as a means of restoring interdenominational peace. As it is, however, we cannot be as optimistic as the genial editor of *Christian Work*. The Catholic position on the two disputed points mentioned, and on many others not mentioned by Dr. Lynch, but well known to readers of anti-Catholic books and newspapers, has been frequently set forth by authoritative Catholic leaders, and any Protestant can ascertain the truth for the asking. The trouble is that very many of them do not want the truth, because they are unwilling to modify their own position and refuse to give to their hated "Romanist" fellow-citizens the credit that is due them.

Nevertheless, the prospect of convincing even a small group of well-intentioned leaders would be worth going to a lot of trouble and expense on the Catholic side, and therefore we trust Dr. Lynch's plan will meet with favorable discussion in the Catholic press.

An Open Letter to the Governor of Georgia

By Patrick Henry Callahan

[Colonel Callahan of Louisville, well known to our readers as a frequent contributor to the FORTNIGHTLY REVIEW, conducts a systematic and extensive correspondence, which, in a certain sense, has made him famous. Letters of general interest are circulated among his wide circle of friends, resulting in additional observations, views, opinions and inside history that are interesting and at times valuable to writers and public men, to whom they are freely communicated. We append herewith a letter recently written by the Colonel to the Governor of Georgia on a matter familiar to Catholic readers and wish to call particular attention to the composure and gentleness displayed by the writer when approaching such a highly controversial subject.—EDITOR.]

Louisville, Ky., December 2, 1924.
Gov. Clifford Walker, Atlanta, Ga.

Dear Sir:

Mr. Rainey of Columbus, Ga., has sent me a copy of a letter of October 27th from your secretary, Mr. Bennett, with which you are perhaps familiar, and for obvious reasons have been waiting until after the election to write you.

The writer was Chairman of the Knights of Columbus Committee on War Activities, securing the privilege of placing our Welfare buildings in the Camps and arranging those programs and distributing those "creature-comforts" which proved so acceptable and satisfactory not only to Catholic soldiers, but to all of the soldiers, regardless of creed, for our motto, as you may remember, was "Everybody Welcome—Everything Free."

It was my pleasure to be in Georgia toward the end of October to make an address at Columbus and was astonished at the time to read in the papers of the statement you had included in an address made at Kansas City, *viz.*:

"It is a different thing when the Catholic Secretary of a sympathetic President manipulates the chicanery of politics so as to place in the center of every national war camp a Catholic church, and drive outside the border of that camp, on the back streets, in the back yard, on the alley ways, every Presbyterian, every Methodist, every Baptist, and every other Protestant church."

On April 23rd, 1919, President Wilson issued an order from the White House, addressed to Dr. John L. Mott, giving the Y. M. C. A. the privilege of doing religious and welfare work in the camps, and it was my pleasure to go to work at once with the Y. M. C. A. people here on their program to raise money, as we had been working together on many previous occasions, but a couple of weeks afterwards, to my great surprise, learned that their program for war work was to be confined to Protestant service, planning a Bible lesson at 5:30 and a prayer meeting every night at 8:30 in every camp and a similar Protestant service every Sunday.

Furthermore, the entire staff in every building in every camp, in accordance with the constitution of the Y. M. C. A., was to be selected from "active members of Evangelical churches," all of which created a delinquency in the arrangements to look after the welfare of the Catholic soldiers, who, as the Secretary of War officially announced later on, averaged "35% in our War Department camps, and even a larger percentage in the Navy."

The K. of C. Camp programs became famous for the degree of liberty and the atmosphere of freedom given all soldiers and sailors—together recreation and entertainment. There was no Catholic church in any camp and no religious service in any K. of C. building from Monday morning till Saturday night, and then confessions were heard, and Sunday mornings Masses were offered up on an improvised altar, which was not in evidence at any other time, and the balance of the day was given over to recreation.

The Y. M. C. A. had from three to four times as many buildings in every camp as the Knights of Columbus, and in each building there was a permanent religious secretary seven days in the week, and there was no day that there was not some religious exercise in those

buildings, all of which you can confirm through my friend, Dr. John L. Mott, General Secretary of the Y. M. C. A., Madison Ave. and 46th Street, New York City.

The Y. M. C. A., as you know, is a Protestant institution, just like the Knights of Columbus is a Catholic society, the former to look after the religious welfare of the Protestants, and the latter to render the same service for the Catholic soldiers and sailors. If the Protestant churches have any complaint at all, it is against the Y. M. C. A., and not at all against President Wilson or the War and Navy Departments, and especially not against the Knights of Columbus.

You were woefully imposed upon, as mentioned in the recent letters of Secretary Newton D. Baker, and the real facts, for instance, regarding Camp Gordon, near Atlanta, mentioned by your Secretary, were as follows:

The Y. M. C. A., representing and acting for the Protestant churches, had three, and possibly five buildings completed and being operated as above, with a complete Protestant personnel, including a Religious Secretary for each building, before the single K. of C. building was completed.

President Wilson, and especially Secretary Tumulty, had very little or nothing to do with the arrangements and perhaps knew nothing about them, all my instructions coming from Raymond Fosdick, a Baptist, Chairman of the Commission on Training Camps, of which Commission Mr. Eagan of Atlanta, likewise a Protestant, was a member.

Now that the election is over, it is my thought that the Governor of a great State like Georgia can not allow a misrepresentation of this kind to stand, and that you will take steps to correct the harm done the memory of Woodrow Wilson and your Catholic fellow-citizens.

Yours very truly,

[Signed] Patrick Henry Callahan

P.S. My references here in Louisville: William Heyburn, President, Belknap Hard-

ware Co.; Lewis R. Atwood, President, Peaslee-Gaulbert Co., who were President and Vice President of the Y. M. C. A. here during the war; Dr. E. Y. Mullins, President, Southern Baptist Seminary; H. H. Mashburn, Supt., Kentucky Anti-Saloon League; any resident Protestant Minister. In Atlanta: John S. Cohen, Atlanta Journal; Rev. M. Ashby Jones, Baptist Minister; S. Lynn Rhorer, Georgia Paint & Glass Co., F. J. Cooledge, F. J. Cooledge & Sons; A. G. Montague, Y. M. C. A. Also the following:—Charles S. Barrett, Farmers' Alliance, Union City, Ga.; Elmer Grant, Fairbanks Scale Works, Rome, Ga. All of the above are Protestants.

[NOTE: This letter gives information that may be news to many of our readers, showing just why and how, as well as when, the Knights of Columbus went into war work. Colonel Callahan informs us that this work was rather forced upon the Order, for at a directors' meeting, April 15th, 1917, right after the Declaration of War, it had been determined not to engage in such welfare work, as it would be too extensive and really outside the duties of a fraternity. It was six weeks later when conditions developed as above described, creating an emergency and making it necessary for some agency to assume the responsibility of looking after the welfare of the Catholic soldiers and sailors.]

Gerald P. Stevens, in his "Ramblings of a Rolling Stone" (London: T. Fisher Unwin), tells among other things of his education at Westminster School and Cambridge University. Incidentally he supplies this bit of curious information: "The Westminster way of pronouncing Latin was deliberately adopted to prevent the boys when they became clergymen, as many did, from re-introducing the Latin Mass."

The first article in the current number of the *English Historical Review* treats of the four known contemporary manuscripts of the Magna Carta. Of these, two are in the British Museum and one in each of the cathedral archives of Salisbury and Lincoln. Mr. J. C. Fox, the writer of the article, after giving much information regarding the manuscripts, traces the numbering of the sections or chapters adopted by modern writers to Blackstone.

An Auto Sacramental by St. Francis Borgia, Re-edited by Father Bonvin, S. J.

Rev. Father L. Bonvin, S. J., seems to have a predilection for rescuing half-forgotten compositions by saints and making them available for present-day performance. Not long ago he gave us a Gregorian mass by St. Hildegarde, and now he enables us to celebrate the resurrection of Our Lord with the great Jesuit, St. Francis Borgia. The preface of the work tells us that for three centuries, up to the middle of the nineteenth, the Poor Clares of Gandia, Spain, enjoyed the special privilege, accorded them by the Holy See, of reserving the Blessed Sacrament in a "sepulchre" outside of their church, from Holy Thursday to Easter Sunday morning, when, in solemn procession, it was restored to the church. The holy Duke, Francis Borgia, not only composed music for this solemn ceremony, but also provided an endowment for its enactment in perpetuity. Only the vocal parts (duets, trios, and choruses) of the composition have been preserved. But that instruments also participated in the performances is implied by the fact that they are specifically provided for in the endowment. Father Bonvin has added not only accompaniments to the vocal numbers, but also preludes and interludes (for piano, organ or orchestra) in much the same style as the original, which greatly enhances the effectiveness of the work. Directions for performance of the composition on the stage are given in the score. The difficulties to be overcome in the production are not great, and the efforts expended will be amply repaid by the edifying impression produced.

The Resurrection of the Lord. (Auto Sacramental), by St. Francis Borgia and Dr. Ludwig Bonvin, S. J. Op. 115. Ratisbon: Alfred Coppenrath. Joseph Otten

The prayer known as "Anima Christi" is not by St. Ignatius, as many have been led to think, but occurs in 14th century MSS. No copy before that century has yet been found.

Criticism

The question: Is criticism in Catholic matters permissible? was recently discussed in the London Catholic *Universe*. A correspondent by name of Francis Hughesdon frankly pleaded for more of the "dry light of candid and unbiassed criticism" among Catholics in high as well as low station, for such criticism is needed not only by those in authority, but likewise and perhaps more so with regard to Catholic activities in general. "We are much too prone to take credit to ourselves," he said, "too little inclined to note where we fail. Some may hold that criticism is incompatible with loyalty. I venture to think this is a great mistake and likely to have disastrous results. If we are only to say and hear pleasant things about ourselves, there is an end to all sincerity. The effect of hearing nothing but praise soon becomes nauseating. Whatever the merits of the particular subject discussed, we are debarred from hearing the plain, unvarnished truth. Moreover, the suppression of opinions conscientiously held is sure to have a bad effect on those who hold them. It is fatal to all enthusiasm and leads to a state of apathy which may end in non-observance of religious duties, doubts, and loss of faith. . . . Freedom within wide limits for the expression of opinion is essential to preserve a healthy moral and intellectual tone. We Catholics are very prone to regard ourselves as a chosen people and to take for granted our superiority to other communities in matters of conduct as well as of faith. This self-complacency, we know, is most dangerous in individuals. Is it not also for communities?"

We think Mr. Hughesdon is quite right, and the worst thing that could happen to the Catholic cause in this democratic age would be the lack of frank and honest criticism or its forcible suppression.

Religion should not be used as caulking—something to stuff into the cracks and crevices of life; it should be the very warp and woof of life.

When Was the Christian Religion Brought to America?

Msgr. K. M. Kaufmann, the eminent German archeologist, has written a new book which is attracting attention. It is entitled, "Amerika und Urchristentum: Weltverkehrswege des Christentums nach den Reichen der Maya und Inka in vorkolumbischer Zeit" and is published by the Delphin-Verlag of Munich.

The book is intended as a sort of promemoria and deals (1) with arteries of world commerce in antiquity, and (2) with traces of the culture of the old world and of early Christianity among the Mayas and Incas. In the civilization of these two ancient nations the author finds not merely, as other archeologists before him, reminders of Egypt and Asia, but things that must have been directly taken over. Particularly striking is the comparison he draws between Peruvian and Coptic textiles. Still more surprising is the vast number of ancient Christian relics on this continent. There are stone crosses and cross-like ornaments from pre-Columbian Mexico, different adaptations of the cross motive on the coast of Peru and along the Andes, deep down into the regions of the Amazon and the La Plata rivers, such wide-spread Christian symbols as the orante, so well known to us from the Catacombs, the dove with the bulla, the triumphal cross, etc., throughout Central and South America.

A careful study of these and other remnants of a very ancient culture on this continent has led Msgr. Kaufmann to the conclusion that the Christian religion must have been brought to America in the fifth or sixth century, and that it must have spread widely and exercised a profound influence on the life and manners of the population.

The learned author promises to publish a larger and sumptuously illustrated work on the subject in the near future, and hence it is but fair to postpone comment on his theory.

Wisdom sometimes takes the "pep" out of a man instead of putting it in.

The "Coming Christ" of the Theosophists

Our readers are aware that Mrs. Annie Besant, the leader of the Theosophical Society (for a short sketch of which see Preuss, "A Dictionary of Secret and Other Societies," pp. 456 sq.), has for some time been coaching a young Hindu to play the part of "the coming Christ." She had this fellow with her in Holland not long ago at the annual meeting of the Order of the Star of the East, the esoteric section of the Society. His name is Krishnamurti, and the adulation lavished upon him and Mrs. Besant herself throughout the report of the meeting in the September number of the official *Herald of the Star* throws a significant light on the whole movement.

"We have been extraordinarily fortunate," writes one member, "because we have been walking in the wonderful sunlight of the presence of Dr. Besant;" whilst another asks: "Is there any language in the world in which one could adequately express the infinite love and tenderness poured out by Mr. Krishnamurti upon each one of us during those never to be forgotten days?"

"It was amusing," we read again, "to see Mr. Krishnamurti fetch his meals and wash his plate and fork and knife, just as the others did." One must be a Theosophist to appreciate the humor of the spectacle, for in Mrs. Besant's circle Krishnamurti appears not as a man, but as a divinity.

It would be unjust to blame this luckless youth for the cult of which he is made the object. Notoriety has been thrust upon him against his will. Left to himself, he would doubtless have preferred a manlier profession than that of forming the centre of a group of adoring women. Sane Theosophists, not under the domination of Mrs. Besant, describe him as "quite a good lad." He confesses naïvely to having discovered an affinity in Charlie Chaplin: "Many a philosopher would give many years of his life to feel as he does." We may yet live to see the famous mustache and interminable

trousers figuring on the platform of the Theosophical Society. Most of Mr. Krishnamurti's reflections would hardly be out of place in a country parish magazine. No one, for example, could take exception to the axiom enunciated as "a great truth," that "all nations, all peoples of the world are required in the development of humanity." (Quotations from *The Patriot*, London, 16 Oct., 1924, Vol. VII, No. 141, p. 170).

The Rule of Faith in the First Two Centuries

A valuable contribution to the history of apologetics is the scholarly investigation into "The Rule of Faith in the Ecclesiastical Writings of the First Two Centuries," a doctoral dissertation submitted to the Catholic University of America by Fr. Alphonse John Coan, O. F. M. The writer begins by showing the essential difference between the Catholic and the Protestant rule of faith and then traces the evidence found for the Catholic rule of faith (that based on the authority of the Church in contradistinction to that based upon the Bible) in the writings of St. Clement of Rome, St. Ignatius of Antioch, St. Polycarp of Smyrna, St. Irenaeus of Gaul, and Tertullian of Carthage.

The upshot of the investigation is that the Protestant rule of faith was not taught and observed in the early Church, but, on the contrary, severely censured by the Fathers, who regarded private judgment as the root of heresy, dissension, and evil. "Their one and only standard of belief, their guiding star in doubt and controversy," the author says, "was the tradition of the Apostles handed down in the Apostolic Churches, and taught and interpreted by the bishops."

The dissertation is wrought according to the most approved critical methods, though one may doubt whether such an elementary and obsolete text-book as Wilhelm-Scannell's "Manual of Catholic Theology" deserves a place in the "bibliography" of a doctoral dissertation on an apologetic subject.

Leo XIII and Freemasonry

John J. Lanier, whoever he may be, has made a sensational discovery, which he publishes in the *Fellowship Forum*, of Washington, D. C., the well-known Masonic and Kluxer organ (Vol. IV, No. 10). It is that "the famous Bull issued April 20, 1884, by Pope Leo XIII, the last of the many Bulls issued by the Popes against Freemasonry, is . . . in reality an attack upon the government of the United States and all constitutional forms of government."

Needless to say, there is no such Bull by Leo XIII. Mr. Lanier probably has in mind the famous encyclical letter "Humanum genus," which bears date of April 20, 1884. This letter merely confirms the previous utterances of several Roman pontiffs on the subject of Freemasonry, of which utterances the reader will find an incomplete list in Fr. Gruber's article "Masonry" in Vol. IX, p. 787 of the Catholic Encyclopedia. (There he will also find an explanation of certain phrases contained in the "Humanus genus," which have more than once been the occasion of erroneous charges.)

Leo XIII is careful to state that he condemns Freemasonry "in the universal acceptance of the term, as it comprises all kindred and associated societies, but not all their single members." He also makes it clear that the papal condemnation is directed against Masonry as a sect which systematically promotes religious indifference and undermines true, *i. e.*, orthodox Catholic faith and life. He furthermore stresses the fact that the principles professed by Freemasonry are equally dangerous to State and Church and must be combatted in the interests of both.

If Mr. Lanier would take the trouble to study a reliable translation of the encyclical "Humanus genus" (certain quotations in his article prove that he "has no Latin"), he would see that he is mistaken as to the character and meaning of that important document.

Notes and Gleanings

It requires strength and courage to swim against the stream; any dead fish can float with it.

Gilbert K. Chesterton's wittiest epigram, according to *Columbia*, is this: "The Man of Sorrows went into the desert forty days and forty nights—to laugh." This is not witty; it is blasphemous!

Rev. W. G. Voliva, leader of the Dowieites, speaking in Shiloh Tabernacle at Zion, Ill., as reported in *Leaves of Healing* September 6, announced that the time of the millennium is close at hand; it will be the next great event; and seven years later Jesus will appear. On another page of the same paper Voliva advertises real estate in the Dowieite colony, all of it to be had on leases which run for a period of eleven hundred years.—*Lutheran Witness*, Vol. XLIII, No. 22.

In the last Holy Year, 1900, Leo XIII celebrated two canonizations and six beatifications. There are quite a number of cases so far advanced at present that their solemn completion this year may be said to be assured. Those of Bl. Marie Madeleine Postel and Ven. Antonio Maria Gianelli have already seen the publication of the decree *de tuto*, the last stage before the ceremony, of canonization in the first case, beatification in the second. That of Ven. Giuseppe Cafasso has seen the reading, but not the publication of the *de tuto* decree. That of Bl. Vianney, Curé d'Ars, has passed the General Congregation. The ante-preparatory congregations have been passed in the causes of Bl. Marie Sophie Barat, foundress of the Ladies of the Sacred Heart, and Bl. Thérèse of the Child Jesus, so rapidly advanced. Next in order is the cause of Bl. Peter Canisius, which, in addition to the others named, should well have time to be completed before the year 1925 comes to an end. Discussion of miracles is in progress in the causes of Ven. Pierre Eymard, Ven.

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Marie Michel of the Blessed Sacrament, Ven. Bernadette Soubirous, the Martyrs of Corea, and Michael Ghebre, an Abyssinian priest and martyr.

The cottage plan for making an orphanage more homelike is to be tried out on a large scale in the new Catholic diocesan orphanage in Cleveland, O. "The building programme, which has been evolved after much research into the comparative merits of many existing institutions," writes the Rev. E. L. Leonard in the *Alverno Sentinel*, "reveals an attempt to form a childrens' paradise. The orphanage will be practically a miniature village. It is intended, when entirely completed, to house some 2,000 children. Each cottage will be presided over by two Sisters. The number of children in each will not exceed forty. 180 acres of ground have already been purchased. There will be a common dining room, hall, and school. In other respects each group of children will have its separate entity." The underlying idea is, of course, to supply to these unfortunates a community life resembling that of the family circle as nearly as possible. We are eager to see how this test of the cottage plan on a large scale will turn out.

The necessity of Christian parish schools is becoming more widely recognized among believing Protestants from year to year. The *Lutheran Witness* (Vol. XLIII, No. 23) says that "to-day not a single voice in the Missouri Synod is heard extolling the Sunday school as an equivalent of Christian day-school training." The same paper quotes the *Lutheran* (U. L. C.) as saying: "Christian kindergartens and week-day parish schools have become a necessity. The longer the delay in organizing these two additional agencies, the greater will be the sin of omission." And Bishop Longley (Episcopal): "If we do not have parochial schools, I do not know how we can supply the vital need of spiritual development as a basis for all the activities of life. The Sunday school has long been regarded as in-

adequate to meet this need. We must move much farther, and should move much faster, if we would give our youth what they need to steel them against pagan philosophy and education."

According to the *Interpreter*, a monthly magazine published by the Foreign Language Information Service, 119 W. 41st Str., New York, there are published in the U. S. at the present time 1,200 foreign language papers. A number of these print English news and articles more or less regularly, and occasionally one of them adopts English entirely, though, as a rule, once a foreign language paper finds its circulation dwindling through no fault of its own, it means that the first generation of immigrants who formed its subscribers are all gone and the younger generation takes no interest in the respective language and in news from the country whence the original immigrants came; in other words, the "melting pot" has done its work, and the community is completely assimilated.

Polish immigration to America began in the middle of the 17th century, when Martin Zborowski arrived here and settled in Hackensack, N. J. The census of 1920 gave the total number of Polish immigrants in this country as 1,139,979. Including the first generation of native-born descendants, it is estimated by the *Interpreter* (N. Y., Vol. III, No. 10) that there are about 3,000,000 Poles in America at the present time. Our largest Polish centres are Chicago, Detroit, Buffalo, Milwaukee, Cleveland, Pittsburgh and vicinity, Philadelphia, Boston, and Baltimore. The Polish press in America is fairly large. There are 21 dailies and 55 weeklies and bi-weeklies. One of the dailies has been published continuously for sixty years. The Poles are mostly Catholics and constitute a numerous and important element in the Catholic body. They have many flourishing churches and parochial schools in different parts of the country, especially

in the above-named cities. In the episcopate they are represented by Bishop Rhode of Green Bay and Msgr. Plagens, recently consecrated auxiliary bishop of Detroit.

Father Ernest R. Hull, S. J., in the *Bombay Examiner*, recalls the memory of an old professor of his who, after a feast-day dinner, always retired straight to his room instead of walking about, like every body else. When asked what he did with himself, the professor replied that he spent his time reading St. Thomas—adding, as he observed his hearers smile—"the lighter articles!" "We wondered" says Fr. Hull, "which articles in St. Thomas could be by any stretch of words be called 'lighter.' And yet not long ago we happened, while taking a rest after dinner, to take up one of the English volumes of the *Summa*, and actually found it 'lighter' reading than any newspaper. It came so fresh and interesting; it read at once naïve and clever. It was refreshing to see the simplicity and directness with which men handled their theology eight centuries ago, and the cogent way in which they explained themselves. Somehow or other one felt that they had grasped the real reasons for things much better, with their smaller erudition round the subject, than we grasp them nowadays with our greater erudition. Each issue was elemental; it involved the bare essence. Consequently immediate touch and clear direct vision, with no foggy medium to obstruct the view."

The appreciation and encouragement of those who know us best are sweet; but faith—in ourselves, in our ideals, in our fellowmen—is a sturdy staff to lean upon when all else fails. With faith in our knapsack we may walk unfaltering and assured.

The seven deadly sins have always been more fashionable than the four cardinal virtues.

The Three Graces of modern girlhood are: Looks, Clothes and "Pep"—and the greatest of these is "Pep!"

HENRY P. HESS

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the Gesellschaft zur Erziehung gefährdeter katholischer Mädchen, is issuing bonds to the amount of 60,000 francs for the construction of a new home for Catholic girls in Basle, where the society, which consists of young women under vows and devoted for life to this eminently charitable object, has been doing splendid work for the past twelve years. The inmates, poor neglected Catholic girls, are given employment and a good Christian training. This work is truly Christian and meritorious, but it cannot be continued satisfactorily unless the "Fräuleins" are enabled to erect a larger and more adequate building. About 25,000 francs are available for this purpose, but at least 60,000 more will be needed. The bonds are issued in denominations of 100 and 500 fr., and are an absolutely safe investment, bearing four per cent interest and subject to being retired after ten years. Further information will be cheerfully furnished by the V. Rev. J. Eugene Weibel, senior priest of the Diocese of Little Rock, Ark., at present sojourning in Lucerne (2, Kasernenplatz), to whom inquiries should be directed.

Correspondence

Partisan Propaganda under Catholic Colors

To the Editor:—

In connection with the review of Dr. Ryan's article on "Tactics for Catholic Citizens," which appeared in the December 15th F. R., allow me to say:

In addition to Father Cavanaugh, formerly president of Notre Dame University, Condé B. Pallen, formerly of St. Louis, well known as an associate editor of the Catholic Encyclopedia, also sent propaganda to the Catholic papers, and owing to his Catholic prominence, it was widely printed and read. These gentlemen may think that they are not playing politics, because they are not specifying candidates or parties, but they might as well be doing so when they are advocating principles which have a partisan political significance, for this, in fact, is the most effective kind of political work.

If it were not for the well-known unselfish work of Father John A. Ryan, American Catholics would be linked up in the public mind with everything that is ultra-conservative and reactionary.

We are fortunate in having the FORTNIGHTLY REVIEW to correct such conditions. D. A. D.

Politics and the Holy Name Parade

To the Editor:—

Referring to the communication from A. L. A. in your correspondence column (F. R., XXXI, No. 24, p. 485) it strikes me that A. L. A. can not be in very close touch with public men and political activity in and around Washington, or he would not have minimized the political effect of the Holy Name programme scheduled a few weeks before the presidential election.

The national campaign headquarters, located in Washington, were deluged with letters from Democrats in all parts of the country, and the leaders were all boiling-mad, as they felt it was a pre-arranged plan to show the Catholic people in the country that Coolidge and the Republicans were close-up and satisfactory to the Catholic Church and the Catholics of the country.

One of the leading political writers whose copy is most widely read, wrote at the time as follows: "All the candidates have made their best points upon a public that is still attentive. Mr. Coolidge has reviewed members of the Holy Name Societies (a line of them about five hours long) in Washington, and ought by this attention to have solidified himself in the affections of the Republican Catholics. He stood in a reviewing stand with Cardinal O'Connell."

Cardinal O'Connell no doubt will snap his fingers, and properly so, at such criticism, exclaiming, "What have these petty politics and politicians to do with our more important

affairs?"—but there are great numbers of Democrats that are not Catholics, and they will not look at the matter in this way.

There is, of course, no thought among us Catholics but that it was a coincidence, for none of us would believe for an instant that the leaders in our hierarchy could be tricked into any arrangement of this kind; but Democrats who are not Catholics will not be quick to forgive and forget.

The Republicans, of course, saw to it that the very most was made of the incident, not only through headlines in all the papers in the country, but in the "Topics of the Day" and in all "movies" the fraternizing of Cardinal O'Connell and President Coolidge was shown from every angle.

If the election had been close, we would have been blamed for the defeat; but the majority was so overwhelming that everyone realizes there were other causes as well.

Greater care might be exercised in the future in matters of this kind. D. A. D.

Washington, D. C.

The Missionary Spirit

To the Editor:—

The Rev. Robert M. Browne says in the course of an article on "The Missionary Spirit of the Catholic Church in the United States" in the December *Missionary*:

"There has been a tendency to over-emphasize brick and mortar operations at the expense of the spiritual works and needs of the Church. We have been so busy building up the material side that we found no time for more than an indifferent sermon that had been prepared for other times and peoples, and that was often preceded by a harangue on money affairs, due to financial burdens, which priests must largely bear alone."

How opportune and pertinent these words! What does God prefer—bricks or souls? Why not leave bricks and mortar in the care of laymen? Are not more bricks used than is necessary? God bless Father Browne for fearlessly saying what others dare not! Christ says: "Seek ye first the kingdom of God and His justice." Build up the spiritual kingdom, then bricks and mortar will take care of themselves.

Denton, Tex. (Rev.) Raymond Vernimont

Excerpts from Letters

The *American Mercury*, a monthly magazine edited by H. L. Mencken and George Jean Nathan, often criticizes us Catholics—priests, bishops, and cardinals included. It is an infidel magazine, blasphemous in parts, yet it is read by quite a number of Catholics. There is the FORTNIGHTLY REVIEW, whose tone is staunchly Catholic, but how many of us read the truth placed before us in its pages by loyal sons of the Church, who write

as, and for the benefit of, Catholics. The F. R. in my opinion should be read by every cardinal, bishop, priest, and layman, and its criticism should be heeded,—then the *American Mercury* would have no reason to attack us.—(Rev.) Oscar Strehl, Chicago, Ill.

Never before was the active and efficient service of Catholic laymen more imperative than at the present time. Our churches and our pulpits have their own field, but there are millions and millions of our fellow-citizens who are prejudiced against us by false notions and erroneous views which are being daily fed, intensified, or inflamed by ignorance. These fellow-Americans cannot be reached by our pulpits, nor by missions for non-Catholics, nor by what I will call for want of a better comprehensive term, the 'Catholic press. We are living in what is to a great extent an irreligious age outside of our own communion. There is in this aspect a great want, a great duty, a great task. How we should act, how we may effectively concentrate or co-ordinate our efforts, how we may reach and bring the truth home to our fellow-Americans whom we respect and who are all within the compass of our duty as laymen and Sodalists,—these are vital questions, each of which presents an extremely difficult and complex practical problem. Scholarly and admirable as our Catholic press is, it does not reach those who it is of vital importance to us should know the truth.—Wm. D. Guthrie, N. Y. City.

For the busy pastor I know of no better periodical than the F. R. Such a man has not the undisturbed leisure to study long dissertations, but he can snatch the F. R. in odd moments and find ample matter therein to stimulate active thinking—the one preventative of mental atrophy in a man much occupied with routine work. The brevity of the articles and variety of subjects discussed attract the intelligent and busy reader. I gladly include the additional fifty cents demanded, in renewing my subscription—(Rev.) E. J. Hunkeler, Wynot, Neb.

Enclosed the three dollars for next year's subscription. I am certain that all your subscribers will be only too glad to pay the slight increase rather than see such a unique and excellent magazine as the F. R. discontinued. Your readers may not agree with you in all things, but anyhow, you cause them to stop and think, and that in itself is education. Keep up the good work and rest assured of the support of your friends when needed.—(Rev.) M. J. Bacos, SS. Peter and Paul's Slovak Church, Phillipsburg, N. J.

Good Father Rothensteiner's heart-to-heart talk (No. 23) on raising the subscription price of the F. R. needs no comment and surely will meet with the approval of every subscriber. The F. R. is not only, as I wrote you last year, a treasure-house of valuable

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data, but like a refreshing bouquet of rare flowers on one's working desk. Fr. Rothensteiner is right when he says that we could do with less papers and could reduce them to a minimum without any great spiritual loss. For the sake of the good cause let us support as many Catholic papers as possible, but above all let us stand by and keep up our F. R., for it is indispensable.—“Pastor Rusticanus,” Michigan.

I hope that every subscriber will sooner double his subscription than allow the esteemed F. R. to be discontinued. Enclosed I send five dollars for my subscription for 1925 and my ardent wish that every other subscriber do the same. Please do not think of giving up the Review! We need it, and I for my part would gladly pay much more to keep it in existence. May God give you better health and many more subscribers!—(Rev.) A. Krams, Westphalia, Mich.

Your change of subscription rate meets with my idea of what you should have done before; in fact your remarkable magazine would be cheap at five dollars a year.—Benjamin M. Read, Santa Fe, N. Mex.

I am sending you a check for three dollars to renew my subscription. I consider the F. R. worth three dollars a single copy, while for some other periodicals I know three cents is too much.—(Rev.) Joseph Ludwig, Antwerp, O.

BOOK REVIEWS

Minges's Compendium of Dogmatic Theology

Fr. Parthenius Minges's, O. F. M., “Compendium Theologiae Dogmaticae” is an invaluable contribution to the field of dogmatic theology. In the section comprising special Dogma he has condensed and systematized in two volumes the whole range of Scotistic theology. Written primarily as a text-book for Franciscan seminarists, the work serves at the same time as an able vindication of the much misunderstood *Doctor Subtilis*. While the substratum of the manual is Scotistic throughout, the opinions of the Doctor Marianus are re-enforced by citations from Alexander of Hales and St. Bonaventure, thus presenting a unique composite of Franciscan theology. At the same time Fr. Minges does not overlook the Angel of the Schools and other great theologians. They, too, are cited and the points of agreement and disagreement between the Scotistic and Thomistic Schools noted.

The Compendium of Fr. Minges plainly shows that the influence of Scotus on theology was not merely negative, as some would have us believe. The Subtle Doctor not only gave an impetus to theological study by his speculations, but he enriched the science of theol-

ogy by many original solutions for the theological problems of his day. His ideas on the knowability and essence of God, his view on the endowments of man before the fall, his various doctrines on the Redemption, his constant endeavor to uphold the liberty of man, his arguments in behalf of the Immaculate Conception, his teaching on the Sacraments, especially on the Holy Eucharist and Penance are notable contributions,—doctrines that have left the imprint of Scotistic influence upon the theology of succeeding ages. Fr. Minges's work is the embodiment of a life-long study of the Subtle Doctor. It is a credit to the learned author, an excellent manual for the theological student, an indispensable reference work for the teacher, and it will prove an asset to every theological library.

The “Compendium Theologiae Dogmaticae Generalis,” a volume of 370 pages, is a marked improvement on the former edition of 1902. The author has made numerous changes and copious additions throughout the entire book. The groundwork, however, remains the same. Under five main headings, namely, *De Religione et Revelatione in genere*, *De Religionibus non Christianis*, *De Religione Christiana (Demonstratio Christiana)*, *De Religione et Ecclesia Catholica*, *De Fide Ecclesiae Catholicae*, Fr. Minges surveys the whole field of apologetics in concise, orderly fashion. The tracts on the non-Christian religions and on the Catholic Church are especially good. The writer reviews the theories of non-Christian and non-Catholic authors and exposes their errors. His numerous citations from, and references to, modern scholars show that he has kept pace with the onward march of apologetics. An excellent synopsis and estimate of Modernism is included in the last tract. This Compendium is a most practical text-book for all who wish to cover the field of apologetics in one year. (Koesel and Pustet).

Literary Briefs

—Two new volumes have just been added to the “My Bookcase” Series of popularly priced Catholic classics published by Joseph F. Wagner, Inc. They are: “Recollections of the Last Four Popes and of Rome in Their Times,” by Cardinal Wiseman, and “A Sister's Story,” by Mrs. Augustus Craven. The former is a great moving picture of the pontificates of Pius VII, Leo XII, Pius VIII,

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and Gregory XVI, as they presented themselves to the eyes of a great English contemporary. The book is an effective though unpretentious apologia for the papacy and makes as fascinating reading to-day as it did in 1858, when it was first given to the public. "A Sister's Story" tells in an old-fashioned way, in a series of letters, the romantic and affecting story of Albert de la Ferronays and his young Russian bride, Alexandrine d'Alopeus. "It is," as the editor says, "romance of the highest kind; it is also fact," and will serve as a splendid antidote against the pretentious and hectic fiction of to-day. In the present edition the work has been greatly reduced in bulk, much to its advantage.

—Father Francis J. Finn, S. J., has furnished the text for a pictorial "Story of Jesus" for children published by the Extension Press. There are eight full-page illustrations in four colors, after such masters as Hoffmann and Feuerstein. The book is printed on heavy folding enamel paper and is written so that any child of reading age may understand and enjoy it.

—The Extension Press, Chicago, has published another novel by Elizabeth Jordan. It is entitled, "Faith Desmond's Last Stand," and tells the story of a young girl who was told by the doctors that she had but six months to live. Vivacious, longing for excitement and the thrills of life, she starts in to spend her last six months in seeking adventures. She is finally cured by a miracle.

—"The Wonderful Sacraments, What They Are and What They Do" (Benziger Bros.), is a popular explanation of the teaching of the Church on the Sacraments, considered especially in their relation to the problems of every-day life. The author commands a forceful style, frequently enlivened by the introduction of dialogue. We are glad to see him so positive in his attitude on mixed marriages and birth control. The book can be warmly recommended.

—Father E. P. Graham's beautifully printed "Sketch of Saint John's Parish," Canton, Ohio, of which he is pastor, was composed as a memorial of its centennial (1923) and of the consecration of the handsome parish church (1924), and not only contains much interesting historical information, but—a rare thing in publications of this kind—has literary charm as well. St. John's had such distinguished pastors as the later Archbishops Henni and Alemany and Bishop Juncker (Alton), and the Ven. John Nepomucene Neumann once baptized a child there. On pp. 55 sq. Dr. Graham clears up a funny mistake made in Msgr. Houck's history of "The Church in Northern Ohio," which, on page 115, has the following entry: "Fochenkress, Rev. P. (Dominican), was stationed at Canton about 1836. No

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

Rost, Dr. Hans. Die Kulturkraft des Katholizismus. 3rd edition. Paderborn, 1923. \$1.50.

Vallgornera, P. Thomas a, O. P. Mystica Theologia Divi Thomae. Ed. 4ta. 2 vols. Turin, 1924. \$2, unbound.

Daly, Tom A. Herself and the Houseful. Being the Middling-Mirthful Story of a Middle-Class American Family of More Than Middle Size. N. Y., 1924. \$1.

Destrée, Bruno, O. S. B. The Benedictines. Tr. by a Benedictine of Princethorpe Priory. With a Preface by Dom Bede Camm, O. S. B. London, 1923. \$1.35.

Geyser, Jos. Einige Hauptprobleme der Metaphysik. Mit besonderer Bezugnahme auf die Kritik Kants. Freiburg i. B., 1923. \$1.

Grabinski, Bruno. Wunder, Stigmatisation und Besessenheit in der Gegenwart. Eine kritische Untersuchung. Mit 55 Originalaufnahmen, Hildesheim, 1923. \$1 (Wrapper).

Grabinski, Bruno. Spuk und Geistererscheinungen, oder was sonst? Eine kritische Untersuchung. Mit 16 Illustrationen. 2te verb. Aufl. Hildesheim, 1922. \$1.50.

Brenner, Hy., O. S. B. Messages of Music. Mood Stories of the Great Masterpieces. With an Appendix and Explanatory Notes. Boston, 1923. \$3.

Marmion, Dom Columba, O. S. B. Christ in His Mysteries. Spiritual and Liturgical Conferences. London, 1924. \$3.

Joyce, P. W. An Illustrated History of Ireland. New ed. Dublin, 1921. \$2.

Stanley, Hy. M. My Early Travels and Adventures in America and Asia. 2 vols. N. Y., 1905. \$2.

Clayton, Joseph. Economics for Christians and Other Papers. Oxford, 1923. 85 cts.

Hobson, J. A. The Evolution of Modern Capitalism. New revised edition. London, 1908. \$1.

Meeklin, J. M. The Ku Klux Klan: A Study of the American Mind. N. Y., 1924. \$2.

Arrhenius, Svante. The Destinies of the Stars. Tr. by J. E. Fries. Illustrated. N. Y., 1918. \$1.

Karrer, Otto, S. J. Der hl. Franz von Borja, General der Gesellschaft Jesu. 1515-1572. Mit einem Titelbild. Freiburg, 1921. \$2.

O'Malley, Austin. The Cure of Alcoholism. St. Louis, 1913. \$1.

THE FORTNIGHTLY REVIEW

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other record of him." The Dominicans know nothing of a priest of this name, and Fr. Graham shows that the mysterious P. "Fochenkress" was none other than the Redemptorist Fr. F. X. Tschenhenss, who signed the records of St. John's Church quite often from 1835 to 1836. If Msgr. Houck made two priests out of one, Father Graham has fused them into one again.

—"Das Wesen des Katholizismus" is a beautifully printed collection of lectures, in which Rev. Dr. Karl Adam, professor of theology in the University of Tübingen, explained to an audience consisting largely of non-Catholics "the fundamental dogmatic concepts that govern the Catholic Church, her beliefs, her worship and her constitution." He deals with these concepts under the following headings: Christ in the Church; The Church, the Body of Christ; Through the Church to Christ; The Establishment of the Church in the Light of Christ's Message; The Church and Peter; The Catholicity of the Church; The Necessity of the Church for Salvation; The Operation of the Church through the Sacraments; the Church as the Educator of Mankind; Catholicism in its Concrete Manifestation. Since the days of the immortal Hettinger we have read few apologetical treatises that can compare in profundity of thought, beauty of presentment, and force of conviction with "Das Wesen des Katholizismus," which we cordially recommend as a most powerful antidote to such poisonous books as Harnack's "Das Wesen des Christentums," known in its English translation as "The Essence of Christianity." Dr. Adam gives his readers the true essence of Christianity, as found in the Catholic Church and nowhere else. We have few apologetical books in English that can compare with this one in their forceful appeal to the modern non-Catholic mind. (Augsburg: Haas & Grabherr).

—Father F. E. Tourscher, O. S. A., of Villanova College, Pa., has recently added to his series of Augustinian texts for the use of secondary schools an edition of the treatise "De Quantitate Animae," which was written not long after St. Augustine's conversion to the faith, and deals in dialogue form with the nature of the human soul, the measure of its powers as discoverable in the faculties of the sense organs, the imagination, and the intellect. The method adopted by the author is that of observation and investigation, combined with a reasoned analysis of the soul's action. The booklet is well gotten up, and our only criticism is that the reverend editor is not more liberal in the use of explanatory foot-notes. There are many passages in this as in all the other writings of St. Augustine which the average teacher of Latin in our high schools and colleges will hardly be able to interpret correctly with the ordinary means at his command, and help

from such an excellent Augustinian scholar as Fr. Tourscher would therefore be welcomed by many of those for whom this booklet is intended. (Philadelphia: The Peter Reilly Co.)

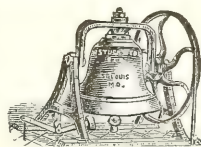
—The first volume of Fr. H. Noldin's classic "Summa Theologiae Moralis," dealing with the principles of moral theology ("De Principiis"), has appeared in a seventeenth edition, edited by Fr. A. Schmitt, S. J. The editor has made no attempt to change the clear division or improve the transparent style of the original author, but has limited himself to revising the text and adapting it to the new Code and the decisions issued by the Roman authorities since its promulgation. Volumes II and III of this indispensable text-book are in preparation. (Fr. Pustet Co., Inc.)

—"Lectiones pro Festis Universalis Ecclesiae Commemoratis" (P. Marietti, Turin), is a handy little book containing the lessons of commemorated feasts to be recited by those who follow the Roman Breviary. The type is very legible and, as far as we could see, there are no disturbing mistakes—which latter point is not to be despised. For if anywhere, the printer's devil ought certainly to keep his tail out of the Office books. The price, too, is very reasonable, especially if we consider the valuta of the *lira*—or *liars*, as a good friend of mine used to say.—Fr. B.

—"What Every Catholic Should Know," by D. I. Lanslots, O. S. B. (F. Pustet Co., Inc.) is a neatly though cheaply gotten up booklet for laymen. It contains a very brief summary of those parts of the Code of Canon Law which chiefly interest the laity. The author has a good insight into the needs of the laity concerning church laws. St. Jerome says that many are misled in history on account of ignorance, and it is equally true that many go wrong in practical life for the same reason. The sentence, "Canonical legislation affects all who have been baptized" (p. 4), is true to some extent, but misleading, because the Code does not legislate (at least not directly) for those outside the Catholic Church. On page 51 there should be added to "civil prohibition" the word "lawful," because the State has no right to forbid the remains to be carried to church. On the same page the term

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"sudden passion" needs an explanation, otherwise all suicides might be buried with ecclesiastical honors. On page 54 the author might have stated that the Saturdays of Lent, except Ember Saturday, are exempt from abstinence in our country. The statement concerning the seminary tax (page 71) is too narrow. These are some hints for improvement, to which every book is more or less amenable.—Fr. C. Augustine, O. S. B.

—"Our Father in Word and Picture" is something new in the line of illustrating devotional works. The pictures are in colors and the explanations are in a style that appeals to both old and young. Appropriate psalms are inserted here and there to illustrate the petitions of the Pater Noster. The booklet makes an attractive holiday gift. (Chicago: Matre & Co.)

—A promising young authoress is Inez Specking, whose first novel, "Missy, the Heart Story of a Child" (Benziger Bros.) is faithful to life and characterized by fresh humor and beauty of viewpoint and treatment. The theme of the book is the development of a Catholic girl from her fourth birthday to her twentieth, which is sketched in a score of sparkling incidents. We have to go to secular literature, to Tarkington and Mark Twain, to find a parallel.

—"Saint Antony's Almanac" for 1925,

with its well-selected reading matter and its numerous illustrations appeals especially to tertiaries and others interested in the life of St. Francis and the work of the Franciscan Order. We do not like the *nouveau art* picture of the Crucifixion on page 63. (St. Bonaventure's Monastery, St. Bonaventure, N. Y.)

—"The Inner Court" is "a book of private prayer," compiled mainly to satisfy the demand for a manual of extra-liturgical and private devotions on the part of those who participate in the official liturgy of the Church. For this reason the Ordinary of the Mass and other forms of prayer found in the Missal and the Vespers have been excluded. There are devotions suitable for all the ordinary occasions of life, for the *prieu-dieu* at home or the altar-rail in church. The publishers advertise the beautifully printed booklet as "the most fitting complement to the Missal and the Day Hours obtainable in English,"—a description which we gladly endorse. "The Inner Court" can be had either in cloth or leather binding. It is of English provenience and bears the Westminster imprimatur. (Benziger Bros.)

—Volume XIV of the English translation of Dr. L. Pastor's "History of the Popes," edited by Fr. Ralph Francis Kerr, of the London Oratory, deals with the pontificates of Marcellus II and Paul IV. Marcellus was

a man of apostolic simplicity and ideal character, who unfortunately died a sudden death shortly after his election (1555). His memory has been immortalized by the wonderful Mass which Palestrina composed in his honor. Cardinal Carafa, who ascended the papal throne as Paul IV, and ruled for a little over four years (1555-59), was characterized by remarkable talent, sincere piety, and ardent zeal, but he had a violent temper, was inclined to severity, and made many mistakes. He proclaimed the principles of a reform in both head and members and displayed great energy in carrying out reform measures. "What the noble Dutch Pope, Adrian VI, had in vain attempted, to break with the evil tendencies of the Renaissance, the fiery Neapolitan succeeded in doing." No less an authority than the historian Panvinio, who was by no means prejudiced in favor of the Pope, said that Paul IV was the first to re-establish and strengthen ecclesiastical discipline and that many of the later salutary decrees of the Council of Trent could be traced back to him. The absorbingly interesting story of this stormy pontificate is told by Dr. Pastor with his habitual thoroughness and objectivity, and a flood of new light is thrown on many aspects of it by the hitherto inedited documents which his diligent search has brought to light. Among the legends which he explodes is that of the cruelty of Queen Mary of England. (B. Herder Book Co.)

New Books Received

Report of the Proceedings and Addresses of the 21st Annual Meeting of the Catholic Educational Association, Milwaukee, Wis., June 23-26, 1924. xi & 720 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Str.

Novena for the Relief of the Poor Souls in Purgatory. By a Missionary of the Sacred Heart, Rev. J. F. Durin. 6th edition, revised by Rev. B. Dieringer. 63 pp. 32mo. Milwaukee, Wis.: Columbia Publishing Co. 5cts. (Leaflet).

The Archdiocesan Union of the Holy Name of Chicago. A Review of Eight Years of Service and of its Big Brother Work. 56 pp. 8vo. Illustrated. Central Office of the Archdiocesan Union of Chicago, 163 W. Washington Str., Chicago, Ill.

Boyhood's Highest Ideal. Helpful Chapters to Catholic Boys at the Parting of the Ways. By Winfrid Herbst, S. D. S. 88 pp. 12mo. St. Nazianz, Wis.: The Society of the Divine Saviour. 30 cts. net. (Wrapper).

The Mass Intention Calendar. Compiled by a Priest of the Cleveland Diocese. With perforated sheets for the transfer of intentions. Published and copyrighted by John W. Winterich, 1865 Prospect Ave., Cleveland, O. \$1 net.

Daily Communion. By Rev. Louis F. Schlathoelter. Augmented Edition. 160th Thousand. 32 pp. 32mo. Milwaukee, Wis.: Columbia Publ. Co. 5cts. (Leaflet).

Delight in the Lord. Notes of Spiritual Direction and Exhortation of the Rev. Daniel Considine, S. J. iv & 51 pp. 32mo, oblong. Benziger Bros. 30 cts. net.

The Hymns of the Breviary and Missal. Edited with Introduction and Notes by Rev. Matthew Britt, O. S. B. Preface by Rt. Rev. Msgr. Hugh T. Henry. 384 pp. 8vo. Benziger Bros. New, cheaper edition, \$3 net.

The Facts of Lourdes and the Medical Bureau. By Dr. A. Marchand, President of the Medical Bureau at Lourdes. Translated by Dom Francis Izard; O. S. B. xxx & 151 pp. 12mo. Illustrated. Benziger Bros. \$1.80 net.

Children of the Shadow. A Novel by Isabel Clarke. 425 pp. 8vo. Benziger Bros. \$2 net.

Our Pilgrimage in France. (Lisieux, Lourdes, and Paray-le-Monial). By the Rev. F. M. Drevès, of St. Joseph's Foreign Mission Society. 256 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.40 net.

St. Benedict: A Character Study. From the Pen of Rt. Rev. Ildephonsus Herwegen, O. S. B., Abbot of Maria Laach. Translated by Dom Peter Nugent, O. S. B. 184 pp. 8vo. Sands & Co. and B. Herder Book Co. \$2.25 net.

The Curé of Ars (The Blessed Jean-Baptiste-Marie Vianney). By the Abbé Alfred Monnin. Translation and Notes by Bertram Wolferstan, S. J. 558 pp. 8vo. Sands & Co. and B. Herder Book Co. \$6.25 net.

More Mystics. By Enid Dinnis. 254 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.75 net.

Three-Minute Homiletics. By Rev. Michael V. McDonough. 329 pp. 8vo. Benziger Bros. \$2 net.

The Epistles of Father Timothy to His Parishioners. By the Rt. Rev. Francis C. Kelley, D. D., Bishop of Oklahoma. 248 pp. 12mo. Extension Press. \$1.50.

Princes of His People. II. St. Paul. By C. C. Martindale, S. J. xiii & 324 pp. 12mo. Benziger Bros. \$2 net.

"My Bookcase Series." Edited by Rev. J. C. Reville, S. J. Two new volumes. *Recollections of the Last Four Popes and of Rome in Their Times*, by Cardinal Wiseman. xxvii & 420 pp.; *A Sister's Story*, by Mrs. Augustus Craven; tr. from the French by Emily Bowles, revised and adapted by J. C. Reville, S. J. ix & 462 pp. 12mo. New York: Joseph F. Wagner, Inc. \$1.35 each.

The Small Missal. Containing the Proper of the Mass for All Sundays and the Principal Feasts of the Year, the Rite of Benediction, Vespers and the Compline for Sundays, and Other Devotions. xvi & 436 pp. 3½x6 in. Benziger Bros. \$1.75 net.

The Tower to Tyburn. A London Pilgrimage by P. J. Chandlery, S. J. xii & 163 pp. 12mo. Illustrated. Sands & Co. and B. Herder Book Co. \$2.25 net.

Liebe: der christliche Lebensgrund. Von Erich Przywara, S. J. Buchschmuck von Adolf Kunst. 110 pp. 12mo. Herder & Co., Freiburg, Germany; B. Herder Book Co., St. Louis, Mo. 80 cts. net.

Up the Slopes of Mount Zion; or, A Progress from Puritanism to Catholicism. By Monsignor Kolbe, D. D., D. Litt., of Cape Town. xiv & 135 pp. 12mo. Benziger Bros. \$1.75 net.

Faith Desmond's Last Stand. A Mystery Story of Love, Courage, and a Miracle. By Elizabeth Jordan. 272 pp. 12mo. Extension Press. \$1.50.

A SPRINKLE OF SPICE

According to a modern philosopher there are three things which a woman must resemble in one way, but not another: (1) She must be like a snail, which never leaves its house; but, unlike a snail, she must not put all she owns on her back. (2) She must be like an echo, which speaks only when spoken to; but she must not, like the echo, always insist on the last word. (3) She must be like the town clock, always correct and always punctual; but she must not, as the clock does, make so much noise that she will be heard all over the town.

The *Revue des Deux Mondes* of Sept. 1, 1924, contained a lengthy review of Henry Ford's autobiography. The reviewer, Louis Gillet, gives probably the most careful analysis of the work that has thus far been printed. He concludes by reasoning as follows: Is it not much greater to devise the Parthenon or erect Notre Dame, than to be at the head of a concern that turns out a million automobiles? The man who has imperishable greatness in him is not the man who enables us to move from spot to spot, but the man who shows us a goal.

A Presbyterian minister arrived late one Sunday morning and explained to his waiting congregation that he could not deliver his regular sermon because his dog had chewed up his manuscript just as he was about to leave the house. Then the preacher proceeded to deliver a very short sermon. When he had finished, a visitor in the audience arose and remarked that if that dog ever had pups, she would like to have one to give to *her* minister.

Can it be possible that the action of the municipal authorities of Venice in supplanting the time-honored motive power of the gondolas with electric motors is a result of the gondoliers' choice of "Yes! We Have No Bananas!" as their guild song last summer? Imagine the eccentric course of a craft propelled to that rhythm!

New Publications

The Tower to Tyburn.

A London Pilgrimage by P. J. Chandlery, S. J. Cloth 8vo., XII & 164 pages, and copious illustrations, net \$2.25.

Our Pilgrimage in France.

(Lisieux, Lourdes and Paray-le-Monial). By the Rev. F. M. Dreves. Cloth, 8vo., 256 pages, net \$1.40.

More Mystics.

By Enid Dinnis. Cloth, 8vo., 254 pages, net \$1.75.

St. Benedict.

A Character Study. From the Pen of Rt. Rev. Ildephonse Herwegen, O. S. B., Abbot of Maria Laach. Translated by Dom Peter Nugent, O. S. B. Cloth, 8vo., 184 pages, net \$2.25.

The Curé of Ars.

(The Blessed Jean-Baptiste Marie Vianney.) By the Abbé Alfred Monnin. Translation and Notes by Bertram Wolferstan, S. J. Cloth, large 8vo., 558 pages, illustrated, net \$6.25.

The Problem of Evil and Human Destiny.

From the German of the Rev. Otto Zimmermann, S. J., by the Rev. John S. Zybara. With Introduction by the Right Rev. Joseph Schrembs, D. D. Cloth, 8vo., XIV & 135 pages, net 90 cents.

The Virtues of the Divine Child and Other Papers.

By the late Daniel Considine, S. J. With an Introductory Memoir by F. C. Devas, S. J. Cloth, 8vo., XXIV & 204 pages, net \$2.00.

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From the Treatise on Perfect Happiness. By the Ven. Leonard Lessius, S. J. Translated from the Original Latin by Rev. Henry Churchill Semple, S. J. Cloth, 8vo., x & 50 pages, net 60 cents.

B. Herder Book Co.

17 South Broadway, St. Louis, Mo.

The Fortnightly Review

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ST. LOUIS, MISSOURI

January 15th, 1925

In Defense of Pope Gregory The Great

By the Rev. A. E. Breen, D. D., of St. Francis Seminary, St. Francis, Wis.

In the November issue of *Current History*, 1924, p. 299. Professor Richard Heath Dabney, of the University of Virginia, attributed to Pope Gregory the Great the declaration:

"Ignorance is the mother of devotion."

I wrote to the editor of *Current History* demanding a retraction of the calumny. On Dec. 4, 1924, I received from Mr. Oakes, Editor of *Current History*, Professor Dabney's defense, which the aforesaid Professor Dabney directed to Mr. Oakes.

Inasmuch as Mr. Oakes sent me this letter in defense of an open publication in *Current History*, which affects the Catholic Church, I am justified in making public the aforesaid letter. The statement of Dabney injured me only as a member of the Catholic Church. If Dabney has violated truth and right, he has sinned not against me as a private individual, but against the society, of which I am an unworthy member; his defense therefore, shall have the same publicity that was given his original statement. The text of his letter is as follows:

My dear Mr. Oakes: I received your note today, accompanied by the letter of Dr. A. E. Breen, of St. Francis Seminary.

As I have not access at present to the writings of Pope Gregory the Great, I am unable to verify my statement about him from that source. But I did not derive the statement from my own inner consciousness. I remembered to have seen it in Draper's *History of the Intellectual Development of Europe*. You will [*sic*] find it in the first volume of that work on page 357. I do not regard Draper, or any other historian, as [*sic*] infallible; but I feel fairly sure that I have seen the same quotation elsewhere than in Draper, although I can not recall where it was. Of course both Draper and the other historian, whose name I cannot remember, may have misquoted Gregory. But it is also possible that Dr. Breen may be mistaken.

I do not pretend to anything approaching infallibility myself. But in relying upon Draper's statement, I hardly think that I did anything that is not done by almost ever one. If any one can show me proof that Draper is wrong, I am entirely ready to admit it, for I have not the slightest desire to do injustice to Pope Gregory, who unquestionably deserved in many respects the epithet of "Great." I do not imagine, however, that Dr. Breen regards Pope Gregory as infallible, except where he laid down doctrines of faith and morals. I imagine that Dr. Breen has a high regard for St. Augustine. Yet he probably knows that he said: "It is impossible that there should be inhabitants on the other side of the world, since no such race is recorded in Scripture among the descendants of Adam." Does Dr. Breen think that, by admitting that St. Augustine made this mistake, he would be "gravely unjust to the Roman Catholic Church and to all religion?" [These are my words of protest to *Current History*. —B.]

What has an individual's erroneous opinion about the antipodes, or about the value of scientific knowledge to do with the Roman Catholic Church or with religion in general?

It may be that Pope Gregory did not say exactly what Draper attributes to him. But Dean Milman, in his *History of Latin Christianity*, says, while rejecting "the fabric" that Gregory destroyed the Palatine Library: "His aversion to such studies is not that of dread or hatred, but of religious contempt; profane letters are a disgrace to a Christian Bishop; the truly religious spirit would loathe them of itself." Yet Milman, while not hiding such views as this, has a thoroughly sympathetic attitude towards the Pope.

I return you herewith as requested Dr. Breen's letter. It seems to me that he would be going rather far in giving up a good magazine merely because he thinks he has discovered one erroneous historical statement in it.

Yours very truly,

R. H. Dabney.

In the first place, is it not unworthy of a historian to make such a serious charge against one of the great men of history on the authority of Draper? Who was Draper? John William Draper (1811-82) was an eminent

chemist, but a dilettante in history. He was obsessed by a prejudice that the Catholic Church had retarded the progress of science.

In the second place, Draper does *not* ascribe to Gregory the Great the offensive statement attributed to him by Professor Dabney.

Draper's words (*l. c.*) are as follows:

"Participating in the ecclesiastical hatred of human learning and insisting on the maxim that 'ignorance is the mother of devotion,' he expelled from Rome all mathematical studies, and burned the Palatine Library founded by Augustus Caesar."

Draper falsely declares that the spirit of the Church of Gregory's time hated human learning, and that its antagonism against learning had crystallized in a maxim: "Ignorance is the mother of devotion." He accuses Gregory of participating in this hatred and of fashioning his public policy according to this maxim. Draper bases his charge on the assertion that Gregory drove mathematics from Rome, and that he burned the Palatine Library. Professor Dabney has cited the words of Dean Milman, an eminent scholar. It is not to be expected that the editor of Gibbon's "Decline and Fall of the Roman Empire" should be favorable to Christianity, and to the Roman Catholic Church in particular. Gibbon is an insidious foe of all Christianity. And yet Milman from the sheer weight of historical evidence rejects as a "fabric" the assertion that Gregory burned the aforesaid Library.

Bayle and Barbeyrac, although fiercely opposed to the Catholic Church, reject the "fabric" which Professor Dabney offers us from Draper.

The silly charge that Gregory expelled mathematics from Rome needs not be discussed here. It is a baseless "Draperism."

Professor Dabney cites an alleged sentence of Augustine as justification for his attitude to Gregory. This is uncritical. An error in natural science is far different from a moral error, which represents religion as a super-

stition that can not bear the light of knowledge.

On this point Pope Leo XIII (*Encyc. "Providentissimus Deus"*) declares:

"The unfaltering defense of the Holy Scriptures, however, does not require that we should equally uphold all the opinions which any one of the Fathers or the more recent interpreters have put forth in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times, and thus made statements, which in these days have been abandoned as incorrect."

Gregory was not a profound scholar, —not even a profound constructive theologian: he was a lawyer and administrator, a monk, a preacher, a missionary. But he was true, and taught a beautiful true ethic and religion. The statement attributed to him by Prof. Dabney is not attacked on the ground that it has aught to do with papal infallibility: it is attacked on the ground of historical inaccuracy.

Moreover, since the Church has canonized St. Gregory as one of her great "doctors," the principle falsely imputed to St. Gregory reflects a slur on the Catholic Church.

Gregory discouraged worldly humanistic studies in a churchman. He believed in real spiritual culture for the priest. The priest must be a man of God, a man of prayer, a man of renunciation of worldly pursuits. He followed this norm himself and impressed it on others. He gave us the Gregorian Chant, and has left more writings than any other pontiff. His writings are not masterpieces of style, but they are filled with faith and the love of God.

Tears

By Charles J. Quirk, S. J.

I keep them treasured; they are priceless gems,

Which God has given when my heart has bled;
I do not wear them for the world to see,

For they shall crown my soul when I am dead.

Joseph Gummersbach

By F. P. Kenkel, K. S. G., Director of the Central Bureau

"A great and a good man" was laid to rest on December 30th, 1924, when the remains of Jos. Gummersbach, president of the B. Herder Book Co., were interred in Calvary Cemetery, St. Louis, Mo. This is the characterization of the deceased by the Archbishop of St. Louis, the Most Reverend John J. Glennon, who delivered the funeral oration, by way of "a not only warranted but demanded exception" to the regulation discountenancing eulogies at the bier of a departed Catholic.

In his sermon the Archbishop traced the life of the deceased and his outstanding characteristics, emphasizing his labors as a Catholic publisher in behalf of the Church and stressing particularly the fact of his exceptional example and accomplishments having been those of a layman. The funeral services were attended by some fifty priests, secular and regular, from St. Louis and neighboring cities, the Abbot of Conception, the Rt. Rev. Philip Ruggle, O. S. B., Rt. Rev. Jos. H. Schlarman, J. C. D., Chancellor of the Diocese of Belleville, and the Rt. Rev. Msgr. John J. Tannrath, Chancellor of the Archdiocese of St. Louis. The solemn high mass of requiem was celebrated by the Rt. Rev. F. G. Holweck, of St. Louis, a friend of the deceased for many years.

Joseph Gummersbach was born on May 31, 1844, at Kessenich, near Bonn. He was apprenticed to a bookseller in his native city when quite young, later on entering the service of Bachem in Cologne, publisher of that distinguished Catholic daily, the *Kölnische Volkszeitung*. A few years later he realized his ambition to obtain a position with the famous firm of Herder, the leading Catholic publisher of the world, by whom he was sent to the United States in 1873. His success in transplanting the traditions of this house to the United States was little short of marvelous. Notwithstanding the German associations and the fact that a goodly portion of the publishing undertakings

of the American house of Herder is composed of works in the German and Latin tongues, the development of the St. Louis institution has been such, even in the English field, that only a short time since a Catholic London publisher designated St. Louis as the greatest Catholic publishing center of the English-speaking world. In fact, with the exception of New York and Boston, no American city contains a publishing house with a larger output than that of the institution of which the deceased was the head.

Mr. Gummersbach's services in the cause of Catholic literature were recognized by His Holiness Pope Pius X, who conferred the order of St. Gregory on him in 1904, and by Pope Pius XI, who awarded him the gold medal "Pro Ecclesia et Pontifice" in 1923, the year of the golden jubilee of the founding of the St. Louis firm. This noted publisher labored, as His Grace of St. Louis said in the funeral oration, "for God and the Church." He was given to prayer and works of charity, rose superior to racial or nationalistic conceits and prejudices, and was distinguished by an even, cheerful, and constantly friendly demeanor. The practice, continued for more than half a century, of daily attendance at Holy Mass, from which he had refrained only under orders from his physician, offers the explanation for Archbishop Glennon's praise, that Mr. Gummersbach's children "learned to esteem the virtues they saw exemplified in him, his piety, his industriousness, his cheerfulness, his deep religious convictions."

Catholic social reformers will be finally judged on their constructive teaching. They may be ever so penetrating as critics, and ever so inspiring as historians, but it will avail them nothing if they cannot show the world the present way it should go.—*The Christian Democrat*, IV, 10.

Notre Dame vs. Princeton

By P. H. Callahan of Louisville

In November, 1924, several of our Catholic papers carried an item credited to the N. C. W. C. Service, accusing the Princeton student body of "an anti-Catholic outburst at the recent Notre Dame-Princeton football game." Thus:

"New York, Nov. 20. Inherent inability to grasp the true position of the Catholic Church regarding political and social questions was the cause of an anti-Catholic outburst at the recent Notre Dame-Princeton football game, according to the Right Rev. Msgr. Joseph H. McMahon, Pastor of Our Lady of Lourdes Church here 'While Notre Dame was administering its annual beating to the Princeton football team to the tune of 12-0, a few weeks ago,' Msgr. McMahon said, 'the Princeton student body, "the fine flower of Presbyterian culture," consoled themselves with cries of "Thrash the ignorant micks."'"

This news item was a surprise to the writer, who was East about the time of the football game and had met some friends from South Bend who were telling him how well they were treated on their Princeton visit. Thinking there must be a mistake about the matter, he wrote to Msgr. McMahon, who replied: "The newspaper account would have me specify the game of 1924, but as a matter of fact I was alluding specifically to that of 1923." Thus all point is taken from a news item published in November, 1924; except that it goes to show that some of our Catholic people are much too sensitive and too credulous of reported incidents of this kind.

In any event, to indict "the Princeton student body" for cries heard in a crowd of football fans is calculated to weaken the force of dignified protests against real manifestations of bigotry in responsible quarters, while to tie up the incident with such a phrase as "the fine flower of Presbyterian culture" is

not the way to dissipate prejudice, but to inflame it.

A member of the Princeton faculty who with two members of the Catholic University faculty sat in the Princeton stand throughout the game, assures me that there was no evidence of religious prejudice or anything contrary to courtesy or good sportsmanship, and says with point:

"If Princeton had been antagonistic to Notre Dame she would not have invited them here two years in succession to play football. Both games were regarded here as fine sportsmanlike contests. I have yet to learn that anyone representing Notre Dame or her very fine football team has made any complaints of the treatment received here."

The utterances of Cardinal Gibbons during his day had great influence with the American people. His book, "The Faith of Our Fathers," has brought more persons into the Church than perhaps any other book in English. But Cardinal Gibbons was not considered exceptionally brilliant, trenchant, or profound. Some one has explained the remarkable influence of his writings and speeches by saying of him: "He knew what not to say."

That is a gift which all of us can cultivate, with a little more poise, a little more thought, and a little more charity.

The Pontifical Commission for the Revision of the Vulgate, instituted by Pope Pius X, has been functioning under the presidency of Cardinal Aidan Gasquet, since its inception, in 1914. The *Grail* registers a rumor that the splendid work may have to be given up. Among the reasons assigned is lack of funds. Let us hope that the commission will not end its work prematurely, after having gathered and photographed so many valuable manuscripts as presented in the first volume of Dom Henri Quentin.

Catholics and the State

In its issue of January 1st, 1924, the FORTNIGHTLY REVIEW made some reference to the systematic correspondence conducted by Col. P. H. Callahan, of Louisville, Ky.

Mr. Benedict Elder, also of Louisville, and a colleague of Col. Callahan's, likewise does a work that is altogether his own. He directs his attention principally to newspapers and periodical publications, and an excellent specimen of his work appears in the December 27th issue of the *Nation*, which is perhaps the best and probably the most widely read of all the so-called "Liberal," or, as some prefer, "Radical" journals.

While Colonel Callahan has a style all his own in approaching his subject or correspondents, Mr. Elder excels in finishing his subjects, or rather closing them in such a manner that nothing further remains to be said in the premises. Take, for example, his letter to the *Nation* just referred to, on "Catholics and the State." It runs as follows:

To the Editor of the *Nation*:

Sir: In your September 3 issue is a letter from David Y. Thomas of Fayetteville, Arkansas, in which appears the following statement: "The supremacy of the Church over the State is a fundamental tenet of Catholicism." Judging from the tone of his letter, Mr. Thomas will welcome information showing the error of that statement, while the *Nation*, one may be sure, will not object to it. In his "Encyclical Letter on the Christian Constitution of the State," published in November, 1885, Pope Leo XIII, addressing his words to the Catholics of the entire world, set forth Catholic teaching in respect to the relations of Church and State in the following words:

"Almighty God has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine and the other over human things. Each has fixed limits within which it is contained, and each in its sphere is supreme. Whatever is of a sacred

character, belonging either of its own nature or by reason of the end to which it is referred to the salvation of souls or to the worship of God, is subject to the Church. Whatever is to be ranged under the civil and political order is rightfully subject to the civil authorities."

As applied to America, we have the interpretation of that principle from the same illustrious Pontiff given in an encyclical letter addressed to the Catholics of America, in 1895:

"All men will agree that America seems destined for great things. The Catholic Church should not only share in, but should help to bring about, this prospective greatness. She should keep equal step with the Republic in the march of improvement, striving to the utmost by her virtue and her institutions to aid in the rapid growth of the States, . . . ever keeping before the minds of the people the enactments of the Council of Baltimore, particularly those which inculcate the observance of the laws and institutions of the Republic."

Of more recent date is the statement contained in the pastoral letter of the Catholic archbishops and bishops of our country, meeting in Washington in 1919, as follows:

"The State has a sacred claim upon our respect and loyalty. It may justly impose obligations and demand sacrifices for the sake of the common welfare which it is established to promote. Within its proper limits it has a right to our obedience, and this obedience we are bound to render not merely on grounds of expediency but as a conscientious duty."

Benedict Elder

Judas

By Charles J. Quirk, S. J.

He comes! The vastest wealth and love to toss—

Irrevocably!—unto utter loss!

To fling God's gift down Hell's unplumbed abyss—

To sell Salvation with a traitorous kiss!



\$1000 founds a PERPETUAL BURSE for a native African Seminarian educated by the Society of St. Peter Claver. The interest on this amount supports a seminarian during the four years preparatory to ordination; another succeeds him as beneficiary of the Burse, and so on in perpetuity. Those contributing to this laudable charity will ever be remembered in the Holy Sacrifice offered by these African priests.

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(Any one is at liberty to found or give a burse in honor of any saint or in memory of a relative or friend.)

Address: Society of St. Peter Claver, Fullerton Bldg., St. Louis, Mo.

Christian Monism

To educated Catholics the thought must often have suggested itself of the more or less close approximation of certain concepts of modern Monism to the actual truth of things spiritual and supernatural as manifested to us by Revelation. The famous Jesuit scientist, Fr. Eric Wasmann, in his work, "Christian Monism," lately translated into English (B. Herder Book Co.), has analysed and elucidated this thought. As he points out in the preface, the "fair words utilised by Monists to cloak the inner hollowness of their conception of the Deity, they have tacitly borrowed from the natural theology of Christians." Hence the similarity.

The author, in the space of 123 pages, lucidly and strikingly develops his theme as indicated in the title. In his own words, "It is the age-long Christian Monism, the only true Monistic teaching, based on reason and revelation, that I would fain here present to my readers in a series of pictures, from the omnipresence of God to participation in the divine Nature."

The book should be an inspiration, if not a revelation, to every educated Catholic. An Anglican clergyman, the Rev. Spencer Jones, has written an interesting introduction of some two dozen pages on Father Wasmann's splendid achievements as a scientist and a defender of genuine Christian philosophy.

Double Jubilee of the Society of the Divine Word

Our highly esteemed contemporary, the *Christian Family*, has begun the new year, the twentieth of its publication, with a handsome new cover and announces in its January issue that the Society of the Divine Word, which publishes this and several other magazines and conducts St. Mary's Mission House at Techny, Ill., and three other mission seminaries in this country, and whose members labor in five continents, will celebrate a double jubilee this year—the 50th anniversary of its foundation in Europe and the 25th of its establishment in North America. The schedule of festivities at the mother house in Techny includes the repeated performance of one or several mission plays on an open-air stage, a big bazaar managed by the Retreatants' League of Chicago, solemn religious services in the new Holy Ghost Church, and other features.

In the course of 1925 an American translation of Father Fischer's *Life of Arnold Jansen*, the saintly founder of the S. V. D., will be published, besides a number of other large and small volumes by other members of the Society, including, if we are correctly informed, an English adaptation of the present General, Father Gier's, admirable booklet, "Wie lernt man gut beten?"

The jubilee is, of course, primarily a family affair, but the Society invites all its friends to "jubilate" with it. Those who, like the Editor of the *F. R.*, have witnessed the establishment of the S. V. D. on American soil and have been privileged to watch it grow from year to year until it has become a great and splendid organization, will gladly join in its paeans of thanksgiving and praise, and pray that it will accomplish its objects, first among which is the promotion of the foreign missions, ever more efficiently and with constantly growing success. We know of no religious congregation in America that has retained so much of the primitive fervor and zeal inspired by a holy founder as the S. V. D. *Vivat, floreat, crescat!*

Building a Colored Priesthood

A question that many bishops and priests speculate on is: "Will St. Augustine's Seminary for Colored Priests at Bay St. Louis, Mississippi, be a success?" Less in the abstract it would be: "Do the boys at St. Augustine's possess the vocational qualities of aptitude and priestly aspiration? Do they, in the stages of preparation, give promise of flowering into true priests of God?"

By quietly nurturing the young candidates in the ways of sanctity and learning, and finally placing them under the ordaining hands of the bishop, does the institution intend to solve the problem. Although the ultimate step is but half reached—the first class graduates next year—a word may help to presage the outcome.

The writer, who happens to be in direct charge of the students, can vouch for the vocational signs, and the course of studies will answer for their proper development. Some may like to know what sort of training these Colored boys receive.

The educational training is very strict. Not only is every branch of study required by clerical seminaries included in the schedule, but the matter is taken up with a thoroughness and an insistence that will allow no unfit candidate to filter through. Furthermore, no pains are spared to ground them in true sanctity, because if the Colored priest of our day needs anything, it is the virtues of a saint. This, together with the rigid discipline that prevails and the duration of it all for thirteen years, will test the genuineness of their qualities.

The manner in which the students respond to this ordeal is gratifying. Not only do they come up to the demands of a stern professorate, but they please by the seriousness with which they study and strive. It is true, there are some who must wrangle with Greek, but the weakness they show in this difficult language is generally compensated for by the ease with which they master the precepts of dramatic art and sacred oratory. To religion they

always respond with readiness, and to discipline they yield with no ado.

That the Mission House is blessed by God we earnestly believe. That, plus cultivated aptitude and inclination makes a priest. Yet St. Augustine's must be looked upon with suspended judgement if not with mistrust because it is a new project. Only the reality can subdue mistrust. Columbus could not have proved the existence of a new world except by finding it. Later on the Colored priest will be as accepted a person as a Colored business man. Florian J. Haas, S. V. D.

The Cult of the "Unknown Soldier"

On the occasion of the Holy Name convention in Washington, a number of Catholics were persuaded to pay homage at the tomb of the "Unknown Soldier." The underlying idea of this cult,—for it has grown to the proportions of a veritable cult,—is not Christian, but pagan. *La Revue Internationale des Sociétés Secrètes* (Vol. XIII, No. 44) traces it to Freemasonry. "Man," says our French contemporary, "cannot do without religion. He must have some sort of religious faith. If he rejects the true religion, he deforms it on the pretext of reforming it, or he parodies it, or he turns it into idolatry. If he is civilized, this idolatry becomes the very worst of idolatries, namely, the cult of Reason, who makes man her god—man immortalizing himself in science, man capable of indefinite perfection, man become god. This is the Masonic myth, from which without a doubt sprang the cult of the Unknown Soldier. He is a creature of the Lodge. He has all the earmarks of the sect. Like Masonry, he has quickly become international, interdenominational, and anti-Catholic, inasmuch as, after having been the subject of a purely civil interment, he has been made the object of a quasi-pagan worship, far removed from the Catholic idea expressed in the phrase, 'no flowers.'"

It is sad to see American Catholics taking part in this pagan cult so correctly described by the great anti-Masonic review of Paris. C. D. U.

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The Catholic Big Brother Movement

A little illustrated brochure, "The Archdiocesan Union of the Holy Name Society of Chicago; the Holy Name Big Brother," defines the scope of the so-called Holy Name Big Brother movement in the Illinois metropolis. This movement, we believe, was inaugurated by Bishop McGavick, of La Crosse, Wis., while auxiliary to the Archbishop of Chicago. Strangely enough his name is not mentioned in this pamphlet.

The necessity of this particular kind of constructive work of Christian social reform, *i. e.*, the reclamation of delinquent boys, cannot be overestimated, and we are glad to note the amount of good accomplished by a number of zealous Chicago laymen, who are making an effort to pick up and save those who are "more sinned against than sinning."

It seems the Big Brothers of Chicago have run up against the same snag which the F. R. some years ago, in a series of articles by the present writer, described as "the godless home." Let them be mindful of the fact that, since the underlying causes of the boy problem are moral, laymen and the civil tribunals alone cannot remove them. It requires religion and, therefore, the services of the priest, who alone can gain the absolute confidence of erring lads. Unfortunately, the average pastor is not particularly interested in the problem, and hears boys' confessions at the rate of 40 or 50 per hour, *quod impossibile videtur*.

We have no faith at all in the "confession card system," which obliges the spiritually negligent boy to go to confession as a *conditio sine qua non* of getting a job. These boys, as a rule, are not well grounded in religion, and we challenge anybody to make such a boy tell the truth if he is determined to lie. Young people, if properly trained, will go to confession voluntarily, to unburden their conscience; they should not be forced to go as the price of a job.

This is not belittling the work of the Big Brothers, however. They have

done much good, and we sincerely hope this brochure will make new friends for the noble work in which they are engaged.

Fr. A. Bomholt

Notes and Gleanings

The F. R. and its editor have lost a very dear friend by the death of Mr. Joseph Gummersbach (see the necrologue by Mr. Kenkel, p. 23). Less than two years ago we paid a deserved tribute to his "honesty, kindness, business acumen, and unquenchable idealism" in an article we wrote (Vol. XXX, No. 15, p. 298) on the occasion of the golden jubilee of the B. Herder Book Co., of which he was the founder and president. Archbishop Glennon in a touching address delivered at the dead man's bier justly emphasized his merits as a Catholic publisher, which were fittingly recognized by the Holy See when it made him a Knight of St. Gregory and bestowed on him the medal *pro Ecclesia et Pontifice*. His interest in the Catholic press was life-long and generous. For years he was publisher of the *Pastoral-Blatt* and president of the *Herold des Glaubens* and the *Amerika*. The F. R., too, experienced many proofs of his sympathy and good will. Mr. G. was not only a good man and an exemplary Catholic, but gifted with remarkable humor and a sunny disposition that made him friends wherever he went. All who knew him intimately will miss him, and it can be truly said of him: "*Multis ille bonis fiebilis occidit.*" May his noble soul rest in peace!

In Vol. V, No. 11 of his interesting and valuable apologetic monthly, *Revue des Objections* (Paris, 53 Ave. Bosquet vii), Canon Coubé quotes the opinions of two contemporary theologians, the one a Frenchman, the other a Belgian, on the so-called private revelations of Ven. Ann Catherine Emmerick, which we have repeatedly discussed in this magazine (more recently in Vol. XXXI, pp. 11, 29, 50, 112, 157). The French theologian is Père Terrien, S. J., who says in his famous work, "La

Mère de Dieu," (Vol. II, pp. 358 sq.) that Ann Catherine's Life of the Blessed Virgin is full of manifestly legendary details, derived from apocryphal sources, and that her account of Christ's Dolorous Passion contains so many bizarre statements that one cannot say, "The finger of God is here," but must admit that human imagination has been busily at work. The noted Belgian Redemptorist Father F. X. Godts, in his recent book, "La Définitivité Dogmatique de l'Assomption Corporelle de la Très Sainte Vierge," says that "the importance of the pious meditations of the stigmatized nun [of Dülmen] is unfortunately very much exaggerated."

"Anatole France," says a writer in the London *Times*, "pleased by his voluptuousness." "Of sexual love he wrote frequently in a fashion which it is easy to call gross," said another apologist for indecency in the *Saturday Review*, not realizing that, if it is easy to call such writing gross, it is because it actually is gross. Nowhere outside the Catholic press is there any open condemnation of this cultured sensualist, who, in the words of the *Month* (No. 725), "scoffs at the reality of everything noble, whose whole philosophy is earthly and degrading, who has poisoned the minds of generations of his countrymen, whose brilliant genius is often but the phosphorescent glimmer that indicates putrescence." Anatole France has gone to his account, mourned by his own kind, but unfortunately his works live after him.

From a letter addressed by Justin McGrath, director of the Department of Publicity, Press, and Literature of the N. C. W. C., to Albert Foisy, editor of *La Sentinelle*, of Woonsocket, R. I., and published by that journal on Nov. 28, 1924, it appears that the news service of the Department "cannot be furnished to any publication which has not received the approval of the Bishop of the diocese." *La Sentinelle*, a French Catholic daily newspaper established early in 1924, had been promised the news service, but was cut off upon a

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protest from Bishop Hickey of Providence. In informing the editor of this fact, Mr. McGrath adds: "I never for a moment imagined that an experienced editor, such as yourself, would undertake the publication of a Catholic journal without first obtaining the approval of the bishop in whose diocese you intended to publish." From which it is evident that the N. C. W. C. news service is being used to eliminate newspapers that for some reason are not agreeable to the local ordinary, even though they may be thoroughly Catholic, like *La Sentinelle*, and highly praised by other bishops, as the Woonsocket paper was by Cardinal Bégin of Quebec and nearly all the bishops of French Canada. *La Sentinelle*, by the way, whether in consequence of the action taken by Mr. McGrath, or for other reasons, has ceased to be a daily and is now published once a week.

Mr. Wm. D. Guthrie, the distinguished New York Catholic attorney, has contributed to No. 1489 of the *Paris Correspondant* a valuable paper on "La Liberté Scolaire aux Etats-Unis," in which the freedom of education in this country is dealt with at some length and in a way to render our American situation intelligible to European readers.

There is good reason to believe that second class mail, on a fair allocation of the costs of the service, would be found to be more than self-sustaining at the present rates. Justification for this belief is found in the fact that matter of this class is hauled by express at a cent a pound for distances for which the post office now charges 2 and 3, and proposes to charge 4; that in the railway baggage service rates for such matter run as low as half a cent a pound, and that express companies haul and deliver at pound rates comparable with the second-class postal rates. These services are all by private carriage and on a basis of profit. The postal rates now proposed would be ruinous to a great many publications and make the costs of distribution ex-

cessive to all. If Congress is going to consider a readjustment of mail rates it should thoroughly investigate the whole field before it undertakes legislation on a matter so complicated and so intimately involving the public as well as private interests that are entitled to a fair consideration.

In an article, "New Light on the Origin of the Aboriginal Americans" (F. R., July 15, 1924), the Rev. Albert Muntch, S. J., briefly stated some arguments for the Asiatic provenience of our American Indians. He concluded his article as follows: "At any rate, we have here further proof of the spread of the human race from 'somewhere in Asia,' or from Northeastern Africa (Egypt), close to the regions famous in Old Testament history, and close to the Asiatic Continent." The same opinion is maintained in a recent work by a well-known English anthropologist, Professor G. Elliot Smith. This work, entitled "Elephants and Anthropologists," is mainly a study of the remarkable similarity of the pre-Columbian sculpture of Central America to Old-World works of art. The *London Times Literary Supplement* (1924, p. 365) concludes a review of the book as follows: "In our opinion the facts and arguments in this book strongly reinforce the general thesis that the pre-Columbian civilizations of America are locally modified offshoots of the culture of the Old World."

Correspondence

Why is Authority so Little Respected?

To the Editor:—

The question is not difficult to answer. History and daily experience tell us that authority has been abused and is still abused in Church and State. Why are kings only figureheads to-day? Have there been many reasonable kings? Louis XIV had the audacity to say: "I am the State." Some of his successors were decapitated. The pendulum always swings back. That is a law of nature. All those who are in high position in Church and State should remember this. The days of bulldozing are past. The world has progressed in this respect. Let those in authority use kindness, common sense,

justice and charity, then they will not be failures. The dignity of human nature must be respected in every man. Tyranny is anti-Christian. Leo XIII says: "No man may with impunity outrage that human dignity which God Himself treats with reverence.... Nay more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights." ("The Pope and the People," p. 204.) These words are found in the famous encyclical letter "On the Condition of the Working Classes," which all those in authority either in Church or State would do well to take for their guide. All who are raised to high position in Church or State should, with Solomon, ask God for wisdom, which is so much needed for the governance of men. Very few have that wisdom because pride prevents them from asking God for it. May humility guide all those who have the reins of government either in Church or State,—guide them to the Throne of Divine Wisdom; then disrespect for authority will be heard of no more.

Denton, Tex. (Rev.) Raymond Vernimont

A Republican Plaint

To the Editor:—

Your correspondent "D. A. D." (F. R., XXXII, 1, p. 13), who is evidently a zealous Democrat, need not think that we Republicans did not have religious troubles of our own in the recent campaign. Being in Washington and holding a position since the days of McKinley, I can truthfully say that we Republicans never before were so shocked and surprised as when the direct charge of prejudice was made against President Coolidge and Secretary Mellon by our Archbishop Curley, just a few weeks before the election. Like our friend, "D. A. D.", speaking for the Democrats, we Republicans feel that this too was planned and intended for political effect.

The Archbishop charged that Catholics were being discriminated against in the government departments, both in the way of work and promotions, creating a great deal of political consanguinity. As the report was carried by newspapers throughout the country, I think it was most unfortunate that it should have happened just before the election, for at such times these things are always misinterpreted.

When President Coolidge and Secretary Mellon asked for specific cases, so that an investigation could be made, there was nothing coming from His Grace of a tangible character, which made matters all the worse.

Therefore, the Democrats have no reason to complain, because we Republicans got as bad a deal as they.

HENRY P. HESS

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As we used to say back in Ohio, it's a case of "horse and horse."
Washington, D. C. M. W. M.

About Dancing

To the Editor:—

Dancing is merely the natural expression of a very human sentiment. The joy of living goes to one's arms and legs, and one starts to dance, as we can see among little children. There are many individuals who do not dance, but there is no nation that has not its own peculiar and favorite dances. Among ancient nations dancing was a part of the religious ritual. The wise Solomon says there is a time to weep and a time to rejoice and dance. The Greeks developed dancing into an art, which was perfected by the Romans. In the Middle Ages, after the pagan dances had been Christianized, the Catholic Church warmly encouraged dancing. The opponents of dancing say that it is a proximate occasion of sin. I ask: Cannot every meeting of persons of different sexes become an occasion of sin? As regards abuse, shall we abolish God because His name is often taken in vain? Dr. Koch is quoted in the F. R. (XXXI, 24, p. 480) as saying that "the best dances are not above suspicion, and therefore dancing should be indulged in but rarely and for a short time." My opinion is that we should try to ennoble dancing and make it more artistic, rather than prescribe how long people should dance and what dances they may indulge in. Liberty, Ill. (Rev.) Wm. Pietsch

Broadcasting Worldly Church Music

To the Editor:—

The midnight solemn High Mass was this year like last year and two years ago, broadcast from the Old Cathedral in St. Louis by the Post Dispatch Station. I had heard so much praise of the former broadcasting by different people in the country, Catholics and Protestants alike, that I concluded to listen in this time, although Christmas night is of all nights the one which drives me to bed early. But, oh, what a disappointment! It is bad enough when Catholic choirs disregard the laws of the Church in regard to church music, but it sounds almost like apostasy when this thing is broadcast. There was no harmony between the choir loft and the altar. Here the dignified action, up there profane, theatrical music. St. Augustine says: "When it happens to me that I am more moved by the singing than by the text sung, I confess that I am sinning, and then I would rather not listen to the singer." St. Jerome condemns those who sing theatrical songs in church, not to excite devotion, but for show and delight. But, what is the use of quoting authorities? We know the legislation of mother Church in the matter of church music. "It can not be done," is the usual answer to the question, why not real church

music, Gregorian or other? The singers object, the organist objects; the pastor does not know much about music, and so he lets things run on and waits until the Ordinary issues an order. But why should the bishop come out with an especial order, when the general law of the Church is plain? What we need is more backbone. This reminds me of the case of a priest who was anxious to root out certain abuses in his parish. Not having the courage to oppose the guilty persons directly he had one of his parishioners write to the bishop, complaining that his pastor tolerated or seemed to tolerate this abuse, hoping that the bishop would write a strong letter, which the pastor could read from the altar. Instead, the bishop sent this letter to the pastor marking underneath the paragraph and number of the church law forbidding that respective abuse. A Priest

Excerpts from Letters

I am glad to renew my subscription to the F. R. It is a splendid periodical.—(Rev.) W. Windolph, Creighton, Neb.

Kindly find enclosed \$3 for 1925. I have read every copy of the thirty-one volumes of the F. R. and have felt that I got more than my money's worth; still I am sorry you have to raise the subscription price, for, if the F. R. would be patronized as it deserves to be, you could sell it for 75 cents and live without financial cares. But we have to take things as they are, not as they might be.—(Rev.) Francis Nigisch, C. PP. S., St. Henry, O.

Certainly I'm with you. Am sending an extra dollar in addition to my recent renewal.—(Rev.) A. Fretz, Bethlehem, Pa.

I am sending you six dollars for two years' subscription at the advanced rate. I am only too glad to do my 'bit' to keep alive your splendid and 'pestiferous' Review.—(Rev.) A. Lally, Oakland, Cal.

Enclosed please find three dollars to cover my subscription to the ever cherished F. R., for 1925. I take for granted that I am only one of hundreds of F. R. admirers who endorse quite wholeheartedly every word of Father Rothensteiner's letter (vide Correspondence in the Dec. 1st F. R.) and who will be ever be loyal to the spicy little magazine and its self-sacrificing editor, even though the subscription rate should be doubled.—(Rev.) Cyril Mohr, C. PP. S., Cleveland, O.

If the new *Commonweal* is worth ten dollars a year, the tried old F. R. is worth twenty, and in asking only three, you are conferring a genuine favor on your readers, for which I, for one, am very thankful. I have kept the F. R. for 27 years and will keep it as long as I live.—T. A. Brown, Seattle, Wash.

Although I enjoy the honor of being a life subscriber to your valuable paper, I send you the enclosed check as a small token of sincere recognition of your manly and unselfish efforts

in the cause of Catholic journalism.—(*Rev. Msgr.*) *Joseph Rainer, Rector Emeritus of St. Francis Seminary, St. Francis, Wis.*

I shall send you \$3 a year from now on for your valued Review. It is worth more to me than the 16 to 20 page newspapers.—(*Rev.*) *Victor End, Fordyce, Neb.*

I am sure no one will object to the slight advance; in fact, had the subscription price been raised to five or ten dollars, you would lose very few subscribers.—(*Rev.*) *Chas. W. Oppenheim, Raymond, Ill.*

The devil may be glad that I am no capitalist. If I were, and money would not deprive me of good common and Christian sense, the F. R. would be at least twice as large and published every week. Dear Mr. Preuss, the Church of this country needs your Review. Never say again that you think of quitting. May God provide men and minds who will continue the F. R. when you will no longer be able to wield your trenchant pen! —(*Rev.*) *John Van de Riet, Donaldson, Ind.*

You have rendered a great service to the Church and to religion and are deserving of the respect and support of the clergy in publishing your Fortnightly Review. I shall gladly pay fifty cents a year more for the magazine.—(*Rev.*) *Louis Hefele, C. PP. S., St. Joseph, Mo.*

A quarter a month is certainly not too much for the F. R., at least not for those who appreciate the strong mental food which every issue contains, and those who do not appreciate that kind of nourishment would deem the F. R. dear at 50 cents a year. Here is six dollars for two years, and I hope that your coffers may be replenished, that your pot of meal waste not, nor the cruse of oil be diminished, so that without fear of want for yourself and your family, you may continue to do valiant battle for the cause of truth and justice.—(*Rev.*) *J. H. Muehlenbeck, Rome City, Ind.*

I am confident that the F. R. will lose no subscribers by the slight advance in price. Though its official title is *Fortnightly*, you have impressed your noble personality on it, so that most call it *Preuss' Review*. May it live long and prosper!—(*Rev.*) *A. E. Breen, D. D., St. Francis Seminary, Wisconsin.*

We are quite willing to respond to your most reasonable appeal regarding the increase in the price of the F. R.—(*Rev.*) *Joseph C. Sasia, S. J., University of Santa Clara, Cal.*

We shall gladly pay the new subscription price and wish you God's blessing for your epochal work.—(*Rev.*) *Fr. Paul, O. S. B., St. Michael's Monastery, Cottonwood, Ida.*

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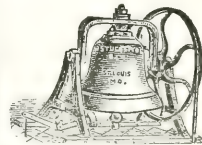
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old friend who has kept my mind running in the right channels on all vital questions in which a layman is interested. Not charity but selfishness prompts me to send you ten dollars for the next two years. I feel that I am still getting more than full value for my money.—*J. M. Schaefer, Hays, Kas.*

Gladly I send you \$3 for next year's subscription, for the F. R. is worth the money, and still more. We need at least one paper that is independent and has the courage to point out the sore spots even in high places.—*(Rev.) M. Baerlocher, Greencreek, Ida.*

It would be a distinct loss if you were obliged to suspend the publication of your *Review*. The increased price is not too large. It seems to me as a life subscriber that I should add something to my former offering in view of the increased subscription price, and as a beginning I am enclosing a check of \$5.—*(Rev.) John T. Mullen, Hudson, Mass.*

Every reader will gladly pay the small additional amount demanded for the most reliable review of Catholic thought in our free-thinking country.—*(Rev.) J. Brudermanns, Tomah, Wis.*

Most gladly I send three dollars for the F. R. for 1925 and trust that no one will stand back, but all will help the good cause to the best of their ability.—*(Rev.) Peter Theisen, Milwaukee, Wis.*

Continued success and prosperity to the best little fighter in all the dreary waste of American Catholic journalism!—*(Rev.) Fr. Edwin Auweiler, O. F. M., Ph. D., of the Collegio di S. Bonaventura, Brozzi-Quaracchi, Italy.*

Some years ago I sent you a life subscription for the F. R. Now I want to join the procession and send you \$25 more to make up on the price, although you are not including life subscribers in the raise. At any rate, if I am not in the raise, I want to be in the swim. I consider it "carrying coal to Newcastle" to praise the F. R. and its doughty editor.—*(Rev.) Andrew Klarmann, Woodhaven, N. Y.*

It is becoming more and more difficult for the reverend clergy to obtain pure mass wine. Those interested in a new plan, promoted by the Viticultural Society of Missouri, lately incorporated on a fraternal educational plan, are asked to correspond with Mr. M. J. Edw. Hartmann, Secretary, 2637 S. 12th Str., St. Louis, Mo.

I am happy to note in your issue of Dec. 15th that you have made up your mind to continue the publication of your highly-esteemed F. R. I sincerely hope that an ever-increasing number of subscribers may receive your best wishes for a Merry Xmas and a Happy New Year through the F. R. for at least thirty-one years more, no matter how often the price has to be raised. Honest bishops, priests, and laymen are bound to like the fear-

less manner in which sound principles are presented to the public and defended on their merits in the F. R. There is no room in the F. R. for intrigues or partial and one-sided judgments; for you know but too well that secrecy breeds suspicion and intrigue,—with its train of unjust judgments, based on prejudices,—causes misery, misfortune and unhappiness all along the line, to the sinners as well as to the victims. Therefore, the F. R. always presents the two sides of a question. The F. R. wants the truth, the whole truth, and nothing but the truth. It does not allow the main issue to be sidetracked or obscured by insignificant and irrelevant matters. It wants justice for all and favors for none, because it rightly considers honesty the best policy. It repeats again and again, what was so well said by Bishop Spalding, that "The saddest truth is better than the merriest lie." —*(Rev.) A. Verhoeven, Mermonton, La.*

BOOK REVIEWS

Nickerson's History of the Inquisition

The Inquisition, undoubtedly one of the most difficult and disagreeable themes of medieval Church history, has lately been made the subject of scholarly monographs which enable the average reader to form a correct opinion on this much-maligned institution. We recall particularly the works of Douais, Vacandard, Th. de Cauzons, Guiraud, and Turberville, who have refuted the one-sided and tendentious statements of Henry Charles Lea ("A History of the Inquisition in the Middle Ages," 3 vols., New York, 1888) and given a true account of the medieval tribunal for the trial of heretics. The best summary of their conclusions can be found in Vacandard's article in the "Dictionnaire de Théologie Catholique," fasc. 56/57 Paris, 1923, pp. 2016-67.

In view of the facts set forth above one may judge that it can be no easy task for any writer to produce a worth-while book on the Inquisition. Yet Hoffman Nickerson has entered the lists with a volume on "The Inquisition, a Political and Military Study of its Establishment" (Houghton Mifflin Co., 1923). The author not only aims at giving a historical exposition of his theme, but also—at combating prohibition! He devotes a lengthy epilogue (pp. 220-252) to the latter subject and strives to demonstrate that prohibition, with its damnable intolerance, presents a pretty close historical parallel to the medieval Inquisition, that it is the result of fanatical Puritanism, and that it is even more directly opposed to the spirit of Christ than was the persecution of heretics.

It is questionable whether this strange admixture of present-day political partisanship with history can be brought into harmony with

the ideal of the true historian, which is to describe the past as it was, *sine ira et studio*, to interpret it in its own light, even when it seems incomprehensible and repugnant to the present generation. We must admit, however, that Mr. Nickerson has tried hard to evaluate the origin, nature, and early development of the Inquisition with the greatest possible objectivity. He has studied a considerable portion of the literature of his subject (there is a rather incomplete bibliography on pp. 253-258) and describes, accurately in the main, though not very profoundly and without references to his sources, the growth of the Cathari in Southern France and the battles fought against this pernicious sect in the Albigenian wars and by the Inquisition. He devotes particular attention to the military features of these wars.

In the concluding chapter of the book, on the mendicant orders and the Inquisition, he passes a general judgment on this medieval institution and states the reasons for that judgment, which, be it remarked, is unexpectedly mild for a non-Catholic—Nickerson is an Episcopalian. He shows its justification in the *tout-ensemble* of medieval culture, of which he has a very high opinion, without in the least trying to conceal its defects and weak points. Like Vacandard, he regards its procedure as violent and barbaric, but at the same time calls attention to the fact that even in our highly cultured age lynching is still in vogue and the recent World War was characterized by all sorts of inhuman cruelties and an inexcusable terrorism, so that we have no reason to throw stones at our medieval forbears.

Nickerson's book is characterized by constant comparisons between medieval and modern conditions, which lend it the charm of what Emerson called contemporaneity, but involves the danger of anachronism—a danger which the author has not entirely escaped. The massacre of Béziers (1209) with the alleged cruel command of the papal legate, Abbot Arnold of Cîteaux: "Kill them all, for God will know His own"—"Caedite eos (i. e., haereticos et catholicos); novit enim Dominus qui sunt eius" (Caesarius Heisterbacensis, *Dialogus Miraculorum*, ed. Strange, Coloniae, 1851, 301 sq.), which is still occasionally cited by anti-Catholic writers, should have been treated more adequately and critically in the light of the information gathered by Rastoul (*Revue Pratique d'Apologétique*, I, 1906, 508-511) and Guiraud (article "Albigens" in the "Dictionnaire d'Histoire et de Géographie Ecclésiastique," fasc. 6, Paris, 1912, 1619-1694), with which Mr. Nickerson seems unacquainted. The latest publications on the Cathari and Albigenses by Broeckx (Louvain, 1916) and H. J. Warner (London, 1922) also appear to have escaped the author's attention.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Staudenmaier, L. *Die Magie als experimentelle Naturwissenschaft*. 2nd ed. Leipzig, 1922. \$2.50.
- Marchand, Dr. A. (tr. by Dom F. Izard, O. S. B.) *The Facts of Lourdes*. London, 1924. \$1.50.
- Augustine, St. *De Quantitate Animae*. Ed. by F. E. Tourscher, O. S. A. Phila., 1924. 50 cts.
- McDonough, M. V. *Three-Minute Homilies*. N. Y., 1924. \$1.50.
- Considine, Dan. S. J. (with introductory memoir by F. C. Devas S. J.). *The Virtues of the Divine Child and Other Papers*. London, 1924. \$1.50.
- Sisters of Notre Dame. *Communion Devotions for Religious*. With Preface by F. P. Le Buffe, S. J. N. Y., 1924. \$2.
- Dreves, F. M. *Our Pilgrimage in France* (Lisieux, Lourdes, and Paray-le-Monial). London, 1924. \$1.10.
- Stebbing, Geo., C. SS. R. *The Redemptorists*. London, 1924. \$2.
- Mayer, H. *Katechetik*. Freiburg i. B., 1924. 8 cts.
- Denis, Enid. *More Mystics*. London, 1924. \$1.50.
- Craven, Mrs. Augustus. *A Sister's Story*. Tr. by Emily Bowles, revised and adapted by J. C. Reville, S. J., N. Y., 1924. \$1.
- Stanley, Hy. M. *My Travels and Adventures in America and Asia*. 2 vols. N. Y., 1905. \$2.50.
- Alphonsus, St. *Theologia Moralis*. Ed. M. Haringer, C. SS. R., 2a. Ratisbon, 1879. 8 vols. \$6.30.
- Vatts, N. *Love Songs of Sion. A Selection of Devotional Verse from Old English Sources*. London, 1924. \$1.
- Specking, Inez. *The Awakening of Edith, A Boarding School Story*. N. Y., 1924. \$1.
- Lord, Dan. A., S. J. *Our Nuns; Their Varied and Vital Service for God and Country*. De Luxe ed. N. Y., 1924. \$2.
- Al. de Immac. Conceptione. Des Hl. Johannes vom Kreuz *Dunkle Nacht, nach den neuesten krit. Ausgaben übersetzt*. Munique, 1924. \$1.
- The Small Missal. Containing the Proper of the Mass for all Sundays and Holydays of the Year, Vespers, Compline, etc.* London, 1924. \$1.25.
- Karrer, Otto, S. J. *Der hl. Franz von Borja, General der Gesellschaft Jesu. 1515-1572. Mit einem Titelbild*. Freiburg, 1921. \$2.
- Rost, Dr. Hans. *Die Kulturkraft des Katholizismus*. 3rd edition. Paderborn, 1923. \$1.50.

THE FORTNIGHTLY REVIEW

5851 Etzel Ave.

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Literary Briefs

—Not a few leading magazines to-day have departments of "Foreign Relations" and "International News." It is not suspected by many that our scientifically edited missionary magazines sometimes convey information of the most reliable kind on matters of foreign, and perhaps world-wide interest. For the writers of articles in missionary journals are neither cub reporters looking for a "scoop," nor paid newspaper men writing at the dictation of the editors. They are generally men who have lived in the field and are thoroughly at home in the language, and deeply versed in the culture, of the people among whom they have been sojourning. At any rate, *Die Katholischen Missionen*, an illustrated monthly magazine of the Society for the Promotion of the Faith (Herder), will never disappoint those who are looking for up-to-date news and notes from foreign lands. That the articles are chiefly devoted to Catholic missionary progress does not in the least interfere with their scientific value, as is evident, e. g., from Heft 12. The opening article on "Ost-Kansu" by the Rev. Gonsalvus Walter, O. M. Cap., throws light on the terrible hardships our heralds of the faith encounter in that "Forbidden District" of China.

—As a fitting pendant to his "Mass Intention Calendar," recommended in the F. R. for Dec. 15th, 1924, Mr. John W. Winterich, the enterprising Cleveland publisher, has issued an "Ecclesiastical Appointment and Memorandum Book," which will prove equally useful to the reverend clergy. For each day of the year 1925 this book contains seven blank spaces for entering weddings, funerals, baptisms, sick-calls, confessions, miscellaneous appointments, and "remarks." For each day, moreover, the current feast is mentioned, days of abstinence are indicated by a fish, and the days on which the pastor must say the Mass *pro populo* by a red asterisk. Nothing more serviceable in the line of a clerical memorandum book could well be imagined, and it requires no prophetic foresight to predict that this little book, which is to be re-issued annually, will prove popular among those for whom it is intended. The last page contains some "Interesting Statistics," which might be improved upon.

—Father John A. Whelan, O. S. A., adds a third to his series of "Sermons," dealing with a variety of topics, twelve in all, including the Birth of Christ, blindness of soul, Catholic education, death, the General Judgment, and happiness in Heaven. These sermons, like their predecessors, are intended not only for preaching by the clergy, but for spiritual reading by the laity, and their erudition and attractive style make them suitable for both purposes. (Benziger Bros.)

—Miss Enid Dinnis has given us another volume of short stories under the title, "More

Mystics." There are sixteen of them, all full of rich humor, delicate beauty, and spiritual insight. Miss Dinnis uses the word "mystics" to designate ordinary persons who, living on the ordinary plane, get glimpses of the supernatural through breaks in the grey skies, as often as not without realizing it. Her books are for those who can appreciate really good literature and high spirituality. (B. Herder Book Co.)

—Giovanni Meille, in a volume entitled "Christ's Likeness in History and Art," has collected 200 photographs of more or less remarkable portraits of our Divine Saviour, together with some modern pictures which have appealed to his taste. The text, translated into English by Miss Emmie Kirkman, is more convincing for its piety than for critical acumen. The modern section is the least satisfactory, although it contains some fine things. Max Klinger's "Jesus Delivering Psyche" (p. 154) deserves no place in the collection, and the freak picture by Gabriel Max should also have been omitted. (Benziger Bros.)

—*"Biblia Mariana seu Commentarium Biblio-Patristicum in Litanias Lauretanas necnon in varia B. V. Mariae Nomina, Titulos ac Praeconia alphabetice Disposita,"* by P. Sebastian Uccello, C. SS. S. (Turin: Marietti) shows how the invocations of the Litany of Loreto are not the spontaneous product of a poetical mind, but the final result of a long Patristic tradition. All of them are found in the writings of the ancient Fathers and medieval authors of the Western as well as of the Eastern Church. A great many more such invocations might have been added, as Father Uccello shows, from the long list of names and titles given to the Blessed Virgin by the Doctors of the Church. We recommend the little volume to the lovers of medieval poetry and to all the children of Mary.—F. G. H.

—"Franciscan Essays" by Dominic Devas, O. F. M., should be in the library of every student of Franciscan history. The first of the eight essays, "St. Francis of Assisi: A

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Point of View and a Contrast," deals with "the deep, pathetic tragedy that overhangs his later years" (p. 13). The second, "The Franciscan Order and Its Branches," presents a correct picture of the development of the Order. In the essay on "St. Antony of Padua" the author rightly discovers one (among others of that time) who "admitted as quite necessary some measure of mitigation in the primitive ways and ideals which had inspired Francis and his early companions" (p. 73)—the germ of Franciscan Observantism, as it was further developed in subsequent centuries and definitely established by Leo X, in 1517. The essay on "Elias of Cortona" shows how this friar's eminent attainments were "but forces of destruction undermining what they ought to have built up" (p. 90). The next two essays, "John Gennings and Douai" and "Francis Davenport," treat of the founder of the Second English Province and of its most prominent member in the 17th century. In the essay on "Theophilus of Corte" we become more intimately acquainted with the foremost champions of the 18th century *Retiro* movement in the Franciscan Order. The last essay, "A Poor Clare of Yesterday," portrays the life and activity of Mother Mary-Dominic, who re-established the Poor Clares in England seventy-five years ago. All in all, the volume is a valuable and scholarly contribution to the study of Franciscan history. Accuracy, clear-

ness, and terseness of expression lend to these essays a charm quite their own.

—"The Virtues of the Divine Child and Other Papers" is a volume of papers on spiritual topics by the late Father Daniel Considine, an Irish Jesuit with whose career we are made acquainted in an introductory memoir by Fr. F. C. Devas, S. J. Some of the "other papers" deal with the uses of Confession, mistaken severity, apostleship, worry, prayer, especially its practical difficulties, and so forth. The volume can be recommended for spiritual reading, especially to religious communities. (B. Herder Book Co.)

—"Excellence in English" by Frank H. Callan (The Devin-Adair Co.), is a valuable book that fills a decided want. The author illustrates the fundamental attributes of a good style, such as clearness, precision, humor, pathos, by crisp definitions, followed by illustrative quotations from the masterpieces of English literature. The selections are made with fine discrimination from some fifty standard British and American writers and form a most valuable collection in themselves. Together with the author's clear analysis and definitions they constitute a handbook of good English that will be welcomed by teachers and students. We hope it will find its way into many of our Catholic high schools, academies, and colleges.

—Father Michael V. McDonough's "Three-Minute Homilies" (Benziger Bros.) are not homilies in the strict sense, but short talks, explaining the chief lessons of the gospel for every Sunday and the main holydays of the year. The author demonstrates that brevity need not be the only virtue of a short parochial sermon. The gospel of the day precedes each sermon, which makes the use of other books unnecessary in preparing a discourse. The volume may be recommended especially to priests whose numerous duties allow them to devote but little time to their sermons.

—"The Small Missal" (Benziger Bros.) contains the Proper of the Mass for all Sundays and for the principal feasts of the year, the rite of benediction, vespers and compline for Sundays, and the devotions usually found in popular prayer books. Printed in bold-faced type on India paper and bound in flexible imitation leather, this slender yet full volume, which easily fits into the vest pocket, comes near being the ideal prayer book for the laity.

—The heroine of Miss Inez Specking's second novel, "The Awakening of Edith" (Benziger Bros.), would make a welcome chum for any girl. She is quick-tempered and adventurous, but infectiously happy and fundamentally devout, and in following her through two years of convent school life, the author depicts the gradual development of a sterling character. Unlike "Missy," this story is intended for the young people themselves, more particularly for girls of from 12 to 18 years.

—A new edition is now available, at half the price of the original, of Dom Matthew Britt's scholarly work, "The Hymns of the Breviary and Missal," which we cordially recommended at the time of its first appearance, a year or two ago. The author presents the Latin text of 173 hymns with a literal prose rendering and the best metrical translation, succinct notes on the Latin text, a historical introduction and biographical notes on authors and translators. The beautifully printed book deserves a place in every Catholic library. (Benziger Bros.)

—In "The Redemptorists" (Benziger Bros.), the well-known church historian, Father George Stebbing, himself a member of the Congregation of the Most Holy Redeemer, has furnished an interesting account of the history of that religious congregation, its spirit and rule, its past fortunes, and its present condition. St. Alphonsus de' Liguori had many and great difficulties to overcome and at one time found himself, to all intents and purposes, excluded from the Congregation he had himself founded. But when he died he left behind him a flourishing foundation that in course of time has once more illustrated the parable of the mustard-seed. Father Stebbing has done his work well in every respect but one—there is no index.

New Books Received

- A Scripture Manual.* Directed to the Interpretation of Biblical Revelation. By the Rev. John-Mary Simon, O. S. M. Vol. I: General Introduction to the Sacred Scriptures and Special Introduction to the Books of the Old Testament. xiii & 441 pp. 8vo. Joseph F. Wagner, Inc.
- The Story of Jesus.* By Francis J. Finn, S. J. 16 pp. 11x13 in. with 8 full page illustrations in four colors. Chicago, Ill.: Extension Press. 50 cts.
- Bibliography of the Annual Proceedings of the Catholic Educational Association, 1904-1923.* With Index by Author, Title, and Subject. By Katherine A. Collins. 108 pp. 8vo. Washington, D. C.: National Catholic Welfare Conference, Bureau of Education, 1312 Massachusetts Ave., N. W.
- The Catholic Teacher's Companion.* A Book of Self-Help and Guidance. By Rev. Felix M. Kirsch, O. M. Cap., Rector, Capuchin College, Catholic University of America. With a Preface by Cardinal Dougherty. xxx & 747 pp. 4¼x6¾ in. Benziger Bros. \$2.75 net.
- Der heilige Johannes Franziskus Regis* aus der Gesellschaft Jesu. Von Sigmund Nachbaur, S. J. Mit 3 Abbildungen auf 2 Tafeln. vi & 184 pp. 12mo. Herder & Co., Freiburg, Germany; B. Herder Book Co., St. Louis, Mo. \$1.20 net.
- Sermons.* By Rev. John A. Whelan, O. S. A., Professor of Homiletics and History, Villanova Scholasticate, Villanova, Pa. 294 pp. 12mo. Benziger Bros. \$2 net.
- The Valley of Peace.* By Lida L. Coghlan, vi & 275 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The Psalms.* A Study of the Vulgate Psalter in the Light of the Hebrew Text by Rev. Patrick Boylan. Vol. II: Psalms LXXII—CL. xi 404 pp. 8vo. Gill & Son and B. Herder Book Co. \$6.25 net.
- Brief History of the Churches of the Diocese of St. Augustine, Florida.* Part Four, pp. 77 to 116, illustrated. St. Leo, Fla.: Abbey Press.
- Father Tim's Talks With People He Met.* By C. D. McEnniry, C. SS. R. Volume V. iv & 185 pp. 12mo. B. Herder Book Co. \$1 net.
- Der von den Freimaurern verschiedener Länder seit 1889 und besonders seit 1921 —erstrebte engere Zusammenhang der Welt-Freimaurerei,* speziell in seinen Beziehungen zum Kampfe der Weltfreimaurerei gegen das Papsttum. Von Hermann Gruber S. J. (Reprint from the *Historisch Tijdschrift*, of Tilburg, Holland, Oct., 1924). 44 pp. 8vo. (Wrapper).
- On Missions.* The First Pastoral Letter of the Rt. Rev. Francis C. Kelley, D. D., Bishop of Oklahoma. Issued on Christmas Day, 1924. 8 pp. 8vo. Oklahoma City: The Southwest Courier.

A SPRINKLE OF SPICE

They have made Missouri mules gentle, it is reported. This, however, does not refer to the "kick" in the FORTNIGHTLY REVIEW.—*Buffalo Echo.*

Religion is like a river; when it breaks over its ancient banks, unless it is remarkably deep, it spreads out into a swamp. A writer in the *Atlantic Monthly* once took to task a genial gentleman who enlivened his chat with the smiling remark, "I am broadminded enough to admit that one church is as good as another," by commenting: "Of course, he is broad—swamp broad, and covered with a rich intellectual scum which prevents his knowing what arrant nonsense he is uttering."—*The Record.*

The constant succession of amusement fads and the latest of these fads, the cross-word puzzle, are cleverly hit off in the following letter from H. K. Lassiter, of Birmingham, Ala., to *Collier's*: "Wouldn't it be terrible if we didn't have somebody to tell us how to amuse ourselves? Two years ago we all blew ourselves for the costliest mah jongg sets we could possibly afford. Now I know people who are buying expensive dictionaries, on the installment plan, to help them do the cross-word puzzles. Can you remember a time when there hasn't been some such general affliction? I can't, and my memory goes back through the age of Ann and diablo and ping-pong to the years of the fad for charades. Who starts these darn things, anyway? Can we find and exterminate him, and meanwhile will you gimme a seven-letter word that means *incompatible*, and a fifteen-letter name of a Burmese marsh plant?"

A schoolboy in an examination paper stated that "a grass widow is the wife of a dead vegetarian."

Under the title, "A Zoological Litany," the English *Catholic Truth* in its current issue (Vol. I, No. 6) prints what purports to be a litany said by Spanish Catholics against Protestants. It contains such invocations as these: "Horse of St. James, trample on them;" "Lion of St. Mark, rend them;" "Eagle of St. John, pick them to pieces;" "Bull of St. Luke, gore them;" "Goat of St. Francis, butt them;" "Dog of St. Domingo, bite them;" "Devil of St. Michael, scratch them;" "Crow of St. Onofrio, pick out their eyes;" "Pig of St. Anthony, attack them;" "Fish of St. Raphael, give them indigestion," and so forth. To which one can only add a prayer to St. Dunstan or some other merry saint to give the inventors of this "litany" a sense of humor. *Catholic Truth* thinks that the list was made in England, but it is more likely that the temptation to "pull the leg" of earnest Protestant missionaries may have proved too much for some witty Spanish Catholic.

New Publications

The Valley of Peace.

By *Lida L. Coghlan*. Cloth, 8vo., 282 pages, art jacket, net \$1.50.

Father Tim's Talks With People He Met.

By *C. D. McEnniry, C. SS. R.* Volume Five. Cloth, 8vo., IV & 185 pages, net \$1.00.

The Psalms.

A Study of the Vulgate Psalter in the Light of the Hebrew Text. By *Rev. Patrick Boylan, M. A.* Volume Two. (Psalms LXXII—CL.) Large 8vo., XII & 404 pages, net \$6.25.

The Tower to Tyburn.

A London Pilgrimage by *P. J. Chandlery, S. J.* Cloth 8vo., XII & 164 pages, and copious illustrations, net \$2.25.

Our Pilgrimage in France.

(Lisieux, Lourdes and Paray-le-Monial). By the *Rev. F. M. Drevès*. Cloth, 8vo., 256 pages, net \$1.40.

More Mystics.

By *Enid Dinnis*. Cloth, 8vo., 254 pages, net \$1.75.

St. Benedict.

A Character Study. From the Pen of *Rt. Rev. Ildephonse Herwegen, O. S. B.*, Abbot of Maria Laach. Translated by Dom Peter Nugent, O. S. B. Cloth, 8vo., 184 pages, net \$2.25.

The Curé of Ars.

(The Blessed Jean-Baptiste Marie Vianney.) By the *Abbé Alfred Monnin*. Translation and Notes by Bertram Wolferstan, S. J. Cloth, large 8vo., 558 pages, illustrated, net \$6.25.

The Problem of Evil and Human Destiny.

From the German of the *Rev. Otto Zimmermann, S. J.*, by the Rev. John S. Zybur. With Introduction by the Right Rev. Joseph Schrembs, D. D. Cloth, 8vo., XIV & 135 pages, net 90 cents.

The Virtues of the Divine Child and Other Papers.

By the late *Daniel Considine, S. J.* With an Introductory Memoir by F. C. Devas, S. J. Cloth, 8vo., XXIV & 204 pages, net \$2.00.

The Unknown God.

By *Rev. John A. McClorey, S. J.* Cloth, 8vo., XIII & 202 pages, net \$1.50.

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The Fortnightly Review

VOL. XXXII, NO. 3

ST. LOUIS, MISSOURI

February 1st, 1925

The Fortnightly Review and Its Future

The *Catholic Bulletin*, official paper of the Archdiocese of St. Paul, says in a recent issue (Vol. XIV, No. 52):

"The FORTNIGHTLY REVIEW, whose learned and outspoken editor, Mr. Arthur Preuss, in the December 15th number, offers his readers Christmas greetings for the thirty-first time in its career, is to cost three dollars a year hereafter instead of two dollars and fifty cents. Mr. Preuss shows that his cost of production has increased nearly 200% since the beginning of the REVIEW, but that it has not been possible to augment the revenue in proportion. Even the raise in price will not do anything extraordinary for the man who has made the study, interpretation and defense of Catholic truth the work of many years, at times amid circumstances the most discouraging and adverse. Expressions of good will and best wishes are coming in from readers, lay and clerical. May their number grow sufficiently to boost the FORTNIGHTLY far beyond any danger-line of failure for lack of support. The highways and byways of current religious and philosophical thinking have no keener observer in the American field than Mr. Preuss. He has a way all his own, honest, straightforward, and to the point, of calling attention to irresponsible, rash, and dangerous mental traffic obstruction and false expedients of progress. It would be a blot on the name of the Catholic intelligentsia of the country to let the wholesomely critical and scholarly FORTNIGHTLY REVIEW go under after so many years of meritorious service."

We thank our St. Paul contemporary for this sympathetic and generous notice, which is all the more appreciated as in the early years of its career the F. R. met with nothing but condemnation and criticism from the episcopal curia of St. Paul. Things have chang-

ed under the genial and benevolent Archbishop Dowling, who used to be an editor himself and since the days of his editorship of the *Providence Visitor*, a quarter of a century ago, has been a subscriber to the F. R. and generously encouraged its editor, even though he may not have agreed with him on all subjects.

We are glad to assure the *Catholic Bulletin* and our friends generally that there is no danger of the F. R.'s going under. There has been, we are glad to say, and say it thankfully, a very favorable response on the part of our subscribers to the inevitable raise in the subscription price and besides not a few have taken it upon themselves to obtain new subscribers. If this demonstration of good will continues, the magazine will not only be able to "carry on," but will enter upon an era of greater prosperity than it has ever experienced before. Hitherto the publisher has borne the burden almost alone: it is a relief to him after 31 years of unremitting labor to receive active assistance. If all who believe in the cause which the F. R. represents will pull together, independent Catholic journalism of the "wholesomely critical and scholarly" kind, as the *Bulletin* is pleased to describe it, will gain new strength.

The most important thing now is to obtain new subscribers. If every old subscriber who can conveniently do so will give just a little help in this direction, the future of the F. R. will be assured for a long time to come.

To do your work thoroughly, to do it carefully, to do it patiently, is not quite enough. Put into it a touch of enthusiasm. Shape it by your personality. Add to it that sparkle, that flavor, which comes from your own interest and ardor.

Misuse of "Education Week"

The Young Womens Christian Association refused to co-operate with the seven-day programme for "Education Week" (Nov. 17-'24), sent out by Commissioner Tigert of Washington, on account of "the over-emphasis laid therein on certain subjects, its ignoring of others which are of great importance, and its announcements as to speakers, which have aroused just criticism."

The programme for "Education Week" said: "All communities are urged to hold mass meetings. Requests for speakers for mass meetings during the week should be made to the American Legion posts throughout the country." The programme began with "Constitution Day" and declared that "revolutionists, communists, and extreme pacifists are a menace to the constitutional guaranties of our rights." Inasmuch as George Washington was a revolutionist and Christ advocated what many nowadays regard as extreme pacifism, and inasmuch as any political theorist, no matter how crack-brained, has a constitutional right to advocate any legal change of government in this Republic, we do not wonder at the Y. W. C. A.'s objection to this part of Commissioner Tigert's programme.

Under "Patriotism Day" the programme declared: "The red flag means death, destruction, poverty, starvation, disease and anarchy . . . Stamp out revolutionary radicalism," etc. The Y. W. C. A. rightly thinks that attention should much rather be called to the lawlessness that hides under our own flag, under which in ten years more of our citizens have been murdered than were slain by foreigners in all our wars combined. Three days of the programme were devoted practically to patriotic bunk, but there was no hint that we belong to the great family of nations, that every true Christian is a citizen of the world and that his first loyalty is to God and mankind. By absolutely ignoring our obligations towards other nations the Washington programme encouraged that smug

self-satisfaction which is the bane of our national life.

As for the speakers, in the words of *Unity* (Vol. 94, No. 12), "why are Legion men alone, who are not educators, the persons chosen by Commissioner Tigert? Why not equally the Knights of Columbus and the American Federation of Labor? One would suppose that, if wisdom and information were desired, experienced educators would have been recommended. If we are to have an education week—and of course we need one!—let its exercises be put into the hands of trained educators, and let the public protest against any contrary programme."

We are glad the Y. W. C. A. has had the courage to protest against this misuse of "Education Week," and trust its protest will be heeded.

C. D. U.

Cardinal Bourne, in the course of a speech reported in the London *Tablet* (No. 4412), pronounced a warning full of farsighted statesmanship. He pointed out that France is the arch-example of depopulation through birth control, and that this is what makes her position so precarious, with actions and reactions upon the peace of the world. With millions of her sons and daughters defying the laws of God, France is forced to seek substitutes for her natural defences. Her quiver is no longer full of arrows, and therefore she cannot speak with her enemies at the gate, but must rely upon uncertain alliances and even upon the help of black troops. Although His Eminence did not go into detail, he made his hearers feel that, while the Catholic campaign against the Neo-Malthusian doctrines is primarily undertaken out of obedience to the divine law, it is also of vital importance to the security of the white races, and therefore to the future of civilization.

A Carmelite novice went with great glee to St. Teresa to tell her that she had discovered a new kind of sin hitherto unnoticed in the books. "My dear daughter," the Saint replied, "have we not too many sins already?"

The Callahan Correspondence

By Benedict Elder

In recent issues of the FORTNIGHTLY REVIEW there have been references to the correspondence which has been conducted so thoroughly and systematically for a period of years by Col. P. H. Callahan of Louisville, Ky., originating with his Chairmanship of the Commission on Religious Prejudices. It occurred to me that it would not only be interesting, but likewise of great usefulness, to have your readers more familiar with this unusual and perhaps unique work for Catholic welfare, which, seemingly of a limited personal character, is most widely extended by the plan in vogue.

It is not a question of a letter, or the letters especially, but rather the manner in which the thoughts conveyed therein are used in a campaign of education and the plan whereby this corrective information is distributed in order to receive what selling men call "most favorable attention." While there are several hundred of these letters written every year, in addition many thousands of copies are made for distribution to people who either know, or know of, the writer or the person receiving the letter, which is the principle of the whole work, namely, personal interest, and when friendliness is also an outstanding note, it makes the very best kind of approach.

Our experience leads us to watch carefully what is called the country press, and we have been signally fortunate here in Kentucky, there being but three papers out of a hundred and fifty that are inclined to carry, spasmodically, what is termed Anti-Catholic Stuff, and the two letters appended herewith are used as an illustration. These letters are not unusual, except in that, showing experience and coming from one of such prominence, they can not be turned down, as the editor knows some other paper in town or nearby will carry same, even if the Colonel has to pay advertising rates, which has sometimes been done.

Whether these letters are printed or not, copies of them are immediately mailed to the editor of every country paper in the State. This being a Democratic paper, copies of these letters were also sent to the one hundred and twenty Democratic county chairmen, located, in mostly every case, in the same towns as the paper, and very often friends of the editor. In addition a couple hundred copies are sent to non-Catholic friends and acquaintances throughout the State, including twenty to thirty Protestant ministers. In more important cases copies have been sent to all county judges, and other State and county officials as well. If it was a Republican paper, the Republican organization and office-holders would be addressed in like manner,—all of which will start the wheels, so that truth and fairness finally prevail. In one county, some years ago, it was necessary to secure the list of voters of that county, to whom was sent our side of the controversy and the unfair position of their local paper.

In this particular case, as in most others, every one receiving these letters is either acquainted with or knows of Colonel Callahan, and as described above there were over six hundred copies distributed in this way, to say nothing of their being published not only by the paper in question, but by other papers as well. The results from such a thorough as well as personal campaign must be obvious, and we have had results here in Kentucky to prove the success of the plan, which can be duplicated in any other State or community by interesting some equally well known Catholic to put his personality into the work, thereby engaging in an activity of the greatest service not only to Catholicity, but to the State itself in having better relations and a fine spirit of co-operation between all the citizens.

Here are the specimen letters referred to:—

Mr. Max Charleston, Editor,
The Harrodsburg Democrat,
 Harrodsburg, Kentucky.

Dear Mr. Charleston:

Your letter inviting me to point out any errors in your editorial regarding the teaching of the Catholic Church, is appreciated, and would have been answered sooner, but wanted to verify your quotations ascribing to the Church teachings that we Catholics never heard of except in anti-Catholic propaganda.

There can be no objection to one criticizing the Catholic attitude, or the attitude of any other body of citizens, on public questions, so long as criticism is based on the beliefs of Catholics, as stated by the Catholics themselves, but Catholics alone, and for that matter, any other religious group, have the right to say what they believe.

Your conclusion, which you reach from the teachings you ascribe to Catholics in your editorial, is logical, as anyone believing such things would be an undesirable citizen in any country, and Catholics would have every reason to be ashamed of themselves if they were taught such beliefs. Your error, therefore, is in the matter of your quotations, which are spurious or garbled, showing very clearly that you have been imposed upon by someone.

Pope Pius IX never said what you ascribe to him in regard to the public schools. No Pope ever claimed the extraordinary prerogative set out in the words you quote in regard to the Church and State. No Pope ever taught that the State has rights only by permission of the Church. No Catholic organ ever stated that if a Catholic candidate is on the ticket and his opponent is a non-Catholic, the Catholic candidate should have the vote, no matter what he represents. No Catholic was ever taught that the marriage of Protestants is of no account.

On the contrary, although you did not say where you got your quotations and it is difficult to get at them directly, every Catholic knows that the teachings you ascribe to the Church are impossible. For instance, in the "Ne Temere," which contains the laws of

the Catholic Church regarding marriage, we find the following in Article 11 as to the application of the law: "These laws are binding on all persons baptized in the Catholic Church, in all cases of betrothal or marriage. Non-Catholics, whether baptized or unbaptized, who contract betrothal or marriage among themselves, are nowhere bound to observe these laws." Catholics are all taught that the marriages of Protestants are sacred and binding, and there is no misrepresentation of our belief more ill-founded, as there is none more calculated to excite hatred between neighbors, than the statement that we regard the marriages of our Protestant friends as of no account.

Again, in regard to Church and State, the Catholic Church teaches that in civil matters the authority of the State is supreme. The Catholic Archbishops and Bishops of our country, meeting in Washington in 1919, issued a pastoral letter which contained these words: "The State has a sacred claim upon our respect and loyalty. It may justly impose obligations and demand sacrifices for the sake of the common welfare which it is established to promote. Within its proper limits it has a right to our obedience, and this obedience we are bound to render not merely on grounds of expediency, but as a conscientious duty."

In his Encyclical Letter addressed to the Catholics of America in 1895, Pope Leo XIII said: "The Catholic Church should keep equal step with the Republic in the march of improvement, striving to the utmost by her virtue to aid in the rapid growth of the States, ever keeping before the minds of the people the enactments of the Council of Baltimore, particularly those which inculcate the observance of the laws and constitutions of the Republic."

Again, in his Encyclical on the Christian Constitution of the States, addressed to the Catholics of the world, Pope Leo XIII said: "Almighty God has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set

over divine and the other over human things. Each has fixed limits within which it is contained, and each in its sphere is supreme. Whatever is to be ranged under the civil and political order is rightfully subject to the civil authority."

You will find the above letters of Leo XIII translated into English, published in "The Great Encyclical Letters of Pope Leo XIII," published by Benziger Bros., of Cincinnati, and available to anyone interested enough to procure them. The Bishops' Pastoral of 1919 will be furnished by the present writer to anyone interested.

In regard to Catholics and the public school: the following resolution, adopted at the 1915 National Convention of the Knights of Columbus, correctly states the Catholic position toward public schools:

"That, considering a cause of prejudice to be the mistaken opinion which many non-Catholics hold that Catholics aim to secure control of the public schools, we point to the fact that many Catholics are prominently identified with our public school system, being chairman of, and at times constituting a majority upon, boards of education, being also superintendents and principals and teachers by the thousand in the public schools of every grade,—and yet there has never been, there is not now, nor is there warrant for thinking there ever will be, any attempt on their part to interfere in any manner with the advancement of common school education in any part of the United States."

"We should strive to illumine the public mind with the truth and get the people to understand our true educational ideas—namely, that we do not desire to control the public schools, or to hinder education, or to force Catholicity upon unwilling minds, but that we desire universal education, would have it free where possible, and would make it compulsory where necessary. And while we have no fault to find with those outside our faith who wish their children to attend the public schools, for ourselves we prefer a

school where religion is taught, and only regret that all can not see how important it is that the youth of the country be taught the truths of religion during years when the mind is being opened and the character is being formed."

The following statement in the 1919 Pastoral Letter of the Catholic Archbishops and Bishops of the United States will show you how you were imposed upon in those quotations which you ascribed to Pope Pius IX, representing the Church as having the right "to deprive the civil authorities of the entire government of the public schools." The Pastoral Letter epitomizes Catholic teaching and philosophy on this point in the following words:

"The State has a right to insist that its citizens shall be educated. It should encourage among the people such a love of learning that they will take the initiative and, without constraint, provide for the education of their children. Should they, through negligence or lack of means, fail to do so, the State has the right to establish schools and take other legitimate means to safeguard its vital interests against the dangers that result from ignorance. In particular, it has both the right and the duty to exclude the teaching of doctrines which aim at the subversion of law and order, and, which therefore, aim at the destruction of the State itself."

It need only be added that a personal representative of the Pope presided at the meeting at which this statement was adopted, and, therefore, anything to the contrary is not Catholic teaching.

It is not what Catholics are taught, but what is falsely ascribed to them, that excites apprehension, and as we must all live together as neighbors and should try to live together as friends, it will be a pleasure to me at any time to give you the Catholic belief on points in which you or your readers may be interested as citizens.

Hoping to hear from you, beg to remain

Very truly yours,

[Signed] Patrick Henry Callahan

Dear Mr. Charleston:

Your issue of Tuesday, November 18th, was very interesting, especially your editorial criticism.

Now that we are through with the elections and starting a New Year, it is my thought we could discuss with benefit that Ku Klux problem, which seems to be one of so much interest to you, judging from your paper, *The Harrodsburg Democrat*.

There can be no fault found with your defending the Ku Klux Klan by pointing out any virtues that you may feel the organization possesses, although as a Democrat we could consistently offer many objections, but observing that your weekly is published by the "The Republican Publishing Company," it may be a non-partisan organ.

However, there can be well founded objection raised to the "interesting letter" which you likewise publish, addressed by Pastor Rothwell of the Presbyterian Church at Claremont, Miss., to the Rev. H. Y. Williams, Pastor Peoples Church of St. Paul, wherein the said Rothwell, admitting his foreign birth, questions at considerable length, but with no evidence, the allegiance of American Catholics to our government.

While it may be none of my business, it would be interesting to know just what purpose you think is served by publishing such a communication, slandering a large element of our citizenship, some of whom came into this State 150 years ago, whose contribution to the traditions and the development of our commonwealth is of considerable consequence.

It is said that you are only over from Scotland a few years, and you have evidently brought along the spirit of the sixteenth century, and are attempting to plant in our State the seed of suspicion and distrust, to rouse up enmities and hatreds where congeniality and co-operation have been so long cultivated.

But even though new to our country, you must be aware that as early as 1775 William Coomes and his wife, and Dr.

Hart, all three Catholics, were leading citizens of your own town, which was then called Harrodstown. Dr. Hart was the first physician in our State and Mrs. Coomes conducted the first school opened in Kentucky. N. S. Shaler a Kentuckian, Professor at Harvard University, in his History of Kentucky, published in 1884, said:

"The Roman Catholics were represented among the very first settlers in Kentucky. Dr. Hart and William Coomes, who settled at Harrods Station in 1775, the one a physician, and the wife of the other a school teacher, were both Maryland Catholics; so, as Collins remarks, 'the first practicing physician and the first teacher in Kentucky were Roman Catholics.' They were both valiant and valuable men. They were followed by many other families who . . . were a most important contribution to the blood of Kentucky."

Robert Abell, a Catholic, was a member of the Constitutional Convention of 1799. Captain James Rudd, a Catholic, was a delegate from Louisville to the Constitutional Convention of 1849. Captain Rudd's title was earned in the war of 1812. The other delegate representing Louisville in that Convention was William Preston, who was educated by the Jesuits at St. Joseph's College, Bardstown, whose daughter became a Catholic. Captain Rudd also represented Louisville in the Legislature in 1831 and 1840. At one time he and his brother, Dr. Christopher Rudd, of Washington County, and his brother Major Richard Rudd, of Nelson County, who also earned his title in the war of 1812, were members of the Legislature. Another Catholic delegate in the Constitutional Convention of 1849 was Charles Cooper Kelly of Washington County. In the Constitutional Convention of 1890 were three Catholics, Edward Emmett Kirwin, Ignatius A. Spalding, Jr., and Edward J. McDermott, Lieutenant Governor under McCreary.

Among other distinguished Catholics who have contributed to the growth of our State are Judge James O'Hara, Jr., of Covington, whose father was

born in Ireland, whose brother Kane O'Hara was a teacher of rare ability, General Zachary Taylor having been one of his pupils, whose cousin, Theodore O'Hara, the soldier poet, wrote "The Bivouac of the Dead." Judge O'Hara was one time partner of John G. Carlisle, and later partner of John W. Stephenson, who had been Governor of Kentucky and was then United States Senator. James William Bryan of Covington, Lieutenant Governor when General Simon Bolliver Buckner was Governor, was a Catholic, born of Irish parents. Judge William E. Russell, elected Circuit Judge of Lebanon in 1886, was a Catholic, a convert. Judge John E. Newman, elected Circuit Judge of Nelson in 1862, afterwards law partner of John M. Harlan who became Justice of the Supreme Court of the United States, was a Catholic. Judge Newman published book, "Pleading and Practice," said by lawyers to be the best book ever written by a Kentucky lawyer.

Here in Kentucky the Honorable Ben Johnson, a Catholic, has been representing his district longer than any other congressman, having been elected at ten consecutive elections, and will soon have served twenty years in Congress. The Fourth Congressional District consists of thirteen counties, only three of which have a large percentage (approximately 40%) of Catholics; the other ten counties will not average 5%, while a couple of them have no Catholics at all. The public life and activities of Congressman Johnson are very well known and publicly recorded in the *Congressional Record*, and it must be plainly obvious that the voters in the District, with twenty years experience, have no question in their minds as to the allegiance of their Congressman to the country or to their interests regardless of their religious beliefs.

Whether your weekly is Democratic or Republican, it is misrepresenting the spirit of Kentucky and its motto, "United we stand—Divided we fall," to say nothing of slandering your neighbor.

Wishing you a Happy New Year, beg to remain,
Yours very truly,
[Signed] P. H. Callahan

The Missions in the Little Sunda Islands

We are indebted to our old friend, Father Fr. De Lange, S. V. D., for a copy of the very interesting annual report on the state of the missions in the Little Sunda Islands, Endeh, Flores and the Dutch East Indies, by the Rt. Rev. A. Verstraelen, D. D., S. V. D. Vicar Apostolic. Father De Lange used to be stationed at Techny, Ill., and is now on a visit in the U. S. to collect for these missions. The report shows that the field in which he and his brethren are laboring is one of great promise. There have been 12,176 baptisms during the past year, so that the vicariate now numbers 78,000 Christians, whose fervor may be gauged by the number of confessions and communions, which was 275,471 and 905,367, respectively, during the twelve-month. These figures show the attitude of the native pagans towards the Catholic faith and reveal the genuinely Christian spirit of the converts. What is mainly needed in these islands to convert the remaining 500,000 pagans is catechists, and when one is told that \$60 will support a catechist for one year, and a burse of \$1,000 in *perpetuum*, one cannot help thinking that a serious effort on the part of the American Catholics, who are so richly blessed in comparison with the poor people of these islands, would make the whole of the Little Sunda Islands Catholic.

Catholic Missions for January, by the way, contains an article by Fr. De Lange on the Little Sunda missions. His description of the hardships which the missionaries have to undergo in this damp tropical climate is graphic and touching. The strongest constitutions are undermined in a few years. Four of the S. V. D. Fathers have already succumbed, and eleven are ill. Fr. De Lange's present address is St. Mary's Mission House, Techny, Ill.

Radio in the Service of Religion

On New Year's eve I heard the Rev. W. G. Voliva, of Zion City, Ill., say over the radio that "the end" (I suppose he meant the millennium) would come before 1935, if I understood him correctly. He said he had been at the head of the "Christian, Catholic Apostolic Church" (*sic!*) for nineteen years. After his sermon (which was rather stentorian and rambling) the congregation was invited to pass around the "barrel" for the "sacrificial offerings." The services lasted until 3 A. M.

The "sacrificial offerings" were "only" \$44,000, and the preacher gave his flock "Hail Columbia" the next Sunday because it was not \$50,000, as he wanted that much for a new radio station to spread the "gospel." He also forbade his flock to eat oysters, "for they were not made by God to be eaten." Talk about the "tyranny of the Church!" He claims that he collected \$25,000,000 in the 19 years of his pastorate and paid \$10,000,000 for wages during that time.

So much for Voliva and his activities. I have been thinking many times that we Catholics ought to use the radio to spread Catholic doctrine. All kinds of heresy are being spread by this means, why not the truth? There was a fine article on the subject in the *Ohio Waisenfreund* of Dec. 31, p. 414. I suggested the matter to *Our Sunday Visitor*, but without effect.

(Rev.) James Walcher

[A New York despatch of recent date says that the Paulist Fathers have completed plans for the installation of a powerful radio broadcasting station in their main building in West Fifty-ninth Street, "for the purpose of acquainting the public with the Catholic viewpoint upon current affairs." The station will be known as WPL. On completion of WPL, to be installed as a 100-watt station by the Western Electric Co. at a cost of approximately \$38,000, the Paulist Fathers plan to erect similar stations at their missions in Chicago and San Francisco. WPL will broad-

cast on a wave length of 405 meters. Unfortunately, as Arthur Brisbane says, there will probably be more tuning-in for jazz music than for religious exhortations.—Editor].

The Sacrificial Idea in the Mass

Msgr. Alexander MacDonald, until lately Bishop of Victoria, B. C., has published a book on "The Sacrifice of the Mass in the Light of Scripture and Tradition" (Herder), in which he endeavors to "remove the question of the sacrificial idea in the Mass from the realm of theological speculation to the solid ground of Scripture and tradition." He holds that the essence of the Sacrifice of the Mass consists in the immolation on Mount Calvary, with which, as we know by faith, the Mass is one.

The thesis of the book is succinctly stated by Archbishop Lepicier in his Introductory Letter: "...as our Lord offered Himself to the Father in view of the Bloody Sacrifice which was soon to follow, and particularly in view of the Eucharistic Sacrifice which was to be offered up by priests to the end of time, so the Last Supper was the Sacrifice of the Cross as begun, the Immolation on Calvary was the same Sacrifice consummated, and the Mass is now the Sacrifice of the Cross as continued and applied to us."

It is difficult to see how this teaching can be reconciled with that of St. Thomas and the Council of Trent (cfr. Prior Vincent McNabb's criticism in *Blackfriars*, V. 50); but there can be no question that Msgr. MacDonald's book forms a noteworthy contribution to the clearing up of an obscure subject and has the additional value of being a useful introduction to Fr. M. de la Taille's "Mysterium Fidei," though it is but right to add that Dr. MacDonald set forth the opinion now so ably championed by the French Jesuit twenty years before the latter's monumental work appeared.

Great thoughts, says Bishop Spalding, are so rare that one is enough to make its creator famous.

Ridiculing Lodgery

In a recent syndicated article the famous humorist George Ade describes the "Joiner." This man "was the G. K. of one Benevolent Order and the Worshipful High Guy of something else and the Senior Warden of the Sons of Patoosh, and a lot more that his wife couldn't keep track of."

Mr. Ade sketches the type as follows:

"He believed that anything done in a secretive and mysterious manner thereby became Important. It made him happy to know that he was the Custodian of Inside Stuff, which would never be divulged to one who had not taken the Oath. He carried at least 20 Rituals in his Head, and his Hands were all twisted out of Shape from giving so many different Grips."

The Masonic lodge, the Knights Templars, and Shrine, are referred to in the following:

"Night after Night he was off to a Hall up a Dark Stairway to lead some Unfortunate into the Blue Lodge or the Commandery or else over the Hot Sands. If he had not spent all his money going to Conclaves and Grand Lodge Meetings, he paid Dues and Assessments and bought Uniforms."

His wife complained that she could use on groceries some of the money he was spending on velvet regalia and emblematic watch-charms, but he consoled her with the insurance money she and the children would get from those organizations, and continued to revel in uniforms and paraphernalia.

"He had one Suit in Particular, with Frogs and Cords and Gold Braid strung around over the Front of it, and then a Helmet with about a Bushel of Red Feathers. When he got into this Rig and strapped on his Jeweled Sword, he wouldn't have traded places with John Pershing."

Ade continues his bantering by describing the lodge-man as follows:

"The real Joiner loves to sit up on an elevated Throne, wearing a Bib and holding a dinky Gavel and administering a blistering Oath to the Wanderer who seeks the Privilege of helping to pay the Rent. To a Man who does not

cut very many Lemons around his own House, and where they are on to him, it is a great Satisfaction to get up in a Lodge Hall and put on a lot of Ceremonial Dog and have the Members kneel in front of him and Salute him as the Exalted Sir Knight. You take a Man who is plugging along on a Salary, and who has to answer the Phone and wrap up Tea all Day, and let him go out at Night and be a High and Mighty Gazookus, and it helps him to feel that he isn't such a Nine-Spot after all."

Thoughtful people everywhere are awakening to the sham and emptiness of secretism and learning to look upon lodgery—outside of Freemasonry—as more or less a joke. What a pity that Catholics, after avoiding this humbug for generations, should have adopted not a few of its silliest features at a time when the "jiners" were already beginning to become an object of ridicule to straight-forward, honest Americans!

Joseph Otten

Unusual honors were paid to Mr. Joseph Otten, of Pittsburgh, recently, on the occasion of his twenty-fifth anniversary as choir director of the Cathedral. When Mr. Otten attended the 6:30 mass, the full choir sang, and in the evening a banquet was tendered to him at the Pittsburgh Athletic Association.

Among the many well-deserved tributes paid to Mr. Otten was this by Bishop Boyle: "Not only have his standards been high and exacting in an artistic way, but he has been keen to see to it that the law and liturgy of the Church should be observed in all the matters that came within his province. This was no easy task. It involved setting his face sternly against practices that had commended themselves to the people of the City over a long term of years; practices that were reprehensible, both because they involved in some instances pandering to deplorable taste, and in many instances, disobedience to the liturgy of

the Church, and to the Church's law as it concerns music. He could not be less forceful in his opposition to these things, if he were to make any headway against them. It is because he faced these difficulties, and faced them down, that great credit is due him."

And this from Archbishop Canevin, formerly Bishop of Pittsburgh: "'Honor to whom honor is due.' Mr. Otten is worthy of great praise and honor for the work that he has done and for the edifying example of Christian virtue which he has given to all."

Before going to Pittsburgh, Mr. Otten was for 20 years choir director of St. Francis Xavier's Church in St. Louis and director of the famous Choral Symphony Society. His hymnal is in use in all parts of the country. For over a quarter of a century he has been a staff contributor, mostly on musical topics, to the *F. R.*, and the Editor joins his many friends in congratulating Mr. Otten upon his brilliant success in his chosen field of endeavor and cherishes the hope that he may long continue to serve the Catholic cause both as a choir director and a music critic.

A Wicked Propaganda

Under this heading the *Month* (No. 725) says:

The plague of birth-control, artificially stimulated by earnest but woefully-misguided men and women, continues to spread. Our readers will be shocked and disgusted to hear that, in the current number of *Nature*, a popular scientific journal of long standing and good repute, the practice of contraception is actually defended, in the course of a review of a book recommending it. The usual wholly-inadequate, often-exploded grounds of justification are advanced, *viz.*, "Apart from war, famine and the like, no means, save contraception, of fleeing from the wrath to come can be thought of." The wrath to come, in the eyes of the reviewer, is the old bogey of over-population. When one thinks that there is ample room on this planet, given the normal physiological rate of

unfettered increase—about five or six in a family—for the growth of population during centuries to come, it seems strange that an immoral practice should be urged upon us now as a safeguard against a very remote and largely hypothetical danger. The reviewer's other reason is even less logical—"Contraception [he says], whether right or wrong, has come to stay." That means, once an evil has become widespread, nothing should be done to stop it. Would the reviewer be prepared to notice favorably another evil practice which, just in the same sense, has "come to stay," *viz.*, abortion? Logically, he should.

Although many non-Catholics condemn the practice, there is often a note of uncertainty about their attitude, a disposition to admit the claims of "hard cases" to allow the entrance of the thin end of the wedge. Only the Catholic Church proclaims, in all circumstances—"Thou shalt not."

An interesting fiction is laid to rest by Dr. Arthur Shadwell in a letter to the *London Times* (No. 43,830). Desiring to test the statement that Karl Marx had been educated at a Jesuit school, from which he was expelled, Dr. Shadwell says that he traced out the exact facts. It seems that Marx attended a school in Treves known officially as the King Frederick William College, and was expelled for misconduct. It was not a Jesuit school, and could not have been, as the Jesuits had been expelled long before that time. But the buildings were those of the former Jesuit school, and are still locally called by that name. Thus it is true that Marx was expelled from "the Jesuit School," but not from a Jesuit school. The Jesuits did not return to Treves until 1856. This freak of nomenclature is not at all uncommon in countries from which the Jesuits were expelled, and the "Jesuitenkirche" is still a common feature of towns where there are—officially or actually—no Jesuits.

Resignation is placing God between ourselves and pain.

Notes and Gleanings

Catholic Press Month, having the sanction of the bishops and the special blessing of the Supreme Pontiff, calls for the vigorous support of a loyal laity. If it be given that, in the practical way of adding new paid-in-advance subscribers to Catholic publications, its purpose will be realized in most gratifying measure. Will you help?

The prayers of our readers, especially of his many friends in different parts of the country, are requested for the repose of the soul of the Very Reverend Canon F. Charles Brockmeier, late rector of St. Francis of Assisi Church, New Orleans, La., who died unexpectedly on the morning of Jan. 15 and was buried on Jan. 17. Father Brockmeier was a native of Paderborn, Westphalia, and came to this country as a young student, in 1875. He was ordained to the holy priesthood at St. Francis Seminary, Wis., in 1880, and before going to New Orleans, about thirty years ago, was engaged in pastoral work in the Archdiocese of St. Louis, where he left many sincere friends. He was one of the first subscribers to the *F. R.* and remained a faithful supporter of the magazine and its editor to the end of his life. *R. i. p.!*

Another staunch old friend of the *F. R.* passed away when Rt. Rev. Msgr. J. A. Sheppard, V. G., of Jersey City, succumbed to pneumonia at the age of 75. He was a native of Paterson, N. J., and served as vicar-general of the diocese of Newark since 1902. Bishop O'Connor said of him: "The death of Msgr. Sheppard is a great disaster to us. God has taken him from us when we may presume to say he was best employed and wanted most. His active mind and great practical wisdom were to me a tower of strength." Msgr. Sheppard read the *F. R.* for many years and esteemed it highly. In renewing his subscription for 1925, early last December, he wrote: "Enclosed find my check (\$5) for annual

subscription to the *F. R.* I enjoy every number and think the magazine is worth every cent of \$5 annually. We would be very lonesome without the *F. R.*, and miss many good thoughts that are not to be found elsewhere." May his noble soul rest in peace!

The report of the Committee of the American Classical League, after a three-years' investigation of classical studies, is distinctly encouraging to those who are convinced that the soundest contribution to modern educational progress lies in that direction. The report asserts that not only is the tide turning back in the direction of the classics, but there is a tendency towards better teaching and greater emphasis on the essentials. There were almost a million students of Latin in our American schools and colleges last year. The number taking Greek is still comparatively small, but it is increasing. The chief need in the U. S. at present seems to be a larger corps of adequately trained teachers.

If we may rely on the *Ellis County (Kansas) News* (Vol. XXVII, No. 1), there is at least one Catholic priest in the U. S. who hopes to see the day when the Holy See will lift the ban from Freemasonry in this country. His name is Joseph A. Wasinger, and he is stationed at Horton, Kansas. Father Wasinger expressed his hope in an address delivered at a K. of C. initiation at Hays, Kansas. We fear he will have to wait a long time before he will see his expectation realized. Meanwhile we would respectfully recommend to him a careful perusal of the various papal pronouncements against Freemasonry and of "A Study in American Freemasonry" (Herder), wherein it is shown, from American Masonic sources, that American Freemasonry is substantially identical in character and aims with the Freemasonry of Europe.

Few non-Catholics have any adequate conception of the liberty of thought and expression enjoyed by those within the Church. "There is no church more patient and tolerant of honest differ-

ences of opinion among its members," says the *Baltimore Catholic Review* (Vol. XII, No. 6), "than the Catholic Church. All that the Catholic Church asks is that her children accept the deposit of faith and believe in and practice the doctrines of their religion. Members of the hierarchy and other distinguished members of the Church in this country have disagreed upon many subjects and have been outspoken in their disagreements—such disagreements and such outspokenness have not caused any well-balanced Catholic to question the integrity of the Catholicity of those in disagreement. It is quite possible for a Catholic layman, for example, to disagree with the Pope in many matters not of faith and morals; it is entirely possible that the layman may be right and the Pope wrong."

Leading writers on the history of Negro slavery admit that Catholic nations treated their slaves better than Protestant nations, although not all of them in the same degree. The Spanish laws made it comparatively easy for a Negro to gain his freedom, while the Church was constantly solicitous that the essential equality of the races should not be denied by law or custom. Therefore, while in the South of our country the Negro was regarded almost a brute, and his soul unworthy of consideration, all attempts of avaricious and hard-hearted Spaniards or Portuguese to deny that fundamentally the Negro was the equal of the white, failed. These things the Catholics of our country should bear in mind, justly says a recent press bulletin of the Central Bureau, and thereby consider themselves charged with the special duty of furthering the welfare of their Negro fellow-citizens.

We are obliged to *L'Action Catholique*, of Quebec, daily edition, No. 4609, for a friendly notice of the F. R., in which it says: "Nous félicitons M. Preuss. II a largement mérité ces dévouements qui soutiennent son oeuvre à ce moment de papier cher. Et nous sommes heureux que ce journaliste catholique américain ait rencontré pour

lui permettre de continuer le bon combat l'encouragement financier dont il avait si grand besoin. Cet exemple devrait inspirer les catholiques susceptibles de comprendre les sacrifices que s'imposent les publications catholiques pour vivre et propager de saines idées."

Archeologists are excavating the ancient Roman city of Leptis Magna, buried beneath the sands of the Libyan Desert in Northern Africa. No other buried city has been found so well preserved, with the exception of Pompeii; and Pompeii, while yielding magnificent statuary, cannot boast of such architectural splendor as found at Leptis Magna.

The *Catholic Northwest Progress* prints the following note on its editorial page: "When St. Thomas Aquinas was dying, one of his friends asked him what he considered the most frightful thing on earth. He answered: 'That which I could never comprehend—that a man should dare to sleep with a mortal sin on his soul.' " We do not know whether there is any authority for this statement, but it is not altogether improbable that St. Thomas should have expressed himself thus on his deathbed, since tradition has it that one of his favorite sayings was that he could not understand how any man living impenitently in the state of mortal sin could ever be happy or even smile; or, as J. M. Allodi puts it in his "Elogium Historicum," prefixed by Peter Fiaccadori to the first volume of his edition of the "Opera Omnia" of the Angelic Doctor (Parma, 1852): "satis se non intelligere quomodo quotidie in peccatis sine poenitentia vivens homo laetus esse vel ridere possit." Such levity is, in fact, almost incomprehensible.

Our time, says a German writer, suffers from intellectual cramming and religious under-nourishment. Modern educational methods tend to make the child poorer in religion while one-sidedly increasing his knowledge. The result is that "we are wandering in a desert where no flowers bloom." The

children are becoming smart, dissatisfied, brutal, pleasure-seekers. The more education is withdrawn from the influence of Christ, the more will child-like naïveté, joy and happiness disappear from the lives of young and old alike. The adolescent Jesus is and will ever remain the highest and most beautiful ideal of youth. The more this ideal is banished from home and school, the worse will our children grow and the farther will they go astray.

At the Cambridge Summer School this year, Father P. P. Mackey, O. P., read a paper on the Leonine edition of the works of St. Thomas, on which he himself has been engaged for the past forty-three years. The remote origin of this undertaking, he said, is to be traced to Pope Pius V, under whose auspices the first complete edition of St. Thomas was issued. Leo XIII declared that he was following in the footsteps of Pius V. To give Aquinas to the world in a worthy edition, was the first preoccupation of Leo's pontificate. In the beginning the work was under the direction of three Cardinals. After the death of the last of these it was entrusted to the Dominican Order, and finally to a body of workers constituted into a "Pontifical College of Editors of St. Thomas." The Leonine edition was not meant to be an archeological or bibliographical monument, but was intended for practical and easy use. No pains were spared to secure an accurate and authentic text. Unfortunately, the edition is not yet completed.

With the remark: "Names omitted by oversight from 'Catholic Builders of America,' (see F. R., XXXI, 15, p. 295)," a facetious correspondent with an Irish name sends us a clipping from the *Boston Post*, wherein, under the caption, "Fistic Notables of the American Ring," is told the story of two of the earliest pugilists that came to this country from Ireland and achieved fame here. The first was Samuel O'Rourke, who came from Dublin in 1831. He settled in New Orleans and soon made his mark to the

extent of being called "Champion of the South." His most notable encounter was with James "Deaf" Burke, who had won considerable ill will for himself incidental to the death of Simon Byrne, champion of Ireland, following a 99-round fight, lasting three hours. Burke and O'Rourke met in the outskirts of New Orleans, May 5, 1837, and had fought three rounds when a riot started. Burke was forced to flee on horseback to save his life. Before the affair was over, troops had been called out, several persons had been killed, and a whole city block reduced to ashes. Burke was a happy man when he reached New York with a whole skin. As for O'Rourke, his backers having started the fuss, he was the hero for a while. In 1845 he was murdered at Ottawa, Canada, by Mike Brady, with whom he had quarrelled.

Despite the huge circulations and the enormous revenue and profits of the commercial press on both sides of the Atlantic—or because of this fact—its editorial integrity is very widely discredited. The views put forth by Mr. Upton Sinclair in his famous work on "The Brass Check" have had a wider circulation and have sunk deeper into the popular mind than even their author probably realizes. For this reason in more than one country the journal which avowedly rejects the effort to accumulate an enormous circulation or a vast advertising revenue, and tries instead to draw an intelligent picture of our changing world for intelligent readers can and does make a place for itself in contemporary thought of real significance.—*The New Republic*, No. 510.

In Vol. IV, No. 4 of the *British Antiquaries' Journal* (London: Milford) Mr. C. Leonard Woolley describes the important discoveries made at Tell-el-Obeid by the joint expedition of the British Museum and the Museum of the University of Pennsylvania. They include the foundation inscription of the temple there, a tablet of white marble recording its building by A-an-ni-pad-da, King of Ur, son of

Mes-an-ni-pad-da. The first name, as Mr. Woolley shows, is new to us; his father is known as the first king of the first dynasty of Ur. This discovery not only makes the first dynasty historical, but helps to clear up some confusion in chronology. The foundation tablet of A-an-ni-pad-da is "probably the oldest historical record yet deciphered, and his temple the oldest whose authorship and relative date are known."

In No. 4 of the *Australasian Catholic Record* the Rev. W. Leonard shows by a number of quotations from Brassac's *Manuel Biblique* that that work was justly condemned by the S. Congregation of the Holy Office. He says in conclusion: "In condemning it [the *Manuel Biblique*] the Church has taken a measure that was necessary for the safeguarding of the authority of the Scriptures and the integrity of the faith. The Abbé Brassac himself has been one of the first to recognize this fact. His humble and complete submission to the condemnation of his book merits only our esteem and admiration."

Dr. Charles R. Morey, professor of art and archeology at Princeton University, says that the ancient drinking cup recently discovered at Antioch (cfr. F. R., XXXI, pp. 246 sqq.) cannot be the Holy Grail, as has been supposed by some. In his opinion the relic does not date from the first, but at the earliest from the fourth century. While the shape of the chalice is quite ancient, he says, the iconography of the decorations cannot be paralleled until late in the imperial epoch. There are certain features about the cup which arouse suspicion; for instance, the unusually well preserved outer envelope, the presence of solder, and the fact that the oxidation of the inner cup does not seem to have affected the outer envelope to the extent that one would expect.

Dr. Nathan Krass, a Jewish rabbi, says that only the Catholics have been doing their duty in regard to the religious education of their children.

Correspondence

"The James Britten of America"

To the Editor:—

In view of what has lately been written in the Catholic press concerning the late James Britten (compare, for instance, Fr. Albert Muntsch's article in the F. R. for Dec. 15, 1924), the readers of the F. R. will read with interest the attached note from the London Catholic *Universe*, which I respectfully request you to reproduce in your pages.

A. C. Brown.

[The clipping from the *Universe*, Vol. 63, No. 3338, reads as follows: "A Dictionary of Secret and Other Societies (B. Herder), 14s., postage 6d, compiled by a Catholic, indicates by its title alone the fulfillment of a real need. And when one finds that the Catholic compiler is Mr. Arthur Preuss, editor of the FORTNIGHTLY REVIEW of St. Louis, one knows the need will really be fulfilled. For Mr. Preuss is not only a scholar and a theologian, as his long row of books proves, but he is a Catholic publicist of the most formidable kind. The James Britten of America one might call him; and, like Mr. Britten, he has become by long experience and practice a standing nuisance to bigots, fanatics, anti-Catholic organisers, and evil-doers in general. There is nothing about them that he does not know, and nothing he is afraid to say; and the worst of him, from their point of view, is that he is never to be caught in an inaccuracy about them. We have not had time to examine the present volume in detail, but we are quite content to take it on trust. There may be a few details with which to supplement it from the English point of view, and these we shall look for at a time of greater leisure. Meanwhile we give the heartiest welcome to a most useful book of reference."]

The Cottage System in Orphanages

To the Editor:—

Your note (F. R., Vol. XXXII, No. 1) in reference to the new orphanage in Cleveland sounds somewhat doubting. You close with the sentence: "We are eager to see how this test of the cottage plan on a large scale will turn out."

The modified cottage system to be used in the new orphanage at Cleveland has been tried out on a large scale here in the Angel Guardian Orphanage, Chicago, where it originated ten years ago. Since then it has been adopted by other institutions in the United States and Canada. The results are very gratifying. The children live happier lives, their progress in school is much better, and there is a marked improvement in general health conditions. The National Conference of Catholic Charities recommended the system to Catholic institutions, and in the Archdiocese of New York it

was introduced even in institutions with old buildings. There is a strong tendency at present against child caring institutions. Better care of the children made possible through the family or group system will help to allay the opposition. The institutions can not be done away with. Certain classes of children can and ought to be taken care of in private homes, but for the majority of dependent children institutions are needed.

(Rev.) Geo. Eisenbacher

A Voice from Cleveland

To the Editor:—

Those letters from Washington in your Correspondence Column (F. R., XXXI, 23 and 24; XXXII, 1 and 2) showing how much political significance was attached by public men and office-holders to the Holy Name Parade in Washington and Cardinal O'Connell's association with President Coolidge, and later to the indictment of President Coolidge and Secretary Mellon by Archbishop Curley, were very interesting. Echoes of these reports had reached all the political leaders here in Cleveland.

You have perhaps heard that our city of Cleveland in the recent election went for LaFollette which was a great surprise, considering his vote in other sections of the country. Both the leading parties, unjustly however, blame the outcome on our active and very well informed Bishop, who at different times expressed his dissatisfaction with both Republicans and Democrats. At a Knights of Columbus banquet, on "Landing Day," some two weeks before the election Bishop Schrembs expressed very publicly his dissatisfaction and disgust, first, over the cowardice of the Republicans at their Cleveland convention for being afraid even to discuss the K. K. K. issue and, secondly, over the Democrats at their New York convention, for defeating the resolution specifically denouncing the Klan. While the Bishop did not expressly endorse LaFollette, the process of elimination works fine in politics, and there is little doubt that his speech was very effective in a political sense, for it got first-page headlines in all the newspapers.

We have in Cleveland 100,000 Slavic voters, all Catholics, who either tremble or go into a rage whenever the K. K. K. is mentioned, and as LaFollette was the first to denounce the Klan, it is possible that this fact more than the Bishop's address accounted for Cleveland's going for the third party candidate.

However, the politicians insist that "Bishop Schrembs did it."

A. J.

The Singing of the "Dies Irae" in the Requiem Mass

To the Editor:—

In the F. R. of Dec. 1st, 1924, a choir manual ("Der praktische Chorregent und

Organist" published by Kösel and Pustet) is criticized by Mr. Joseph Otten for omitting certain parts of the "Dies irae" and for destroying the symmetry of the "Kyrie" by having every other verse recited. Mr. Otten says that the omission of those parts of the "Dies Irae" that contain no intercession for the dead is unlawful. In the next issue of the F. R. Mr. Otten is blamed by "Sacerdos Rusticus" for recommending a choir manual that contains such liturgical defects.

May I be allowed to inform those interested in these questions that Mr. Otten is mistaken? The "liberties" which that choir manual takes with the Requiem Mass may not be to the taste of everybody, but from the liturgical point of view they can be tolerated.

Father Paul Krutschek, in "Die Kirchenmusik nach dem Willen der Kirche," cites a decree of the S. Congregation of Rites, of Aug. 12, 1854, but says that its extension was rather doubtful (this may mean that it was not given for the whole Church) and that it is no more contained in the last editions of the Decrees. Then he quotes Decrees N. 2959, of Sept 11, 1847, and N. 3624, of Dec. 29, 1884. The former says that "in a Requiem Mass everything must be sung that has the character of an intercession." In Decree N. 3051, of May 9, 1857, the S. Congregation of Rites declared that the "Dies irae" has the character of an intercession.

Now it has been pointed out that not every verse of the "Dies irae" contains an intercession; several verses are merely descriptive. Consequently, according to Decree N. 2959 the latter verses may be omitted by the choir. The merely descriptive verses of the "Dies irae" are Nn. 1, 2, 3, 4, 5, 6, 7, 13, 18. Of course, the first verse is never omitted, because it is precisely the beginning. This opinion is upheld by the official representatives of the German Caeclien Verein; see, e. g. such careful critics as Msgr. Nekes and James Quaddieg in N. 3478 b and N. 3474 of the Vereins-Katalog.

Father Krutschek admits that there are good reasons for this opinion; nevertheless he does not favor it and expresses the wish that some day the S. Congregation of Rites may give a really authentic and satisfactory explanation of the matter. So he writes on p. 290 of his book. Now it is rather strange that on p. 264 he quotes a reply of the same Congregation to the Bishop of Basel, May, 1891, to the effect that the omission by the choir of some parts of the "Dies irae" cannot be tolerated in the other sequences.

Mr. Otten thinks that the entire "Dies irae" can be sung reverently in less than four minutes. Just to verify this statement I have tried it out; I sang the sequence with what I would consider the speed limit in a Requiem, and it took more than five minutes. I feel sure that many choirs and organists could not do it reverently in that time. And the question of the time, within which a Re-

quiem High Mass has to be finished has also to be considered in many cases.

Mr. Otten calls the omission of a few verses of the "Dies irae" a mutilation of a great work of art. That is exaggerated. The "Dies irae" does not suffer more harm from the omission of certain parts in certain cases, than Homer's Iliad or Virgil's Aeneid suffer when the whole text cannot be read, as is the case in most colleges.

As to the destruction of the symmetry in the Kyrie of the Requiem by reading every other verse, I do not see why such a fuss should be made over it. The recitation of a part of the text, except the entire "Credo" and the beginning of any other liturgical song, is not contrary to the liturgical regulations. And if any choir-master, organist or singer does not like to recite every other verse, cannot he help himself by singing "Kyrie eleison" the second time as he did the first time? At least in the Requiem Mass?

This explanation will, I hope, bring some consolation to "Sacerdos Rusticus." I can understand his feelings over so many books that are recommended as choir manuals and are so defective. Quite often I was offended by the carelessness, ignorance and nonchalance of the writers both with regard to the text and to the music. Musical liberalism, which is now the vogue inside and outside the Church, is certainly a great obstacle in the way of a good manual. On the other hand we must admit that the task of bringing out a good manual is really difficult; the excellent manuals for the German Catholics, *e. g.*, have not been brought up to their high standard in a short time, and in Germany the conditions were more favorable than they are here. Many things improve by age; let us hope that time and age will also improve our choir manuals.

Peter Habets, O. M. I.

Windthorst, Sask.

[Mr. Otten's comment on this letter:—Father Habets quotes Krutscheck and the Caecilienvereinskatalog. I am familiar with those works. But it may serve a good purpose to repeat what two more recent authorities have to say on the lawfulness of omitting certain verses of the sequence *Dies irae* in the Requiem mass. Father Dominicus Johnner, O. S. B., in his "New School of Gregorian Chant," English edition (Pustet, 1914), on page 145, says: "The whole of each sequence must be sung, or at least recited. As regards the *Dies irae*, the Bishop of St. Brieux, in reply to his request for a dispensation from singing it, was informed by the S. Congregation of Rites, on August 12, 1854, that the singers might omit some strophes. But this decision is not included in the new edition of the *Decreta Authentica S. C. R.*, (Rome, Printing Office of the Propaganda, 1898-1900)." Elsewhere, on the same page, Father Johnner remarks that in

the Beuron Abbey Church the complete sequence *Dies irae* is sung in 5 minutes and 33 seconds. Their choir usually consists of 60 monks, necessitating a slower tempo. Rev. Dr. Otto Drinkwelder, S. J., in his "Gesetz und Praxis in der Kirchenmusik" (Pustet, 1914), after quoting and comparing a number of decrees (too long to be reproduced here), concludes (page 138): "The general decision, that the complete text of the sequences has to be either sung or recited, is to be extended to the *Dies irae* also, and no verses containing a petition may be omitted. The sense of the decision is, that the *Dies irae* as a whole is to be conceived as a petition and therefore to be sung. Recitation in the sense of the Decree is in any event excluded in the case of the *Dies irae*, whether the verses contain a petition or not, because in the Requiem mass no organ is supposed to be used." As to alternately singing and reciting the Kyrie eleison, it is hard to understand how anyone should be willing to hobble up and down from speech to melody and back again in order to save himself a little effort. It should not be unreasonable to suppose that those in charge of music at funerals and masses for the dead would value and appreciate the privilege of generously co-operating with the celebrant in the use of all the means which the Church proposes to us in order to accomplish her beneficent ends in favor of the holy souls. But, alas for the "système du moins possible" (which might be translated, "doing as little as possible reduced to a system"), of which Bishop Isoard speaks! It is from that system that church music suffers almost as much as from bad taste.—Joseph Otten.]

Excerpts from Letters

It may interest you to know that the *Chorus Monachorum* of the American Cassinese Congregation of the Order of St. Benedict has been blessed with a fine increase. The 1925 Ordo registers 1078 members, as against 976 in 1924, an increase of 102. The largest increase is shown in the priests' column. There are 661 *sacerdotes* as against 609 in 1924, an increase of 52.—(Rev.) Jerome, O. S. B., St. Leo, Fla.

There are many reasons why your subscribers will not only gladly pay the increased subscription price, but on account of the increase appreciate the F. R. all the more. It is refreshing to have a bishop refer to this journal as "the Episcopal Mentor," in which may be "discussed matters which the official and other organs may not touch" (Dec. 15, '24, p. 486) and to hear a Rt. Rev. Vicar-General say (*ibid.*, p. 487) that he would "be very lonesome without the F. R." and "miss many good thoughts that are not to be found elsewhere." To many of us simple pastors the F. R. is indispensable as the best interpreter of the new Code of

Canon Law, especially when urgent cases call for a speedy solution, which is hardly ever to be expected through official channels.—(Rev.) *A. Verhoeven, Mermentau, La.*

The F. R. often interprets in very few words, but in plain, understandable language, the fundamental principles of Canon Law. In this it reminds me of another common-sense interpreter of the Canon Law, Msgr. F. C. Kelley, now Bishop of Oklahoma, who, in the Nov. 1916 issue of the *Ecclesiastical Review* wrote: "I have known of more than one forty-horsepower priest in a five-horsepower parish, merely because it did not seem convenient to put him where he could do bigger and greater work. I have known priests to eat their hearts out because they felt they were wasting their time at something they could do only indifferently well." A mighty sound interpretation of that part of the Code which deals with appointments!—*A Pastor.*

It is with pleasure that I enclose my check for renewal at the increased price. Everybody seems to be handing you bouquets just now; so here's why I appreciate the F. R.: (1) The F. R. and I by no means always agree; (2) Whereas it invariably sets me a thinking, I refuse to let it do my thinking; (3) Like every good dish it would lose its flavor if served too often. I came to this conclusion twenty-eight years ago and can see no reason for a change of opinion.—(Rev.) *F. X. Reker, Valley Park, Mo.*

Please accept the enclosed check of \$10 in payment of my subscription to the F. R. for the next three years. I am confident none of your subscribers will object to the increased price of your valiant publication. It is worth every cent it costs.—*Charles Korz, President of the Catholic Central Verein of America, Butler, N. J.*

I gladly pay the fifty cents more for the F. R., for your magazine has been a friend to me for over fifteen years, and I should miss it greatly if it ceased to be published.—(Rev.) *Joseph Steinhäuser, Eau Galle, Wis.*

I like the F. R. because it is the only paper in which I can find inside information regarding the Knights of Columbus, of which order I am a member. In my opinion the K. of C. have no truer friend than Arthur Preuss.—*N. G. S., New York.*

Your paper is priceless: almost a lone champion for the cause of common sense as applied to the vital questions of the day.—(Rev.) *Virgil Genevrier, Globe, Ariz.*

Your magazine is very good, and the time one spends in reading and digesting its contents is well spent.—(Rev.) *Henry Gerwert, Miller City, O.*

No "brick bats" from this quarter! I gladly pay the additional fifty cents asked for subscription and wish the F. R. every success.—(Rev.) *M. Schmitz, New Point, R. R. 2, Ind.*

I always read the F. R. with the greatest interest. May you never lose courage! You are fighting *proelia Domini*. I hope you may be spared for many years and am sure that many prayers are constantly being said for you.—(Rev.) *Wm. Berg, Schererville, Ind.*

I am certainly willing to do my share to keep the F. R. alive. It would be a great calamity if it were left to perish. *Vivat, floreat, crescat!*—(Rev.) *N. Espen, Navarre, O.*

I pray you may long be spared to carry on your splendid work. We could ill afford to lose the inspiration of your excellent magazine were it even, twice the price.—(Rev.) *Brother Edward S. Daly (of the Christian Brothers of Ireland), All Hallows Institute, Mount Morris Park North, New York City.*

Apropos of Father Florian J. Haas's interesting article in the F. R., No. 2, p. 27, on "Building a Colored Priesthood," permit me to say that the F. R. deserves great credit for making St. Augustine's Seminary for the training of colored priests at Bay St. Louis, Miss., more widely known. The Society of the Divine Word deserves the sympathy and support of every Catholic in this truly Apostolic undertaking. In regard to Fr. Haas's remark that "some [colored students] must wrangle with Greek," allow me to observe that most white students, too, find it difficult to learn that classic language. How much Greek does the average priest know? Will not these Negroes, when ordained to the priesthood, win more souls by their oratorical gifts and dramatic power, which Fr. Haas stresses, than they could by being proficient in Greek?—(Rev.) *Raymond Vernimont, Denton, Tex.*

Dr. Frederick Lynch's proposal for peace between Protestants and Catholics, commented upon in No. 1 of the F. R., should, in my opinion, be taken up and discussed by the entire Catholic press. May 1925—the Holy Year—bring us all closer together and free us from ill will, hatred, suspicions, distrust, and misunderstandings, in the religious, political, social, and international life!—(Rev.) *Raymond Vernimont, Denton, Tex.*

I cordially approve of the sentiments expressed in the article "Criticism" in No. 1 of the F. R. There is undoubtedly too much adulation among us, which prevents us from seeing our sins and shortcomings. Real, manly men court fair criticism and approve of Mr. Hughesdon's suggestion that we apply "the dry light of candid and unbiased criticism" in Church and State. Christ criticized His people for their many human laws which they enacted. Would He approve of all the laws that are enacted to-day, I wonder? Some priests complain that the new Code gives them insufficient protection against abuse of authority. Others say that pastors are almost omnipotent, while their assistants have nothing to say. All this causes dissatisfaction and at times disloyalty to God's Church. Could not these misunderstandings be frankly ven-

tilated either in the F. R. or in some strictly ecclesiastical journal?—(Rev.) *Raymond Vermont, Denton, Tex.*

BOOK REVIEWS

The Question of Vocation

"Boyhood's Highest Ideal," by the Rev. Winfrid Herbst, S. D. S. (St. Nazianz, Wis.: Society of the Divine Saviour), is an 87 page pamphlet written by the author in gratitude for the gift of the priestly vocation and intended for other boys who may stand "at the parting of the ways," as he did, evidently not many years ago. While the brochure contains nothing new, it may be recommended to those for whom it is written, though it seems to us that one who writes on the sublime dignity of the priesthood for possible aspirants, owes it to them to say something also about the sacrifices they may and most probably will be called upon to make after ordination. The pastor, for instance, is in conscience bound to serve his people at the risk of many inconveniences, and often of life itself, and every priest has to surrender his will to the good or ill pleasure of another. Authority and obedience are essential for the establishment and maintenance of the social and moral order, but a young aspirant to the priesthood or to the religious state has the right to be informed of the heavy sacrifices which obedience involves when ecclesiastical authority is abused, as is but too often the case. This fact has led some of the best priests of our acquaintance to say that they would deem it sinful to bring undue pressure to bear on a boy in order to induce him to enter the seminary.

We also feel like taking exception to a passage on page 35 of Fr. Herbst's booklet. There Jesus is made to say to boys: "Love to be poor and humble; be pure and chaste; be obedient and submissive. But how can you do this out in the big, distracting, sinful world?" This would seem to imply, or at least is apt to create the impression, that it is impossible to practice virtue "out in the big, distracting, sinful world."

One of the reasons given by the author (p. 39) why boys should become priests is drawn from our Lord's famous saying, "What doth it profit a man," etc. This quotation is followed by the question: "Do you want to be saved?"—which implies that the priesthood is essential as a means of salvation. Another reason given by the author is the love of Jesus, conditioned by the selection of the sacerdotal state. But there are many people out in the world who, to judge from their conduct and mode of living, love Jesus as ardently as any priest.

The truth is that God gives the vocation. Man can only strive to know and develop it. When the divine call to a higher state of life

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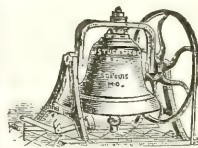
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Literary Briefs

—"Our Father in Word and Picture" is something new in the line of illustrated devotional works. The pictures are in colors and the explanations are in a style that appeals to both old and young. Appropriate psalms are inserted here and there to illustrate the petitions of the Pater Noster. The booklet makes an attractive gift. (Chicago: Matre & Co.)

—"Catholic Liturgy: Its Fundamental Principles," by the Rev. Gaspar Lefebvre, O. S. B. (Benziger Bros.), is a fine and thorough book, well adapted to introduce beginners by well grouped, clearly-developed chapters into the fascinating field of the sacred liturgy. We would especially praise the easy and clear grouping of the whole subject and the rich and pointed proofs adduced from Holy Writ, Tradition, the New Canon Law, the Roman Ritual and Pontifical, and a host of modern (French or Belgian) authors who have intelligently and lovingly written about the liturgy. The price (\$2.25 net) seems too high, why cannot such books be sold at a moderate price? —J. B. K.

—It has become quite the fashion to publish "Notes on Retreats," "Spiritual Maxims" from certain ascetic writers, and "Thoughts and Counsels" from the larger works of the master of the spiritual life in a way to make them suitable for reading during the various parts of the year. Perhaps in our hurried age, when the solid tomes of the great masters of asceticism are apt to be forgotten, this manner of offering morsels from our rich ascetic literature is practical and not without benefit to souls. At any rate, we think that "Delight in the Lord: Notes of Spiritual Direction and Exhortations of the Rev. Daniel Considine, S. J.," will prove helpful for advance and encouragement in the spiritual life. These notes have been printed so that other souls might find something "of that loving trust in God and joy in his service which was the aim of all Father Considine's direction." (Benziger Bros.)

—From the standpoint of attendance and enthusiasm the meeting of the Catholic Educational Association at Milwaukee in June, 1924, did not measure up to the standard of former years. But in the importance of the papers read and discussed it equalled any of the most successful previous meetings. As we said in our review of the Report for 1923, the subjects for discussion during late years

have been very practical, and bear on the new problems and methods now being so widely debated in the field of education. This was evident from the first paper read at the General Meeting—"Rebuilding the Educational Ladder," by the Rev. Wm. Cunningham, C. S. C., as well as from that of Rev. Barry O'Toole, on "Evolution from the Standpoint of Catholic Education." In the Department of Colleges and Secondary Schools timely topics were treated by the Rev. Ignatius A. Wagner, who discussed "The Junior College," and the Rev. Albert Muntch, S. J., who spoke on "Social Studies as a Preparation for Leadership." In the Parish School Department papers were presented on recent developments in the educational field. Brother Anselm, C. F. X., read one on "The Necessity and Scope of Health Education in the Schools," and Father Hugh Lamb, D. D., began his paper on "Visual Instruction Especially in Religion" by saying that "visual instruction is a prominent topic of discussion and debate in the educational conventions and publications of the present day. The National Educational Association in 1920 at its Cleveland meeting, established a separate department for the subject: and there are four societies and as many magazines devoted exclusively to this special field." Though attendance and interest in the annual meetings of the Catholic Educational Association fluctuate from year to year, the coming together of so many teachers and friends of our Catholic schools certainly helps to promote one of the objects of the Association, which is: "To advance the general interests of Catholic education, to encourage the spirit of co-operation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States." (Report of the Proceedings and Addresses of the Twenty-First Annual Meeting, Milwaukee, Wis., June 23, 24, 25, 26, 1924. Office of the Secretary General, 1651 East Main Str., Columbus, Ohio.)

The *Caecilia*, founded by the late Chevalier John Singenberger, in 1874, and now edited by his worthy and accomplished son, Prof. Otto A. Singenberger, comes to us in a handsome new dress and in many other ways rejuvenated, with the broadened scope of "a monthly magazine devoted to Catholic Church and School Music." No. 1 of the new series, dated January, 1925, contains papers on "The First Beat of the Measure and its Accent" by Father L. Bonvin, S. J.; "The Sacred Melodies of Holy Mother Church" by the Benedictine Fathers of Conception Abbey; "The Choir and Choir Music" by a choirmaster; the first of a series of catechetical lessons in Gregorian Chant by the Rev. Gregory Huegle, O. S. B.; the initial installment of a paper on "The Organ" by Phil. Wirsching; an article on

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Joyce, P. W. An Illustrated History of Ireland. New ed. Dublin, 1921. \$2.
- Clayton, Joseph. Economics for Christians and Other Papers. Oxford, 1923. 85 cts.
- O'Malley, Austin. The Cure of Alcoholism. St. Louis, 1913. \$1.
- The Roman Martyrology. Tr. from the Latin. Revised ed. Baltimore, 1916. \$1.50.
- Vallgornera, P. Thomas a, O. P. Mystica Theologia Divi Thomae. Ed. 4ta. 2 vols. Turin, 1924. \$2, unbound.
- Geyser, Jos. Einige Hauptprobleme der Metaphysik. Mit besonderer Bezugnahme auf die Kritik Kants. Freiburg i. B., 1923. \$1.
- Hobson, J. A. The Evolution of Modern Capitalism. New revised edition. London, 1908. \$1.
- Staudenmaier, L. Die Magie als experimentelle Naturwissenschaft. 2nd ed. Leipzig, 1922. \$2.50.
- Marchand, Dr. A. (tr. by Dom F. Izard, O. S. B.) The Facts of Lourdes. London, 1924. \$1.50.
- Augustine, St. De Quantitate Animae. Ed. by F. E. Tourscher, O. S. A. Phila., 1924. 50 cts.
- Sisters of Notre Dame. Communion Devotions for Religious. With Preface by F. P. Le Buffe, S. J. N. Y., 1924. \$2.
- Dreves, F. M. Our Pilgrimage in France (Lisieux, Lourdes, and Paray-le-Monial). London, 1924. \$1.10.
- Stebbing, Geo., C. SS. R. The Redemptionists. London, 1924. \$2.
- Mayer, H. Katechetik. Freiburg i. B., 1924. 8 cts.
- Stanley, Hy. M. My Travels and Adventures in America and Asia. 2 vols. N. Y., 1905. \$2.50.
- Alphonsus, St. Theologia Moralis. Ed. M. Haringer, C. SS. R., 2a. Ratisbon, 1879. 8 vols. \$6.30.
- Watts, N. Love Songs of Sion. A Selection of Devotional Verse from Old English Sources. London, 1924. \$1.
- Specking, Inez. The Awakening of Edith, A Boarding School Story. N. Y., 1924. \$1.
- Al. de Immac. Conceptione. Des Hl. Johannes vom Kreuz Dunkle Nacht, nach den neusten krit. Ausgaben übersetzt. Munich, 1924. \$1.
- Rost, Dr. Hans. Die Kulturkraft des Katholizismus. 3rd edition. Paderborn, 1923. \$1.50.

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—Herder & Co., of Freiburg, i. B., serves its own interests in an admirable way and at the same time favors its host of patrons and friends by the unique "Herder Almanach" for 1925, which has just reached us. The readers of the excellent publications of this widely and deservedly esteemed firm are as it were admitted to its "family of authors," some of whom are among the most distinguished Catholic scholars of the world. For this booklet contains numerous portraits of authors of the German House of Herder—lay and clerical, men and women. Most readers of the Herder books will be glad to see how some of the famous writers "look." There are also given twelve excerpts from recent Herder publications, which supply a better idea of the drift of these books than a long review. There is added a select list of the firm's standard publications in the field of art, science, literature, travel, etc.

—We have received the first number of *The American Girl*, a magazine for girls and women, edited and published by Rev. John B. Henken, of Albers, Ill. It contains a variety of reading matter, well selected for the purpose. However, we must await further issues before stating definitely that the *A. G.* fills a real need in the multiplicity of magazines that now appeal to young folks.

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—It is very obvious that the editors of the *Stimmen der Zeit* are trying to make their magazine ever more timely and a more faithful mirror of the best Catholic thought of today. It fully deserves its name "Voices of the Time." India is presenting numerous problems to students of contemporary history, and those interested will find in the Nov., 1924, number a rewarding article on "The Science of Religion or Legendary Accounts? A Further Word about Sadhu Sundar Singh," by Fr. H. Sierp. He says: "We are firmly convinced that we are to have another Diana Vaughan case, and the hero of this second affair is—Sadhu Sundar Singh." Father Sierp evidently knows whereof he writes, and many will read his conclusions with interest. In quoting from the *Stimmen* it is always difficult to make a choice, which has been taken the above excerpt—November, 1924. Suffice it then to recommend once more this justly famous mouthpiece of Catholic principles in the whole domain of contemporary thought, and express the wish that we too may have some day our own up-to-date and equally authoritative "Voices of the Time." (B. Herder Book Co.)

—A book that will be welcomed by many teaching sisterhoods and will provide excellent, useful, and instructive "table reading" is "The Catholic Teacher's Companion—A Book of Self-Help and Guidance" by the Rev.

Felix M. Kirsch, O. M. Cap. (Benziger Brothers). It has a preface by His Eminence Cardinal Dougherty, and an Introduction by the Rev. George Johnson. We have many books for the "Christian teacher," but none so complete as this well-printed and handy manual by a thoroughly qualified pedagogue. —A. M.

—Messrs. Blackie, who issued Mr. Richard J. Cunliffe's "New Shakespearean Dictionary," announce "A Lexicon of the Homeric Dialect" by the same author. The work is the first English attempt of the kind, all the Homeric lexicons hitherto used in England and English-speaking America having been of foreign—chiefly German—origin. The prospective volume is not based on any of these, but the result of an independent survey of the language of the two great Homeric epics. It has also been brought abreast of the results of the most recent researches, including the discoveries made in Crete from 1900 onwards by Sir Arthur Evans and his followers.

—Fr. Sebastian Uccelli's "Enchiridion Sacerdotale ad Eucharisticam Adorationem atque Praedicationem Faciendam" is intended for priests and made up almost entirely of passages from Sacred Scripture. It will not only be useful for private devotion, but will also suggest thoughts for sermons on the Bl. Sacrament. (Turin: Marietti.)

New Books Received

Herder Almanach. 96 pp. 12mo. Illustrated. Freiburg i. B., Herder & Co.

Eucharistia. Von ihrem Wesen und ihrem Kult. Von Joseph Kramp S. J. ix & 135 pp. 16mo. B. Herder Book Co. 75 cts.

The Catholic University of Peking. A Missionary Foundation of the American Benedictines. 24 pp. 16mo. Beatty, Pa.: The Archabbey Press. (Wrapper).

Zenter und Schlüssel in der Hand des Priesters. Von Franz Xaver Esser S. J. vii & 122 pp. 16mo. B. Herder Book Co. 75 cts.

Katholischer Central-Verein von Amerika. (National Federation of German American Catholics). Offizieller Bericht über die 68 Generalversammlung, abgehalten in Allentown, Pa., am 24., 26. und 27. Aug. 1924, 122 pp. 8vo. St. Paul, Minn.; Wanderer Printing Co. (Wrapper).

Ecclesiastical Appointment and Memorandum Book, 1925. Copyrighted and published by John W. Winterich, Cleveland, O. 85 cts.

Your Son's Education. By Frank H. Spearman. 24 pp. 3½x6 in. Notre Dame, Ind.: The Ave Maria Press. 10 cts. (Pamphlet).

Spiritism: Facts and Frauds. By Simon Augustine Blackmore, S. J. With an Introduction by the Rt. Rev. Joseph Schrembs, D. D., Bishop of Cleveland, O. 535 pp. 8vo. Benziger Bros. \$2.90 net.

The Philosophy of St. Thomas Aquinas. Authorized Translation from the Third Revised Edition of "Le Thomisme," by Etienne Gilson. Tr. by Edw. Bullough; ed. by G. A. Elrington, O. P. xv & 287 pp. 12mo. B. Herder Book Co. \$2.25 net.

Our Pastors in Calvary. Biographical Sketches of Parish Priests of St. Louis [buried in Calvary Cemetery] 1854-1924. By Constance Smith, ix & 174 pp. 12mo. Illustrated. St. Louis: Blackwell Wielandy Book & Stationery Co. \$3.

Ad Majorem Dei Gloriam. Commemorating the Golden Jubilee of the Jesuit Fathers of SS. Peter and Paul's Parish, Mankato, Minn. 1874-1924. 76 pp. large 8vo. Illustrated. Mankato, Minn.: The Free Press.

Christ and the Critics. A defense of the Divinity of Jesus against the Attacks of Modern Sceptical Criticism. By Hilarin Felder, O. M. Cap. Translated from the Original German by John L. Stoddard. Vol. II, vi & 457 pp. 8vo. Benziger Bros. \$5 net.

Scholasticism and Modern Thought. An Address Delivered at the 21st Annual Meeting of the Catholic Educational Association by the Rev. Berard Vogt, O. F. M., Ph. D., St. Bonaventure's Seminary, St. Bonaventure, N. Y. (Reprinted from the Proceedings and Addresses). 14 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Str.

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Is the end of the world near at hand, or is the talk we hear on the subject simply a wild theory?—a theory which may float for a while on the surface of the mind, like an iceberg in the ocean, but in the end is sure to melt before the effulgent rays of reason and revelation?

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A SPRINKLE OF SPICE

A writer in the *London Universe* says that a certain long-winded preacher was cured when by an error of the types he was referred to in a leading newspaper as "the Never-end Mr.—."

"Very, very sad, sir," said the doctor, "I greatly regret to tell you your wife's mind is completely gone."—"Well, I'm not surprised, Doc;" returned the husband; "she's been giving me a piece of it every day for the last fifteen years."

Houdini's book, "A Magician Among the Spirits," (Harper) abounds in amusing episodes. Thus he once attended a séance with a friend, who, informed that his deceased wife's spirit was on hand, asked permission to kiss her; and "he told me later that she must have forgotten to shave, as she had a stubble beard." Here is an interesting comment on the deportment of spirits: "A widow in Brooklyn became a mother and claimed that the spirit of her husband was the father of her child."

In South America the hyphen is permitted to fall in print without regard to syllables, and the result is that almost anything you read looks like this. It is said that people accustomed to our own style of dividing words find it very difficult to read the South American prints with any great facility. If you have been somewhat slowed down in the course of reading this and have sometimes wondered at the end of the line what the hotel was going to happen on the turn, you can understand some part of what most visitors experience in South America.

The vexed question how to pronounce the name of Mr. William Le Queux, the English novelist, has been at last settled. In his book, "Things I Know About Kings, Celebrities, and Crooks," he has the following rhyme:

It troubles each sex,
So I put it to you,
Is it William Le Quex
Or William Le Queux?
I give you the cue,
So no longer perplex.
It is William Le Queux,
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New Publications

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By *Lida L. Coghlan*. Cloth, 8vo., 282 pages, art jacket, net \$1.50.

Father Tim's Talks With People He Met.

By *C. D. McEnniry, C. SS. R.* Volume Five. Cloth, 8vo., IV & 185 pages, net \$1.00.

The Psalms.

A Study of the Vulgate Psalter in the Light of the Hebrew Text. By *Rev. Patrick Boylan, M. A.* Volume Two. (Psalms LXXII—CL.) Large 8vo., XII & 404 pages, net \$6.25.

The Tower to Tyburn.

A London Pilgrimage by *P. J. Chandlery, S. J.* Cloth 8vo., XII & 164 pages, and copious illustrations, net \$2.25.

Our Pilgrimage in France.

(Lisieux, Lourdes and Paray-le-Monial). By the *Rev. F. M. Dreves*. Cloth, 8vo., 256 pages, net \$1.40.

More Mystics.

By *Enid Dinns*. Cloth, 8vo., 254 pages, net \$1.75.

St. Benedict.

A Character Study. From the Pen of *Rt. Rev. Idéphonse Herwegen, O. S. B.*, Abbot of Maria Laach. Translated by Dom Peter Nugent, O. S. B. Cloth, 8vo., 184 pages, net \$2.25.

The Curé of Ars.

(The Blessed Jean-Baptiste Marie Vianney.) By the *Abbé Alfred Monnin*. Translation and Notes by Bertram Wolferstan, S. J. Cloth, large 8vo., 558 pages, illustrated, net \$6.25.

The Problem of Evil and Human Destiny.

From the German of the *Rev. Otto Zimmermann, S. J.*, by the Rev. John S. Zyburg. With Introduction by the Right Rev. Joseph Schrembs, D. D. Cloth, 8vo., XIV & 135 pages, net 90 cents.

The Virtues of the Divine Child and Other Papers.

By the late *Daniel Considine, S. J.* With an Introductory Memoir by F. C. Devas, S. J. Cloth, 8vo., XXIV & 204 pages, net \$2.00.

The Unknown God.

By *Rev. John A. McClorey, S. J.* Cloth, 8vo., XIII & 202 pages, net \$1.50.

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The Fortnightly Review

VOL. XXXII, NO. 4

ST. LOUIS, MISSOURI

February 15th, 1925

Child Labor Criticism

By Edward Keating, Former Congressman from Colorado

[NOTE—Mr. Edward Keating, formerly editor of the *Rocky Mountain News*, Denver, Colo., and a Congressman from Colorado, introduced the Owen-Keating Child Labor Bill which was passed by both House and Senate and afterwards held to be unconstitutional by the U. S. Supreme Court in a famous "five to four decision." Mr. Keating is now editor of *Labor*, published in Washington, the official paper of the Railroad Brotherhoods with a circulation of over 400,000 per week.—EDITOR.]

There is, of course, ample scope not only for discussion, but for honest difference of opinion as to the merits of the proposed Child Labor Amendment, which is as follows:

The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age.

The power of the several States is unimpaired by this article except that the operation of the state laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress.

My purpose in first stating the amendment is to show that much of the discussion is altogether aside from the question and many of the opinions expressed as to what this amendment is, or will do, are unwarranted.

Senator Thomas J. Walsh, of Montana, in his very enlightening speech* in favor of the amendment, in the U. S. Senate, January 8th, showed by the U. S. Census of 1920 that there were 175,000 children between the ages of ten and fifteen years employed in factories. To remedy this condition, which has no defense from any of the critics of the amendment, legislation had been enacted by Congress on previous occasions, but the Supreme Court,

when suits were brought, ruled that these acts were unconstitutional, and that Congress did not have the authority.

It was in a sense a mandate from the Supreme Court that an amendment to the Constitution was necessary if Child Labor was to be abolished by the people's representatives in Congress. This resulted in both houses voting for the submission of such an amendment—297 for to 89 against in the House, and 61 for to 23 against in the Senate.

Regardless of my connection with the advancement of Child Labor legislation, both in and out of Congress, it is not my purpose in this article to go into the facts and arguments favoring legislation that will remove children from industry as wage earners.

In fact, there is an almost unanimous agreement on the fundamental demand, the only objectors being employers and beneficiaries of the profits gained by the use of cheap labor, for "One can scarcely resist the thought advanced by Will Rogers," says Senator Walsh, "that if only a law would require that children be paid as much as adults there would be no Child Labor problem."

While Congress proposes no law or regulations, only desiring to be in a position to correct the existing conditions in the event there is no awakening in the conscience of those backward and delinquent States where such Child Labor is tolerated, nevertheless, it is amazing just how effective this small group of personally and financially interested persons have been in clouding the issue by misrepresentation and propaganda, until great numbers of otherwise well informed and sympathetic people have grouped themselves on the

*A copy of this speech can be procured by addressing the Senator at the Senate Office Building, Washington, D. C.

side of money instead of on the side of morals.

Therefore, it is my purpose to confine myself to the character of the opposition that has developed to the proposed amendment, which in many sections has taken on a Catholic aspect, so that it surely and in a sense justly will be added to our burden of explanations.

It is not convincing to say to forward-minded non-Catholics that while the Catholic Church has a deep interest in the welfare of her children, she stands aloof from political questions. They will imply that members of our Church, of such prominence that their utterances can be interpreted as official, are publicly opposing this measure for the relief of working children; the Ordinary of an Archdiocese instructs all his subordinates as pastors to speak against the amendment, which unusual procedure has brought censure from many liberal writers and journals throughout the country.

Our Catholic papers have either held themselves aloof on this very humane measure, or they are opposing it, a few of them being the loudest in their denunciation: not a single Catholic publication, to my knowledge, being for the amendment, which is something to explain.

The public will conclude, and properly so, that the attitude of the Church is the attitude of those members and publications whose positions are well known by their public utterances, which have been distributed widely by the agencies who would use them as propaganda.

Being a regular reader of the FORTNIGHTLY REVIEW, I have found the articles "Politics and Prejudice" by Colonel Callahan of Louisville very interesting. Therefore, I know your readers are acquainted with the manner in which prejudices are so often played upon in politics; but in this movement to keep pace with all civilized countries toward the elimination of Child Labor in industry, there has been more appeal to prejudice than in any conven-

tion or campaign that has come within my observation.

There can be nothing so informing on that phase of the campaign as the speech of Senator Walsh of Montana referred to above. He shows conclusively that the opposition to the amendment originated with industry, and, to be more specific, he mentions the National Association of Manufacturers, as well as other Associations of Employers, like the Associated Industries of Massachusetts.

The "National Committee for the Rejection of the Twentieth Amendment," whose membership is composed exclusively of manufacturers,* is located in Washington in the same building as the National Association of Manufacturers, although of late the personnel has been changed by eliminating the employers and substituting more college men and clergymen and some conservatives from the legal profession.

The Director of this National Association fighting Child Labor legislation is Frederick M. Keough, an editor of an anti-labor journal which devotes much of its space to a campaign against the 8-hour day. The opposition to both these humanitarian measures is almost identical.

The campaign, under such direction, took on all the aspects of the opposition that is always standing against social reform and social justice. The first move was to give it a bad name. It was, therefore, charged as Russian intrigue and propaganda to destroy our country, our schools and our homes, and those responsible for the movement were all branded as Bolsheviks.

Circulars and publicity, with names of leading educators and churchmen appended to these false and misleading

*The personnel of the "National Committee" is as follows: Millard D. Brown, Continental Mills, Philadelphia, Pa.; C. S. Anderson, Norton Co., Worcester, Mass.; P. E. Glenn, Exposition Cotton Mills, Atlanta, Ga.; W. A. B. Dalzell, Fostoria Glass Co., Moundsville, W. Va.; R. E. Wood, Sears, Roebuck & Co., Chicago, Ill.; W. H. Leonard, Denver Rock Drill Mfg. Co., Denver, Colo.; W. Frank Carter, Carter, Norton & Jones, St. Louis, Mo.

accusations, were given wide circulation.

This phase of the question, says Senator Walsh, is intimately related to another line of argument much relied upon, namely, the sanctity-of-the-home-is-to-be-invaded, which explains the appeals to prejudice appearing in publicity and advertisements: "Protect our Homes and Save our Children;" "The State displaces parents in their natural right, duty and privilege of rearing their children."

On this point the Senator says further:

"It was along this line in the main that the campaign against the Amendment, under the direction of Cardinal William O'Connell, was prosecuted in connection with the Massachusetts referendum. One of his subordinates, the Rt. Rev. M. J. Splaine, D. D., expressed himself on the subject thus: 'There never was a more radical or revolutionary measure proposed for the consideration of the American people than this so-called Child Labor Amendment that at one stroke of the pen would set aside the fundamental American principle of State rights, and at the same time would destroy parental control over children, and commit this country forever to the communistic system of the nationalization of her children.'

"In an editorial in the Boston *Pilot*, organ of the Cardinal, of October 4, 1924, is the following: 'For the parental control over children it would substitute the will of Congress and the dictate of a centralized bureaucracy, more in keeping with Soviet Russia than with the fundamental principles of American Government.' (This is the point stressed in the pamphlet by the National Association of Manufacturers.) It is not to be inferred that the attitude of Cardinal O'Connell is that of the Catholic clergy generally. Father John A. Ryan, professor of economics at the Catholic University of America, who has been active in the movement for the amendment, was, as stated, a member of the committee at whose instance the draft of the amend-

ment, as it was finally agreed upon, was framed, and is the author of a leaflet correcting many of the misrepresentations concerning it circulated in order to defeat ratification.*)

"On like grounds, as I am told, various clergymen of the Episcopal Church, including Bishop Manning, listed in one of the metropolitan journals, have expressed their disapprobation of the amendment. I am pleased to learn that some doubt has been expressed as to whether the Reverend Bishop was quoted with his authority. Bishop Lawrence, of Massachusetts, also of the Episcopal Church, was ranked in the campaign in that State among those who opposed the amendment.

"The trouble with their argument is that it comes nearly a century too late. The Cardinal, whose priestly office, as well as his high character, forbids the belief that he is consciously playing the game of sordid and mercenary employers, is apparently unconscious that he is not arguing against Federal control over Child Labor, but against any governmental control whatever, either State or national.

"For undeniably, if congressional legislation dealing with that subject, prohibiting Child Labor, restricting or regulating it, is an unwarrantable interference with parental control, an invasion of the sanctity of the home, equally so the legislation already in vogue in his State must be.

"If fundamental rights are disregarded when a heartless employer or an unfeeling parent is haled into a Federal court, the one for hiring and the other for permitting a child of tender years to work in a sweatshop

*) "The Proposed Child Labor Amendment," by John A. Ryan, D. D. National Child Labor Committee, 215 Fourth Ave., New York City. Publication 323. Those who wish to examine the arguments that can be brought against the amendment—and they seem to us too weighty to be dismissed lightly—should study Free Leaflet No. XXXIII of the Central Bureau of the Catholic Central Verein, "The Case against the Proposed Child Labor Amendment," copies of which can be had for the asking from the Central Bureau, 3835 Westminster Place, St. Louis, Mo.—EDITOR.

ten hours a day, they are equally trampled upon when such delinquents are brought to trial in a State court, as they are now.

"So far as the family relation is concerned it is immaterial whether the law emanates from the State or from the Federal Government.

"There may be political reasons why such control as is to be exercised, if any, should be lodged in the State governments rather than in Federal authority, but those reasons are of no especial concern to Cardinal O'Connell in his clerical functions.

"If the power is to be exercised at all, it is a matter of indifference to him ecclesiastically, however it may be to him as a plain citizen of the Republic, in which sovereignty it is to be lodged or whether it shall be exercised concurrently."

The Senator is exactly right about it being too late to discuss the invading-of-the-sanctity-of-the-home because the State laws on Child Labor in most States have been doing for years all the things which these particular critics seem to fear.

With compulsory education, truancy laws, and many similar statutes, to say nothing of the police power of the States and cities, this sanctity-of-the-home is largely a myth.

It should be said for the Cardinal that his signature did not appear on the "Save our Children" literature and his instructions to his pastors did not include any of the maliciously misrepresenting propaganda with which he must have been flooded.

However, every man, woman and child in New England concludes that the Catholic Church is lined up with employers and against Child Labor legislation. Furthermore, Mayor Curley was making a race for governor and Senator David I. Walsh for reelection, both of them emphasizing the Child Labor amendment until the Cardinal issued his pronunciamiento, when Curley suddenly learned the measure was a "Lenine-Trotsky" creation, so he proceeded to denounce it

as fiercely as he had praised it a few days before.

To offset all this, we virtually have no one but Father John A. Ryan, and while his official position in the Church may not be so elevated, he has an exalted place in the hearts and minds of the workers everywhere, regardless of their religion. The same is true of that other class sometimes derisively termed "Reformers," who are trying and trying to make life and the world some easier, although many of them are not able to do any more than try, as it is a hard road.

Some of them are pagans, perhaps, but the philosophy of Father Ryan is their gospel, for all students and writers of economics and sociology have been following him for twenty years. Some may not agree with me as to his always being on the right side, but everyone knows and agrees he is always on the side of the weak as against the strong. And my, what strength he brings to a cause—solid and substantial physically, as well as intellectually; patient and painstaking; never uttering a harsh word and most gentle in controversy, and in any environment or under any circumstances no one can forget for an instant that he is a Catholic priest.

Starting this article with some alarm as to how this campaign would affect the status of Catholics with the rank and file of their non-Catholic fellow citizens, after calm reflection I am convinced that as long as Father Ryan is with us, we have nothing to fear.

Silence

By Charles J. Quirk, S. J.

Not in the spoken word, not thus we tell
Thoughts darker than the sea, that in us
dwell;

But only in our silences we show
The dreadful inexpressiveness of woe!

An Anglican parson, dressed like a Catholic priest, was riding in a street car. A bigot entered and sat down opposite the minister. Seeing his Roman collar, he mistook him for a Catholic priest and shouted at him furiously three times: "I don't believe in Purgatory." To which the parson calmly replied: "My dear sir, you may go to hell, don't you know?"

The Community Chest

By P. H. Callahan of Louisville

About this time each year the people in a number of cities have come to expect the annual campaign for contributions to the Community Chest, which was developed during the period of war-time drives for divers purposes, chief among them being to relieve business men from repeated appeals for contributions, to distribute the total of their gifts for relief with a measure of equity, to eliminate imposition and fraud, and to secure the most up-to-date approved methods in the application of welfare funds.

Having been one of a Committee invited by our Mayor to assist in the formation of a Community Chest in Louisville, the writer had occasion to make a rather extensive survey of conditions where the Chest had previously been established, and some observations on this subject may not be without interest at the present time. It is not my purpose to discuss the deeper motives of charity which may be involved, or whether charity in the Christian sense, so beautifully pictured by St. Paul, can emanate from a civic body, or from any other collective body which is not animated by supernatural motives; but rather, to consider some of the practical points involved, including some of the difficulties which must be encountered and some of the advantages which may be gained.

First, perhaps, is the difficulty of distinguishing between what is properly welfare work conducted from simple humanitarian motives along lines in which all the members of a community as citizens have a common interest and a common duty, and so-called welfare work prompted more or less by motives which not only are of singular interest to a particular group, but in a greater or less degree are in opposition to the interests or the views of other groups. There are many charities, as well as other worth while activities, that are directed by different denominations and the churches carrying on such enterprises should be glad, and usually

are glad, to look after their maintenance without depending upon a central quasi-public organization. It can hardly be regarded as constructive to include these activities in a Community Chest.

This is very well illustrated by a remark not long since made to the writer by a Presbyterian layman, who said that since the formation of such a central quasi-public organization in our city, his particular congregation or church was not doing anything in the way of charity, and he felt a sense of loss on account of it, as his contribution to such a body, whether in money or service, did not satisfy his charitable impulse. It was too much like paying his monthly bills. It reminded one of what St. Paul said: "If I give all I have to the poor and have not charity, it is nothing."

This remark impressed the writer, who had always felt that wherever religious organizations are invited to participate in a Community Chest, they should act as a group, and either all of them should go in or all of them should stay out. But in the case of our Catholic charities, for all of them to go in would put us in the same situation as that described by my Presbyterian friend, and thus, in a sense, the very heart would be taken out of the practice of our religion.

Moreover, it is indispensable that such a quasi-public organization as the Community Chest must have strict regulations as to funds, and not only as to the funds which are given directly by the Chest, but of the funds which the participating agency receives from other sources on its own account, as unless such accountings are made, there is always a possibility of some one taking undue advantage, and where such a possibility exists, there is apt to be suspicion, which is poisonous.

In establishing such a system of accounting, participating agencies are required to have a certain degree of uniformity in their books and a certain

degree of harmony in their policies, for adequate comparison of their expenditures and disbursements. In short, the Community Chest organization must exercise a certain degree of supervision over the direction and administration of participating agencies. This, of course, presents difficulties right at the start, and, as is the nature of all organizations, these difficulties will multiply as time goes on, because the extent of the supervision required will gradually take in more and more both of policies and details of administration.

There is here a possible great danger to religion. The Community Chest idea is by no means crystallized. It is only a few years old. The extent to which it might in future encroach upon and hamper the activities of one or another organization or society, cannot be inferred from precedent, but only from the trend of organizations in general, on the principle that human nature in its various aspects is always the same. While we need not fear such an assumption of authority in our country as was shown in Central America, where a governor ordered the arrest of anyone soliciting funds, even for charity, without having first secured the approval of his administration, nevertheless, we cannot close our eyes to the possibility of a supervision which relatively would be quite as distasteful to Americans and equally destructive of individual enterprise, not to say contemptuous of religion and the supernatural aims and motives of those who devote their lives to charity.

Of course, a participating agency in the Community Chest is free at any time to withdraw; that is, theoretically. But practically, where religious agencies have cut loose from their traditional and customary resources of support and looked elsewhere for a few years, until the patrons have acquired the habit of supporting them, the difficulty of returning to their former status would be almost insurmountable. This has been shown repeatedly and on a large scale in those countries where religious institutions,

forced by circumstances or seduced by avarice to abandon the Christian principle of free-will offerings, have looked to the State instead of directly to the people for support. It has in every instance gone extremely hard with them, and in many instances proved fatal, when the State support was withdrawn and they were compelled once more, as in the early centuries, to look directly to the voluntary offerings of the people for sustenance. Support of religion, like many other good deeds, is considerably a matter of habit, and it takes a long time to create in the whole community a self-sacrificing habit. We have been trained to this habit in America. The Community Chest idea, insofar as it includes religious agencies, weakens that habit, and is a distinct loss on that side.

But the Community Chest idea should not be condemned because of this possibility of danger. It offers on the other hand advantages, which look to greater efficiency in administration, more intelligent relief and welfare work and improved social conditions, which should not be ignored. These, it seems to the writer, may be used without risking the danger of courting such interference in religious affairs as the Community Chest idea involves, provided, first, the possibility of such interference, and the natural tendency of some to take advantage of it for the advancement of their own interest is always kept in view, and, second, that the different denominational groups organize themselves into a unit and only participate as such, if they participate at all, in the distribution of the Community Chest funds.

In one city, which the writer has in mind, all of the charity and welfare activities of one denomination are organized under one head, which is entirely within the control and under the direction of the authorities of that denomination. This organization participates in the Community as a unit, but without any measure of supervision by the Chest over the activities composing the unity. The Community Chest does not pretend to support the

divers activities incorporated in this denominational unit, but at the end of each year makes up the deficit shown by the organization as a whole, and for several years this arrangement has worked to the entire satisfaction of all concerned.

If each denomination having a number of charity and welfare agencies should organize them in this manner, including all of their activities in one organization, which in turn would participate as a unit in the Community Chest, the danger of outside interference with the administration would be removed and the difficulties of co-operation now existing would largely disappear, as such a unit, having its own organized personnel and devoted patrons, would be free, both theoretically and practically, to withdraw at any time.

With such organizations controlled and directed by recognized religious authorities in each case, the groups could come together on a fairly representative basis, could take counsel among themselves as to any matter affecting their common interests, and by an exchange of knowledge and experience gained in the course of their respective activities, they would be of great mutual assistance to one another in working out their plans, at the same time creating among the members of the different denominations and groups in a community a cordial spirit of good will, which would be a great asset to everyone and a long step forward in promoting that community of interest, aim, object, and ideals of which the philosophers have dreamed.

The more we see and hear of the Modernists in the orthodox churches, the more we respect the Fundamentalists. We know exactly where these latter stand, what they believe, and why. The Modernists, *per contra*, believe anything, everything and nothing. There is one fundamental not to be escaped, after all, and that is intellectual integrity.—*Unity*.

Bellarmino Misquoted

The *Church Times* in a recent issue attributed to Cardinal Bellarmine the astounding declaration that "if the Pope should err by enjoining vices or forbidding virtues, the Church would be bound to believe vices good and virtues bad, unless it would sin against conscience." Fr. Vassall-Phillips in a letter to the editor promptly showed that the passage, which occurs in Bellarmine's treatise *De Romano Pontifice* (L. V, cap, 5), is not as a proposition inculcated by the author, but a *reductio ad absurdum* of his opponents. Bellarmine's thesis is that "the Supreme Pontiff is preserved from error not only in decrees of faith, but also in those concerning morals, which are prescribed to the whole Church and concern things necessary to salvation or *in se* good or bad."

As his second proof that the Pope's infallibility extends to definitions concerning morals, Bellarmine writes: "If the Pope were able to err in morals, then it would necessarily follow that he would err also concerning the faith, for the Catholic faith teaches that every virtue is good, every vice bad. If, then, the Pope were to err by enjoining vices or by forbidding virtues, the Church would be bound to believe vices to be good and virtues bad, unless it would sin against conscience. For in doubtful things the Church is bound to acquiesce in the Pope's judgment, to do what he commands, not to do what he forbids; accordingly, lest it might act against conscience, it is bound to believe that which he commands to be good, that which he forbids to be evil."

The *reductio ad absurdum* is evident: If the Pope were not infallible in morals as well as in faith, it would follow that the Church would be bound out of obedience to believe good evil and evil good—which is manifestly absurd. This is the whole force of Bellarmine's contention.

There is a partiality of antecedent bias, and a partiality of tried conviction.

The Last Days of Hyacinth Loyson

M. Houtin has at last finished his life of Hyacinth Loyson, of unhappy memory. The third and last volume, lately published, deals with the later years and the death of the ex-Carmelite, whose portrait, prefixed to the book, shows him as an evil-looking old man, with heavy, coarsened features.

M. Loyson's religious opinions, towards the end of his life, became more confused and unstable than ever. After the fact had been brought home to the Loysons that the Catholic Church and the Christian sects alike had lost all interest in them, they turned to the East, and after two trips in the Orient M. Loyson found that the arguments against the person and claims of Christ were irresistible and made efforts to reunite the Christian churches with each other and to Islam as well.

After the death of his wife, which occurred in 1909, efforts were made to reconcile M. Loyson with the Church. But all these attempts were frustrated by Rome's inexorable demand that he subscribe to the definition of papal infallibility framed by the Vatican Council, which he obstinately refused to do.

His last years, which he spent with his son Paul and his daughter-in-law, were outwardly tranquil, but his mind was by no means at peace. Paul said that M. Loyson was the most tortured soul he had ever met. "Religious suffering," wrote the ex-monk in his diary, "has clung to me all my life, both before and after my rupture with the Church, for I cannot accept her as she is, and I have never found anything to take her place."

"I have neither peace nor happiness," he wrote two years before his death, which took place in February, 1912. Tragic indeed is the picture, drawn by M. Houtin, himself an ex-priest, of the old man of over eighty, leaning forward in his armchair, his face buried in his arms crossed upon a table in front of him, his back exposed as if to receive the strokes of discipline, while M. Houtin reads aloud the record of his strange and unhappy

career! Now and again he raises his face, bathed in tears, to make a correction or develop a point, his voice betraying the emotion which tears at his heart. The "religion of Emily" (his deceased wife), which he professed at this stage, was not a religion that brings a man peace. In his diary he more than once acknowledges that the mystery of death is made more terrible by the silence and absolute uncertainty of that which lies beyond it. Two months before his demise he describes his state as "sad without relief. My heart is held fast in a terrible vice To this are joined frightful doubts, involuntary and irrational perhaps, yet they desolate my heart and imagination." He feels the nothingness of everything and everybody, and of existence itself and turns for comfort to one religious crank after another, yet finds none.

During his last days he was visited by a Mohammedan, Abd-El-Hakim, who gave him his blessing and copied out for him some Mohammedan prayers; by the Armenian archpriest in Paris, who sang over him the last blessings of the Armenian rite; by the Orthodox archpriest, who also administered the long solemn benediction of his rite; but no Catholic priest had access to him. An Anglican bishop read prayers over his body before it was taken from the house, and French Protestant pastors and the president of the "Union des Libres Penseurs et Libres Croyants pour la Culture Morale" delivered discourses at his funeral in the desecrated church of the Oratory.

Some people never know what to do with a joke except to take it seriously.

We altogether fail to understand the enthusiasm of our 100 per cent Americans over the Nordics and their alleged supremacy. If there are any true-blue Nordics in the world, they are the Germans. Yet these Germans are not so popular with our professional patriots. It looks to us as though somebody were badly mixed somewhere.—*Unity.*

"In Defense of Pope Gregory the Great"

Two Letters Written in Connection With the Rev. Dr. A. E. Breen's Paper on This
Subject in No. 2 of the F. R.

1

University of Virginia
27 Jan., 1925

Rev. A. E. Breen, D. D.,
St. Francis Seminary, Wis.
My dear Dr. Breen:

Let me thank you for the copy you have sent me of THE FORTNIGHTLY REVIEW of St. Louis, containing your article "In Defense of Pope Gregory the Great." In it you quote a letter of mine to Mr. Oakes, the editor of *Current History*. As I admitted fully in that letter the possibility that Draper may have misquoted Pope Gregory, there can be no controversy between you and myself on that point. But you say that I have misquoted Draper in attributing to him the statement that the Pope had said that "Ignorance is the mother of devotion." You will notice that I did not quote Draper as saying that Gregory had *originated* the statement. You yourself say that Draper speaks of Gregory as "insisting on the maxim that 'ignorance is the mother of devotion.'" If you can discover any essential difference between a man's saying a thing and his "insisting" on it, I am entirely willing that any one who agrees with you shall consider that I have misquoted Draper.

Did Mr. Oakes send you the original of my letter to him, or did he send a typewritten copy? If the latter, the typist made a mistake in attributing to me the use of the word "fabrie." I did not say that Dean Milman rejected the "fabrie" that Gregory destroyed the Palatine Library. I probably said that he rejected the "fable" that Gregory destroyed it. At any rate, Dean Milman himself called the story a *fable*.

You can, of course, publish this letter in THE FORTNIGHTLY REVIEW, if you so desire. I should be glad for you to do so.

Yours very truly,
R. H. Dabney

2

St. Francis Seminary,
St. Francis, Wis.

Dear Prof. Dabney,

There is an immense chasm between you and me in the worlds of theology and history, but I should like to claim kinship with you in the great brotherhood of urbanity and good breeding. Your modesty and calm poise reflected in your response to my article draw me to challenge you again.

You are a historian. Let me say, therefore, that you have no right to declare, as you declared in *Current History*, that Gregory the Great is the author of the statement, "Ignorance is the mother of devotion," on the authority of Draper, whom you distrust, and whom I have proven to be wrong. Remember the old truth: "Nullum theatrum majus conscientia est." Our greatest judge is not the readers of the FORTNIGHTLY REVIEW, nor of *Current History*, but our conscience. I lay bare my conscience in this controversy. I declare before God that I believe that your statement in *Current History* traduced the great Pope.

I am amazed at your second point. When a historian tells me that a historical personage said a thing, I have a right to turn to the writings of the aforesaid personage to find the statement. You believed that such statement was in the writings of St. Gregory; for you dodge the obligation of verifying your calumny on the ground that you "have not access to the writings of Pope Gregory the Great."

Secondly, there is a great difference between the responsibility of the original author of a principle of human acts and the responsibility of one who may be duped to follow it. Machiavelli is a greater scoundrel than Louis Napoleon.

I insist, therefore, that you are guilty of historical inaccuracy in your use

of Draper. Your greatest error however is apodictically to declare to the world that Pope Gregory made the offensive statement, on the mendacious assertion of the worthless Draper.

Thirdly, Mr. Oakes sent me your original letter, which I faithfully caused to be published, and then sent back to him. It is available for verification of any part of this controversy. If there be any solace to you in the difference between "fabric" and "fable," you may make the most of it.

Finally, though the point is irrelevant to the theme in question, you have misquoted St. Augustine. The great Bishop of Hippo treats the question of "Antipodes" in his *City of God* (Bk. XVI, 9.). He declares that there is no historical evidence that antipodes exist. His main argument is theological. All men must descend from the original human pair, Adam and Eve. The inhabited earth is surrounded by an immense ocean, which no man can traverse. Wherefore to place antipodes of the human species on the nether surface of our globe is contrary to faith, which asserts that all men are descended from Adam and Eve (cfr. *Catholic Historical Review*, New Series, Vol. III, pp. 74-90).

A. E. Breen

An Anglican Catholic League

"The Catholic League," an Anglican organization, has adopted the Council of Trent as its creed. The purpose of the League is "to promote good relations between Catholics, *i. e.*, the Anglican, Latin, and Graeco-Slav branches, to convert the world to the Catholic religion, and to sanctify its own members." The League opposes Protestant federation as a grave peril, as this excludes the divine authority of the historical Church, the tradition of faith and Christian dogma. The union which the League advocates is a visible union of the episcopate under the supremacy of the Holy See. Its main instrument of action is prayer, which it encourages by such associations as the Rosary of Our Lady of Victory, the Sodality of the Precious Blood, and the Apostle-

ship of Prayer. All priest members of the League must belong to the Sodality of the Precious Blood under the patronage of St. Charles Borromeo, the rules of which inculcate celibacy, the daily recital of the Rosary, an annual retreat, the exact observance of the Roman ritual, and the study of dogmatic and moral theology.

The Catholic League marks the nearest step to Rome that any Protestant organization has so far taken, and its rules read like God's veiled message to the Anglican Church.

The Bible Through Modern Spectacles

A Catholic exegete who has carefully examined Dr. James Moffatt's much-discussed translation of the Bible into modern English, gives his opinion of the work in *Catholic Truth and Catholic Book Notes* (Vol. II, No. 1). We quote the salient passages of his criticism: "Dr. Moffatt is far too scholarly and too reverent to be guilty of any gross blunder..., but we still think that, to the feeling of Catholics, he has, despite his excellent intentions, not escaped what seems to them almost a vulgarization of so sacred a book as the Scriptures.... There is no hint of irreverence or intentional lack of decorum, but Dr. Moffatt has introduced, all the same, a very definite atmosphere. It is that of the modern lecture room. The impression is given throughout of a cultured gentleman expounding an ancient Oriental story to uninstructed minds... This is why we think that to Catholics this translation... is distasteful. Its atmosphere is fatal to a devotional reading of Scripture. Finally, Dr. Moffatt writes in his preface, 'A real translation is in the main an interpretation.' These words are emphatically true of the work we are considering, and for Catholics they raise the question, 'Why should I read the Word of God through Dr. Moffatt's spectacles?' We would rather use spectacles whose accuracy is guaranteed by Holy Mother Church, and so possessing the sanction of the Author of the Bible Himself."

Bishop Kelley's First Pastoral Letter

The first pastoral letter of the new Bishop of Oklahoma, the Rt. Rev. Francis C. Kelley, D. D., founder of the Catholic Extension Society, deals not, as some papers would have it, with the Catholic press, but with "missions." The Bishop outlines an intensive missionary campaign for his diocese, which is still very much in the missionary stage. The object is, (1) to reach every baptized Catholic with an invitation to fervor and loyalty; (2) to reach every Catholic child with adequate catechetical instruction; (3) to reach as many as possible of the non-Catholics of the State with a clear-cut statement of the Catholic truth, "inviting them to consider the beauty and wealth of Catholic teaching and to see the Spouse of Christ as she is, and not as her enemies have represented her to be."

It is a truly spiritual programme and one that, unlike some others that we have seen put forth in the course of the last three decades, eminently practical.

Incidental to this programme of spiritual regeneration, and as a part of it, Bishop Kelley has established a Catholic weekly newspaper, the *South-west Courier*, which is to be devoted largely to specially prepared religious instruction. A missionary conference is to be held at a date to be announced later. The usual cathedraicum collection is to be abolished and in its stead a monthly envelope collection is to be inaugurated for "The Bishop's Works." Another monthly collection, labelled "Catholic Missions," is to provide the necessary funds for the charges assessed against the diocese for national Catholic works, for membership in the Catholic Extension Society and the Society for the Propagation of the Faith, etc. The keynote of the appeal to non-Catholics is to be "kindness."

"We must not answer abuse with abuse," writes Dr. Kelley, "nor railing with railing. That method is not Catholic because it is not Christian. Our separated brethren have been grossly

deceived by men who benefit by making deception profitable. Non-Catholics have heard one side of the story and that presented with bitterness and by falsehood. The sublime virtue of patriotism has been used to make the deception all the greater. No wonder that many have fallen into the error of misjudging us. We must not hold this against sincere men and women. *There must be no attempt at even the slightest reprisals in business or social life. There must be an end to the saying of harsh things.* One remedy only may be effectually employed, and that is the Charity of Christ, not only for our own sakes, but for the sake of His Truth. I beg of you therefore, to put all bitterness out of your hearts and bar it from re-entrance, not alone during the time allotted to prayer for our effort, but for all time. Try rather to encourage therein the growth of that Charity 'which surpasseth understanding.' Make your lives models of the Christian virtues, and each day they will be an effective sermon to your fellow-citizens. Put aside any prejudices that you may have acquired. There is no room in a Catholic heart for such decayed and ugly furniture. Be models of fairness, honesty and charity. Love your faith with all your strength and try to appreciate that gift so freely given you by God and so unmerited on your part."

It is asserted that the ethical teaching of Jesus, as laid down in the Sermon on the Mount, can be accepted regardless of His dogmatic declarations. In reply to this objection it must be pointed out that Christ's moral teaching is based on a very definite conception of God and of man's relation to Him. Whatever infidel moralists may urge, the ethics of the Sermon on the Mount cannot be translated into practice except by those who acknowledge the claims of the Preacher on their allegiance and accept His teaching about God.

How England Lost the Faith

Why did nearly all England surrender the Catholic faith three hundred and fifty years ago? Cardinal Bourne gives the true answer when he says (*Tablet*, No. 4,338) that very few of the Tudor forefathers and foremothers of the present generation of Englishmen understood what was at stake. Those who did understand became the English martyrs. Despite the lapse of time and the desire of the State to bury them in oblivion, we know the names and deeds of hundreds of these men and women. They were drawn from all orders of society, and their deliberate choice of death in the old faith rather than life in a new religion is, as the Cardinal points out, a sufficient answer to those who claim continuity between the new and the old. If the Reformation, as we are often told, was simply a bracing-up of morals and a clearing-out of superstitions, the English martyrs would have lived for it instead of dying as a solemn witness against it.

It may be retorted that fanatical and even downright bad causes have had their martyrs; and that what requires explaining is the spiritless defection of the great masses of the people. In reply the Cardinal says that the average man did not know until it was too late that his faith was at stake. If there had been such a thing as a referendum in those days, it is not difficult for us to guess whether the nation would have answered "Yes" or "No" to some such questionnaire as: "Do you wish England to cut herself off from the Holy See? And the king to be head of the Church in both spirituals and temporals? And the Mass to be abolished? And the invocation of Our Lady and of the Saints to be declared abominable, as well as prayers for your dead?"

The tragedy lay in the inability of the people to visualize a complete and permanent apostasy. Such a thing as the cutting off of a limb from the mystical Body of Christ was as unthinkable to them as the idea of expect-

ing a limb to go on living by itself would have been ridiculous.

It is true that there had been one great schism: but it meant nothing to ordinary people, by reason of the fact that the schismatics lived in the dim and far-off lands of the Mohammedan infidels. Christendom, to the average Englishman, was undivided and indivisible. Here and there kings and bishops might quarrel, a monastery might be suppressed for laxity or as a superfluity, a realm might even lie for a brief while under an interdict: but these caprices no more suggested out-and-out schism than would the tiffs of a man and his wife in those days have suggested divorce. In another column of the *Tablet* a contributor gives some extracts from a sixteenth-century poem, which reflects the general bewilderment in face of something new under the sun. The accentuation of Henry's heresies under the short-lived Edward, and the return to Catholic life under Mary, caused people to think that they were merely witnessing some turns of a wheel which would soon come to rest again in its old position. The poor puzzled sheep looked this way and that, patiently waiting for the tranquil night and the warm fold. Then Elizabeth, with everything to gain temporally from the religious insularity of England, struck her blow. The shepherds were smitten and the sheep were scattered.

The Institution of the Papal Primacy

A writer in the literary supplement of the *Augsburger Postzeitung*, the leading Catholic daily of South Germany, calls attention to the way in which Dr. R. Seeberg in Vol. I of his "*Lehrbuch der Dogmengeschichte*" treats the famous passage in which St. Matthew describes the institution of the papal primacy (Matth. XVI, 18). It has been the custom of Protestant critics to reject this passage as a forgery, which such late writers as Holtzmann, Pfeiderer and Grill pretend to trace to the pontificate of Pope Victor I (about 190 A. D.). Even Dr. Harnack, who in so many points

has returned to the Catholic tradition, refuses to admit the authenticity of Matth. XVI, 18, as it now stands. (See the Proceedings of the Berlin Academy of Science, Phil.-Hist. Kl., XXXII, 1918, pp. 637 sqq.)

Dr. Seeberg follows Zahn in admitting that the text is authentic, since no text-critical argument can be brought against it and such diverse witnesses as Justin, Tatian, Tertullian, Origen, the Clementine Homilies, etc., testify in its favor, and because the text agrees with the Rabbinic usage, which would be inexplicable if it had been fabricated at a later date, when the Church consisted of Hellenistic pagans. Seeberg, we repeat, admits the authenticity of Matth. XVI, 18, but he interprets it arbitrarily, saying that it is not "a canonical constatation" and has no reference to the tribunal of Penance, but simply means that Christ authorized Peter and the other Apostles to act in His name because of the fact that they were equipped for this purpose by the Holy Spirit.

This theory cannot be squared with the fact that the bestowal of the power to bind and loose was couched in the words of a legal formula which conferred a supreme faculty to teach and judge such as was enjoyed among the Jews only by the Rabban and his assistants. Even in secular usage the formula of binding and loosing is employed only in connection with the forgiveness or retention of sins, and in none other. This compels us to interpret Matth. XVI, 18 in the strict juridical sense, and quite a number of modern Protestant critics freely admit that the text, taken in its natural and obvious sense, confirms the Catholic idea of the constitution of the Church.

If a little knowledge is dangerous, where is the man who has so much as to be out of danger?

The direst misery is the result of a self-centred life. Unhappiness cannot exist in its keenest form where self is forgotten.

Notes and Gleanings

The *Pathfinder*, in its edition of Dec. 20, answers the question: "Has there ever been a president of the U. S. whose wife was a Catholic?" as follows: "Yes, the second wife of John Tyler was a convert to the Catholic religion. Her maiden name was Julia Gardiner and she was married to President Tyler in the White House in 1844. Tyler, who was himself an Episcopalian, was a close personal friend of Charles Constantine Pise, the first and only Catholic priest who has ever served as chaplain of the U. S. Senate." Which proves at least this much, that Catholics have lived in the White House without harm to the country. Who can give us some more information about the second Mrs. Tyler?

A great Catholic scholar passed away, and the cause of experimental phonetics suffered a serious loss, when Canon Pierre Rousselot died recently in Paris. He was one of the many priest-scientists that France has produced in such great numbers during the last century. The Abbé Rousselot is regarded as the creator of the science of experimental phonetics and invented many instruments that are now used in the laboratories for the analysis and recording of the sounds of the human voice.

What is known as the Ryan-Callahan plan of profit-sharing worked out in one factory as follows in 1924: The investment was \$430,948. The total sales were \$1,467,948. After deducting six per cent on the investment as "wages to capital," the remainder of the profits (\$114,782) was divided into two equal halves, \$57,391 going to the owners and \$57,391 to the workers, which was equivalent to 17½ per cent of their wages. In addition to the invested capital of \$430,000, there is \$220,000 preferred stock, and as the company has no liabilities, this stock is a gilt-edged investment for the workers, on which they receive dividends semi-annually. This shows what can be done towards elevating the wage system to

a higher plane. It is not surprising to learn that positions in that concern are much sought after and seldom become vacant.

Dr. Foakes Jackson, in his recently published "Studies in the Life of the Early Church" (London: Hodder & Stoughton), follows Kirsopp Lake and other Protestant scholars in recognizing that Catholic Christianity is not a late accretion, but is primitive. Critics have put it as far back as St. Paul, whose "sacramentalism" is accounted for as a borrowing from the mystery religions of contemporary paganism. To these critics Christ was merely a Jewish ethical teacher, whose "simple gospel" was turned into a cultus of a Redeemer-God by gentile converts. To the critics who, like Dr. Foakes Jackson, admit the presence of Catholicism in early Christianity, only one step remains: the short step from St. Paul to the Divine Founder.

Dr. Edward Shillito has attempted a semi-official "interpretation" of the "Copec" movement in England. There is much that is useful and inspiring in his "Christian Citizenship" (Longmans), but as *Catholic Book Notes* points out (Vol. II, No. 1), the book justifies to the full the withdrawal of Catholics from the "Copec" after a certain stage had been reached. "On scarcely any question of principle," says our contemporary, "can it be said that any really definite lead is given... The theology assumed is necessarily of the very vaguest character, whether the Atonement, or the nature of the Church, or the principles underlying the obligation of chastity are in question... Over and over again, when the crux is reached, *e. g.*, with regard to war, or marriage, or birth control, or divorce, or the functions of the State—subjects on which the Church gives the clearest possible teaching—it has to be recorded that at this point 'agreement was no longer secured.'"

The result is the comparative failure of a great effort at social reform. The plain moral is that while Catholics may

combine with others in exposing evils and suggesting remedies, these things are only palliatives. As the critic just quoted says, "we must do our best in social work even under present conditions, but... society will never be healed until the nations are again united in the one true fold of Christ."

Speaking of "the perennial Maria Monk," ex-nun, an English writer says: "She is gradually becoming the sole survivor of the Escaped Nuns, once a flourishing community. The fact is that nuns are too familiar an object in bus and tram to cause excitement nowadays, and there seems to be a general idea that if a nun wants to escape and doesn't, it can only be because she is too lazy to open the door and walk out." Nevertheless, in this country, there are still a few ex-nuns plying their trade, though to judge from the revelations made by *Our Sunday Visitor*, most of them are fake specimens and the genuine ex-nun is becoming as rare a bird here as in England.

The English Catholic Truth Society, in a statement on "What People Read," explains why it also publishes fiction, though some people think it is waste to print stories and the money had better be spent on doctrinal pamphlets. The statement says that there is a demand for fiction on the part especially of young people, and if the Society would not cater to this demand, it would lose a certain class of readers entirely. "Fiction has its uses. Pleasant tales have the gift of making piety seem possible and good deeds attractive—which is not always done in lives of the Saints... There are all manner of possibilities in a good story... The faith becomes a thing to die for, and so, logically, a thing to live for, too. Once hero-worship is established, or put more in terms of Catholic thought,... the road to 'spiritual reading' lies straight ahead."

It will be news to many that Lola Montez, the mistress of Franz Liszt and later favorite of King Louis I of

Bavaria, who played such a sensational role in the history of Germany and Switzerland, died and was buried in the U. S. In a review of a new biography of this famous courtesan by E. B. d'Auvergne ("Lola Montez: An Adventuress of the Forties;" New York: Brentano) Charles Willis Thompson says in the *N. Y. Times Book Review* (Jan. 4. p. 6): "After her stage experiences and her career as a lecturer Lola repented and 'got religion.' Her last years were spent in supplication for forgiveness at the Throne of Grace. These last years were spent in New York; the United States was her favorite country, and she now lies in Greenwood Cemetery. Pathetically enough, her epitaph bears the name 'Mrs. Eliza Gilbert,' as if she had wished to forget the sin-stained name of Lola, though both were really her names. Gilbert was her maiden name, and represented in her mind the days of her innocence. She was Irish born, of an officer in a Scotch regiment and his wife, who was of Spanish descent. Her sins were those of a wild, unfettered and passionate woman."

Commenting on Theodore Roosevelt's utterances about religion, as set down by Major Archibald Butt in his letters, recently edited by Lawrence F. Abbott (Doubleday, Page & Co.), Prof. Allen S. Will, of Columbia University, says in the January *Catholic World* (p. 563) that these are casual remarks which must be considered in connection with the Colonel's more deliberate utterances on the same subject. Thus when Roosevelt is quoted as saying, "I have no sympathy with the Roman Catholic faith or the extreme ritualistic end of my wife's faith," the context, in Prof. Will's opinion, shows that he meant to utter no such sweeping statement, but rather to express a vigorous personal preference for evangelical Protestantism, to which he adhered. "Against this and similar random remarks must be balanced many things, including his warm friendship for and coöperation with Cardinal Gibbons, exhibited on many occasions, and his declarations in his letter on religious

tolerance written Nov. 4, 1908, in which he predicted with great assent that more than one future American president would be a Catholic."

In the *Dublin Review* Msgr. Hook, himself of Wales and a Welsh scholar, tells us about "A Welsh Medieval Mystic," from whom he makes quotations which remind one of Francis Thompson's "Hound of Heaven." The mystic was Iorwerth Ddu Offeiriad, or, as we should say, Black Edward the Priest. Iorwerth was a Crusader in the end of the twelfth century. He afterwards fought bravely at home under Llewelyn the Great, who died about 1240. Iorwerth favored the Celtic way of conducting an argument. When a fellow-soldier criticized the Pope's politics, "I [says he], being mightily incensed by such lies, with my staff did dint his head, to his no little confusion." And he offered to give equal enlightenment to any other man in the company.

Dr. E. E. Slosson, in his book "Keeping Up With Science" (Harcourt, Brace & Co.), tells of a man who has a marvelous memory. He remembers the license number of every automobile that passes his window. He can repeat these numbers without effort on all occasions—and he is always right. "But," asks the writer, "is the memory a really serviceable one?" It would appear that the answer is, "It is not," for this remarkable man is a patient in a lunatic asylum. This is by way of introducing the system recommended by the author for memory training. Good memory, it seems, is the art of getting clear impressions—and retaining them. The meat of it appears to be a matter of forgetting that which is useless and paying deep and slow attention to that which it is desirable to remember. Make an effort of attention to secure clearness in everything and you will soon see a general improvement in your memory, says Dr. Slosson. The best way to conserve and develop the memory, he adds, is to use it rationally and frequently.

Correspondence

Against the Child Labor Amendment

To the Editor:—

Much has been said and written recently, either in favor or in denunciation of the proposed Child Labor Amendment, intended to give the Federal Government authority to regulate, restrict, or prohibit labor of all persons under 18 years of age. The principal reason why, at this writing, 13 States have rejected the proposition seems to be the fear of Federal usurpation of State rights. But a much more practical reason why such a measure should be defeated by the individual States is the good of our young men, inasmuch as it may result in turning many of them into professional hoboes. For, unwilling to go to school and prohibited by law from seeking proper employment, what else can they be expected to do but to idle away their time or spend it in doing mischief? And the good of our young people is primarily to be considered, we think.

What we suspected from the beginning of the agitation in favor of this proposed amendment we now know to be true, namely, that the American Federation of Labor is behind this measure, by the passing of which it hopes to create a shortage of labor, and, logically, higher wages.

This is one of the unfair means adopted by organized labor to enforce their demands. Restriction of apprenticeships in railroad machine shops is, or was, another. It may be interesting to the readers of the *F. R.* to see the following statistics from the *New York America*. The census of 1920 reports that there were, in the continental United States, 3,173 married boys, 118 widowed boys, and 35 divorced boys under 15 years of age; 5,554 married girls, 269 widowed girls and 57 divorced girls under 15 years of age; 1,600 married and 82 widowed or divorced boys, and 12,834 married and 499 widowed or divorced girls 15 years of age; 3,222 married and 144 widowed or divorced boys, and 41,826 married and 1,268 widowed or divorced girls 16 years of age; 7,699 married and 266 widowed or divorced boys, and 90,930 married and 2,792 widowed or divorced girls 17 years of age. And now we challenge anybody to prove that it is not an insane proposition to permit boys and girls to marry and become divorced at 15, 16, and 17 years of age and prohibit them from working until they have reached the 18th year. We agree with the editor of *America* that it would be an unwise law which would absolutely prohibit all child labor up to the age of 18, regardless of conditions; and that such a proposal is admittedly a step toward national control of children, of family, of births, and of marriage. And we may add that it would help to hasten the demoralization of our youth.

The *Chicago American* of Jan. 28th informs us that, despite the unfavorable outlook at the present time, the plans of the A. F. L. for eventual ratification will not be changed. But let us hope that any further attempt to bring about such a calamity, will be doomed to failure.

Gary, Ind.

Fr. A. Bomholt

Methodist Activity Among the Negroes

To the Editor:—

A Methodist minister the other day handed me a Methodist church bulletin (*Church Bulletin Service*, 740 Rush Street, Chicago, Ill., Vol. 1, No. 6). Just what prompted him to give it to me I cannot say, but after reading the item on "Helping the Negro to Help Himself" the thought came to me that perhaps he wished to "rub it in." Here is the item:

"Our Methodist Negro schools and colleges have registered 206,545 students and 31,560 graduates. The public schools of the South have been furnished 15,241 school teachers. One medical college (Meharry Medical) furnishes one-third to one-half of all the Negro physicians, surgeons, dentists, pharmacists for 10,000,000 of that race in America. One of our Negro colleges has sent out 78 ministers, 6 missionaries, 53 doctors, 6 nurses, 14 dentists, 18 lawyers, 78 musicians, 430 school teachers, and 550 business and professional men."

There is no doubt in my mind that if what the Methodists claim they are doing for the American Negro is true, the Negro question, so far as the Catholic Church is concerned, is settled, if not for good, at least for the next century. Considering that practically all the leaders of the Negro race in the country are of the Protestant type, men who look upon the Catholic Church as an un-American institution, what chance has the lone Catholic missionary with his slender resources? Where formerly he had to contend with ignorance and indifference on the part of the Negro as the chief obstacles in the way of his conversion, the missionary must now prepare to meet prejudice and hostility.

F. G.

The Blessed Virgin Mary and The Alleged Debt of Sin

To the Editor:—

I was kindly requested to answer the articles published under this heading by Fr. F. O'Neill in the *Irish Ecclesiastical Record*—a résumé of them by A. R. having appeared in the January issue of the *Ecclesiastical Review*. After carefully reading the articles and the résumé I feel myself unable to criticize them. For any controversy I could indulge in must necessarily be on theological grounds, and these seem to have not been trodden by the writers in the above mentioned papers.

Rosaryville Theol. Seminary,

Ponchatoula, La.

P. Lumbreras, O. P.

The Power of Example

To the Editor:—

A few days ago it was my pleasure to attend a banquet at the Waldorf Astoria Hotel of the Citizens Committee of One Thousand. It is not my purpose to discuss the object of this Committee, *i. e.*, law observance and enforcement, but rather the meeting itself, as it had a Catholic angle.

The writer was very active in Knights of Columbus circles when Col. Callahan was Chairman of the Commission on Religious Prejudices, and was State Deputy of New York when he developed and directed the great K. of C. War Work, and his frequent articles in the FORTNIGHTLY REVIEW in connection with prejudices of one kind or another are naturally very interesting to me, especially as they always carry recommendations and programmes.

It was in this connection that the meeting in question was of such interest, as it seemed to carry out fully a recommendation of the Religious Prejudice Commission that was always emphasized more than any other, *viz.*—

"We urge our members to become more intimately acquainted with social problems and more closely identified with right movements looking to their solution and that they actively join with those of all other creeds and stand as a body for the betterment of public morals, the furtherance of social justice, and the best in citizenship."

I heard this recommendation made by the Chairman at a Supreme Council meeting after reading the annual report, and it was enthusiastically received and unanimously adopted by the Convention. It has often occurred to me that if we had systematically gone to work to carry out this programme throughout the country, there would be very little prejudice to-day. At least there would be no Ku Klux Klan organization for law enforcement with proscription against Catholics.

But to return to our banquet: Mayor Wm. E. Dever, of Chicago, the second city of the country, was the guest of the evening in the first city of the land. The object of the meeting was to promote law observance and enforcement, which is the very essence of good citizenship. Mayor Dever had formerly been a judge, with a fine record of enforcement, and now has a national reputation as chief executive of his city. He was presented to this meeting by Judge Elbert H. Gary, Chairman of the Board of the United States Steel Corporation, recognized as the leader of industry, and possibly of finance, in this country, if not in the world. No guest was ever more highly complimented for his courage and character and for possessing all those virtues that appeal to a citizenship that has very often been disappointed and now finds a man who, as John D. Rockefeller said of him, has so conducted his office that he can look any man in the eye and tell him—anything.

There were other Catholics at the guests' table; Father P. J. O'Callaghan, formerly of Chicago; Frank P. Walsh, Chairman of the Industrial Relations Commission and also of the American Commission on Irish Independence; General John O'Ryan, who was at the head of New York's State Militia and among the first in the War, and Major General R. Lee Bullard, the famous War General who has since retired.

At other tables sat a number of Catholics, including Dr. John G. Coyle, my successor as State Deputy of the Knights of Columbus of New York; Christopher P. Connolly, the magazine and story writer; John D. Moore, the manufacturer and employer of Brooklyn, while Col. Callahan had table Number One for a whole Catholic party of his own.

The presentation speech by Judge Gary and the address by Mayor Dever were, of course, directed to the outstanding social problem of the time, namely, lack of law observance and enforcement. The man selected to speak to that distinguished gathering (Judge Gary will always attract to any meeting the leaders in the commercial and financial world) was a Catholic, and the address showed his plans as judge and mayor, and how he was able to instill the same spirit of law observance and enforcement into his whole administration. Certainly here was a programme in keeping with the above mentioned recommendation, of "being closely identified with right movements looking to their solution, joining with those of other creeds for the betterment of public morals and the very best in citizenship." The presence of Catholic leadership at such a meeting is the most re-assuring evidence that a movement of this kind has an undivided support from citizens of all creeds, which will not allow prejudices to be played upon, as is sometimes the case.

The following day a luncheon was given Mayor Dever at a down-town club, attended by leading bankers, business men, judges, attorneys, and many others, when addresses of the most complimentary character were made by Judge Gary, General Bullard, Ambassador Morgenthau, Governor Whitman, and others. As of the banquet the day before, the newspapers carried full accounts of this meeting, while the Associated Press sent press notices of it to all the newspapers of the country,—all of which must have cumulative value in convincing the reading public that Catholics are in the forefront in trying to solve the outstanding social problems of the day.

While it is all an example first to Catholics themselves, there must also be a fine re-action from our non-Catholic fellow-citizens, so they will have a deeper sense of appreciation of our value as citizens to our country.

James E. Finegan,

Past State Deputy K. of C. of N. Y.

New York City.

Excerpts from Letters

I just could not be without the F. R.—
(Rev.) I. C. Weis, C. PP. S., Holdredge, Neb.

I take this opportunity to assure you again of the great pleasure I derive from the perusal of the F. R. *Crescat, floreat!*—(Rev.) A. J. VanderGrinten, Union, Okla.

I am glad to pay the increased rate of subscription, as I would not willingly miss a number of the F. R.—John G. Ewing, Department of Justice, Washington, D. C.

I am enclosing a draft for three dollars for the F. R. for the current year. Needless to say, your Review is more than worth the price.—(Rev. Dr.) Jno. B. Pleus, Jefferson City, Mo.

I was much gratified to see the response to your appeal for an increase in the subscription rate so generous on the part of your subscribers. Count me among them.—(Rev.) Fr. Schneider, C. PP. S., San Antonio, Tex.

Enclosed check for \$6 to renew my subscription and that of-----The F. R. is fully worth that amount. May you prosper and continue for many years to fill the gap which so many of our so-called Catholic weeklies leave. It is surely a very ungrateful and tiresome job, but God will reward you.—(Rev.) B. Held, O. S. B., Nada, Tex.

If necessary, I should gladly pay \$5 for my yearly subscription to the F. R. I always look forward to your excellent little magazine with interest.—(Dr.) E. A. W. Scholten, Milwaukee, Wis.

I gladly pay the slight increase in the subscription price of the F. R. to keep up the good work. May God prosper it more and more every year!—(Rev.) Fr. Theodosius, O. S. B., Sheffield, Ala.

I send you the additional amount very gladly and regret that I cannot do more. I should be sorry to see the F. R. go under.—(Rev.) W. H. Walsh, S. J., Seven Springs, Monroe P. O., N. Y.

Find enclosed \$3 for your esteemed F. R. It is one of the best magazines that comes to my table, and I gladly pay the raise in subscription.—(Rev.) F. J. Springer, Roy, Ore.

Of all the papers and magazines that I subscribe to, I consider the F. R. the best and most enjoyable. I wish it were a weekly. \$3 a year is surely not too much for a paper which supplies its readers with bits of information not to be gotten elsewhere. . . . My wish for the F. R. is that it may have a long life and continue doing good in its own way.—(Rev.) D. A. Diederich, Evanston, Ill.

The enclosed check is intended as a gift to the spicy F. R. and to cheer its dauntless, noble-hearted editor. *Ad multos annos!*—(Rt. Rev. Msgr.) Wm. Cluse, Okawville, Ill.

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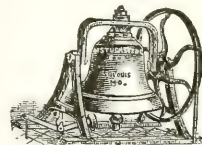
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I feel that your adjustment of price to meet the increased cost of publication, not to mention living costs, is about five years overdue. Trusting that your valiant efforts on behalf of an untrammelled press will not go without an ultimate reward, and with my best wishes, etc.—*Karl Herbring, Attorney-at-law, Portland, Ore.*

It is pleasing to read the excerpts from letters written by friends of the F. R. to the editor. Truly a noble phalanx! Let me suggest that every subscriber try to gain at least one subscriber during 1925. That would be a great relief to the F. R. and enable its much harassed editor to do his work free from financial worries.—(Rev.) *M. Braun, S. V. D., Techmy, Ill.*

You will not be excused by your life subscribers for threatening to discontinue publication as long as you or they live. There is always a chance to call on them again. Here are \$25 to help along the good cause. But please do not mention my name.—*A Life Subscriber in Central Illinois.*

I gladly send you \$3 for subscription. We cannot afford to see your wonderful magazine meet with the fate of the *Amerika*. With best wishes gratefully yours, (Rev.) *B. H. Teves, Petersburg, Neb.*

Enclosed please find \$3 as Fr. Flach's subscription to the F. R. for 1925. Father Flach gladly pays the small advance in price. He has been a subscriber of your magazine since its beginning. On account of advanced age and sickness he retired from the pastorate in 1922. He is quite feeble and cannot read very much any more, but the F. R. is the only paper which he himself reads from cover to cover. He sends you his best wishes, and hopes and prays that the year 1925 may be a blessed and prosperous one for the F. R. and its good editor.—(Miss) *Eva Ambri, Dyer, Ind.*

The history of the "Anima Christi" (cf. F. R., No. 1, p. 7), as far as it can be traced, has been published by the Jesuits themselves. See the short article on the subject in the first volume of the Catholic Encyclopedia, s. v. "Anima Christi."—*A Philadelphia Reader of the F. R.*

I enclose \$5 as my subscription for 1925. I see that you have been compelled to raise the subscription price to \$3. I sincerely trust that all your subscribers will willingly pay the small additional cost, for it really would be a misfortune if the one magazine which I do read were forced to suspend. I for one am willing to pay five dollars per annum just to help along the good cause.—(Rev.) *A. J. Weschler, Meadville, Pa.*

There must be perhaps a hundred Catholic weeklies to which the writer subscribed at one time, but you would be surprised how very similar, since the introduction of the N. C. W. C. news service, all our weeklies have become.—*P. H. C.*

BOOK REVIEWS

Chapters in Social History

Father H. S. Spalding, S. J., has made a beginning for something our teachers and students of social science have long desired—a series of works in sociology, up-to-date and practical and, at the same time, based on sound Catholic ethics. His first work has already found favor with many teachers. It is entitled, "Introduction to Social Service." The second has just been published under the title "Chapters in Social History" (D. C. Heath & Company). The third will be on "Present-day Social Problems." In this second volume we have a book which our Catholic teachers of social ethics, of sociology, and even of political economy, will welcome and use in their courses. It bears favorable comparison with similar volumes which have been issued during the last four or five years by non-Catholic teachers of sociology in our American universities. We well know how grudgingly these men sometimes give credit to the mighty and far-reaching social undertakings set afoot in days gone by by the Church and by her religious orders. Father Spalding clearly sets forth the glorious record of Catholic works launched by Catholic agencies centuries before the rise of modern scientific philanthropy—a record of which we have reason to be proud. "Laying the Foundation of the New Social Order in Europe," "Care of the Sick," "The Guild System," "A Portrayal of Social Life in the Fourteenth Century," "Social Work of the Missions," etc., are some of the interesting chapter-headings. One point deserves especial mention. This is the searching and really thought-provoking set of questions following most of the chapters. The present reviewer and his students have tried to use some of the questions accompanying a certain other text on sociology, and have more than once been led to ask: "What in the world is he driving at?" Father Spalding's questions are a decided help to the teacher, and the student will always be led into fruitful paths by searching for their answers.—A. M.

Literary Briefs

—We are indebted to the Rt. Rev. Archabbot Aurelius Stehle, O. S. B., of St. Vincent Archabbey, for a copy of a very interesting pamphlet titled, "The Catholic University of Peking." The institution named, as some of our readers may not yet be aware, has been founded recently in the capital of China, at the special request of the Holy See, by the American Cassinese Congregation of the Benedictine Order, the abbots of which have designated St. Vincent Archabbey as the leader and principal agent in this important and difficult undertaking. The present pamphlet tells the story of the foundation and echoes the appeal of the S. Congregation of

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Father Tim's Talks With People He Met.
By C. D. McInniry, C. SS. R. Vol. V. St. Louis, 1925. 80 cts.
- Preuss, Arthur. Etude sur la Franc-Maçonnerie Américaine. Ouvrage Traduit sur la 2e éd. Américaine par Mlle. A. Barrault. Paris, 1912. \$1. (Paper covers).
- Whelan, John A., O. S. A. Sermons. N. Y., 1924. \$1.25.
- De Heredia, C. M. (S. J.) Spiritism and Common Sense. N. Y., 1922. \$1.50
- Detweiler, F. G. The Negro Press in the United States. Chicago, 1922. \$2.
- Smith, A. Lapthorne, (M. D.) How to Be Useful and Happy from Sixty to Ninety. 2nd ed. London, 1922. \$1.35.
- Dörner, K. Die Stunde des Kindes. Kinderpredigten von K. Dörner, Konst. Brettle, F. J. Brecht, F. X. Huber. Freiburg i. B., 1924. \$1.25.
- Pohle-Preuss, The Sacraments, Vol. IV; Extreme Unction, Holy Orders, Matrimony. 3rd revised ed. St. Louis, 1920. \$1.50.
- Snow, Abbot (O. S. B.) St. Gregory the Great, His Work and Spirit. 2nd ed. London, 1924. \$2.
- Camm, Dom Bede (O. S. B.) Tyburn and the English Martyrs. 3rd ed., revised and enlarged. London, 1924. 75 cts.
- Hoss, Anton (S. J.) P. Philip Jeningen, S. J., ein Volksmissionär und Mystiker des 17. Jahrhunderts. Nach den Quellen bearbeitet. Mit 9 Text und 7 Tafelbildern. Freiburg i. B., 1924. \$1.50.
- Index Librorum Prohibitorum S. M. D. N. Leonis XIII iussu et auctoritate editus. Rome, 1900. \$1.
- Bainvel, J. (S. J.) Devotion to the Sacred Heart of Jesus, its History and Theology. Tr. by E. Leahy, ed. by Rev. Geo. O'Neill, S. J. London, 1924. \$2.50.
- Conway, Placid, O. P. The Lives of the Brethren of the Order of Preachers, 1206—1259. Edited with Notes and an Introduction by Fr. Bede Jarrett, O. P. London, 1924. \$1.35.
- Williams, Jos. J. (S. J.) Yearning for God. The Path to Peace of the Soul. N. Y., 1924. \$1.10.
- Alphonsus, St. The Mysteries of the Faith and the Redemption. Reflections, Meditations, and Devotions, Ed. by the Late Bishop Coffin. London, 1924. \$2.
- Pohle-Preuss, The Sacraments, Vol. I: The Sacraments in General, Baptism, Confirmation. 4th revised ed. St. Louis, 1923. \$1.25.

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the Propaganda to all the bishops and faithful, especially of America, in favor of this work, which is of very great importance because there are already five non-Catholic universities in Peking, and the present industrial and educational crisis in China makes it imperative that the Catholic Church should intervene for the purpose of rescuing that unfortunate nation from the greed of its exploiters and the fanaticism of its so-called reformers. "Without her [the Church's] saving influence," the author rightly says, "the art and culture of China are doomed to perish, and with them the soul of that mighty and ancient people." No better agency could have been selected for this eminently Catholic task than the Order of St. Benedict, whose members during the early Middle Ages preserved and Christianized the literature, art, and philosophy of Europe. Let us hope and pray that the liberal support of the faithful will not fail them in this "magnum opus," which, in the words of the S. Congregation of the Propaganda, is as difficult as it is necessary. Copies of this important brochure can be had from the Archabbey Press, Beatty, Pa.

—"Die Apostolischen Väter," by the Rev. Prof. Dr. Karl Bihlmeyer, of the University of Tübingen, whom we are proud to number among our occasional contributors, is a new edition of the late Dr. Funk's work of the same title, first published in 1901 and again in 1906. The new edition, while it does not renege its origin, is in more than one respect a new work. Dr. Bihlmeyer has revised the text in the light of the most recent discoveries and added a text-critical apparatus, which will prove helpful to more advanced students. No less than 110 emendations have been made in the text of the Didaché, the Epistle of Barnabas, the Clementines, the Epistles of St. Ignatius, the Epistle of St. Polycarp and the Martyrium Polycarpi, the Papias and Quadratus fragments, and the Epistle to Diognetus, which form the first volume of the present edition. (The Shepherd of Hermas will constitute the second.) Funk's critical Prolegomena have been entirely rewritten and brought up to date. The new edition, like the old, is designed *in usum scholarum*, and must be judged from that point of view. We have no doubt that it will most efficiently serve its purpose, which is "to introduce young students of theology to the wonderful world of thought of the Apostolic Fathers." (Tübingen: J. C. B. Mohr [Paul Siebeck]).

—The second volume of Dr. P. Boylan's work, "The Psalms: A Study of the Vulgate Psalter in the Light of the Hebrew Text" (B. Herder Book Co.) comprising Ps. LXXII to CL, more than fulfills the promise of Vol. I, which appeared in 1920. The learned author, while paying as much attention as before to the translation, treats more fully of the probable occasion, the literary structure

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and thought sequence, as well as the doctrinal implications of each psalm. There is a superabundance of references to parallel passages, doctrinal, linguistic, and historical, and the latest replies of the Biblical Commission are given in an appendix. Priests will find the book a valuable aid to the intelligent recitation of the Breviary.

—"Beardless Counsellors," by Cecily Hallack (Herder), is a British novel about boys, with plenty of love-interest and endowed with qualities of virility and humor that raise it far above the ordinary. It is a novel for those who want "something different."

—Mr. Humphrey J. Desmond, in his "Curious Chapters in American History," deals with twenty-six such interesting topics as, How the name America came to be applied to this country, the Capt. Kidd legend, the Colonial Irish, the Quebec Act, whether the American Revolution was the will of the majority, the religious liberty amendment, Aaron Burr's opera bouffe conspiracy, American panic periods, the Whitman legend, Anti-Masonry in American politics, the jingo cry of 1844 ("Fifty-Four Forty or Fight"), the case of Mrs. Surratt, the original Ku Klux Klan, why the U. S. took the Philippines, etc. The author is not a historian, but a lawyer-editor, and while his conclusions may

not all stand the scrutiny of the professional historian, they are based on wide reading and careful study, and presented in that sprightly style with which readers of the *Milwaukee Catholic Citizen* are familiar. In a second edition the value of the neatly printed volume could be enhanced by adding more frequent references, especially in cases where Mr. Desmond disagrees with other writers, as he sometimes does. (B. Herder Book Co.)

—Lovers of Ernest Hello will be glad to have their attention called to Pierre Guilloux's "Les Plus Belles Pages d'Ernest Hello" (Paris: Perrin et Cie.), which contains the cream of that profound author's writings within a small compass.

—Father Edward F. Garesché's rare gift of gently leading his readers from the observation of earthly things to the contemplation of their hidden supernatural meaning, of "finding God beneath His handiwork," is well exemplified in his latest book, "God in His World," which has for its framework a description of the author's recent trip to Europe. The ocean, the Arc de Triomphe, Giotto's Tower, the ancient palace at Avignon, St. Peter's Basilica, and other famous scenes afford him rich material for his descriptive powers and occasions for rising from the seen to the unseen, for penetrating through the material to the spiritual, for using the

charm and splendor of beautiful objects to rise to the contemplation of the Absolute. The book can be warmly recommended for spiritual reading of the lighter kind. (Benziger Bros.)

—In "The Local Press and Parish Publicity," which forms No. 20 of his "Parish Information Service," the resourceful Father George Nell suggests a method of training parishioners to help the pastor co-operate with the local newspapers in bringing parish news items and general Catholic information to the notice of their readers, thus influencing the formation of a correct public opinion about the parish and its work, assuring a better understanding of the Church by the general public, and promoting intelligent co-operation in parish and community activities. The pamphlet contains many useful hints and its judicious use will prove helpful in extending the work of the apostolate of the press to a goodly portion of the secular, especially the small-town, newspapers.

—The fifth volume of "Father Tim's Talks," by the Rev. C. D. McEnniry, C. SS. R., deals with the Ku Klux Klan, the Rosary, the Propagation of the faith, the Angelus Domini, the Eucharistic fast, the use of Latin in the liturgy, and a number of other timely subjects, which are treated in the author's usual happy way, combining instruction with entertainment. Some of the dialogues in Irish brogue are delicious, and the author's moderation and common sense are as admirable as his jolly good humor. (B. Herder Book Co.)

New Books Received

Jesus the Model of Religious. (Meditations for Every Day of the Year.) By a Religious of the Congregation of St. Charles Borromeo. Translated by a Sister of Notre Dame (Cleveland, O.) With a Preface by Bishop Schrembs. 2 vols. xvii & 695 and xviii & 820 pp. 8vo. Fr. Pustet Co., Inc. \$7.50.

Quinze Ans de Retraites Fermées. Par le P. J. P. Archambault, S. J. 31 pp. 8vo. Illustrated. Montreal, Canada: La Vie Nouvelle.

Charity's Reward. By Joseph P. Brentano. A Mission Play in One Act for Male and Female Characters. Broomfield, Minn.: Catholic Dramatic Company. (Rev.) M. Helfen.

The Catholic Church in Virginia (1815-1822). By the Rev. Peter Guilday. xxxv & 159 pp. 8vo. New York: The U. S. Catholic Historical Society.

Catherine. By Sophie Maude. vi & 248 pp. 12mo. Benziger Bros. \$1.75 net.

St. Agatha's Church, Meadville, Pa. Seventy-Five Years of History, 1849-1924. 64 pp. large 8vo. Illustrated.

Dr. Georg Hegemann's Logik und Noetik. Ein Leitfadener für akademische Vorlesungen sowie zum Selbstunterricht. Vollständig

neu bearbeitet von Dr. Adolf Dyroff, Professor an der Universität Bonn. 11te und 12te, verbesserte Auflage. viii & 259 pp. 8vo. B. Herder Book Co. \$1.45 net.

The Case Against the Proposed Child Labor Amendment. By the Staff of the Central Bureau of the Central Verein. (Free Leaflet No. XXXII). St. Louis, Mo.: Central Bureau of the Central Verein, 3835 Westminster Place.

Jesus Come to Me. [A Prayer Book for Children]. 48 pp. 32mo. Chicago: John P. Daleiden Co. Per dozen, 45 cts.; per 100, \$3.50.

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A SPRINKLE OF SPICE

Senator Norbeck (R.), from South Dakota, tells one of the best stories of the 1924 presidential campaign. Senator Frank B. Willis, of Ohio, he says, came out to the wheat belt to help "keep the Dakotas safe for Coolidge," and spoke eloquently one night in Sioux Falls on the theme of "Coolidge or Chaos." Mr. Norbeck was approached next day by one of his woman constituents, who exclaimed: "Senator, who's this fellow Chaos? He must be a dangerous citizen, if all Mr. Willis said about him is true. I'm for Coolidge!"

The "bold bad" Buffalo *Echo* asks and answers the question, "Can a Catholic be a Capitalist?" The *Echo* thinks he can in theory, but "how many of them actually are?" Which reminds us that the saying about the Lord loving the Irish but giving money to the Jews is a joke to the uninitiated only.—*Providence Visitor*.

Professor Doyle's recent remarks in the *N. Y. Times* on the difficulties of translation bring to memory a few examples. Thus, "un vrai coquin" was Anglicized into "a truthful rogue;" a statement describing a condition of complete exhaustion, "I was too far gone for that," appeared in French as "mais je suis allé trop loin pour cela," while "l'anglais, avec son sang froid habituel" was beautifully rendered as "the Englishman, with his usual bloody cold." Again, "das kam mir anders vor" turned out to be "other things came before me," and "es fiel mir gerade ein" was Englished as "it bumped right into me." A Protestant missionary in India had the hymn "Rock of Ages" translated into Hindustani. On retranslation into English by a student, the first two lines bore this inspiring and illuminating aspect:

"Very old stone, split for my benefit,
Let me absent myself under your fragments."

A translation of "Hamlet" into Russian by S. A. Wengerow some twenty years ago made the phrase, "When we have shuffled off this mortal coil" turn into "When we have shaken off earthly vanity."

Few men except Diogenes ever went around with any real enthusiasm looking for an "honest man." What most of us are looking for is a nice, cheering Ananias, who will sugar-coat the truth for us.

An Irishman, coming out of ether in the ward after an operation, exclaimed, "Thank goodness, that's over!" "Don't be too sure," said the man in the next bed. "They left a sponge in me and had to cut me open again." A patient on the other side said, "Why they had to open me, too, to find one of their instruments." Just then the surgeon who had operated on the Irishman stuck his head in the door and yelled: "Has anybody seen my hat?" Pat fainted.

New Publications

The Philosophy of St. Thomas Aquinas.

Authorized Translation from the Third Revised Edition of "Le Thomisme" by Etienne Gilson. Translated by Edward Bullough, M. A. Edited by Rev. G. A. Elrington, O. P., D. Sc. Cloth, 8vo., XVI & 288 pages, with frontispiece, net \$2.25.

The Valley of Peace.

By Lida L. Coghlan. Cloth, 8vo., 282 pages, art jacket, net \$1.50.

Father Tim's Talks With People He Met.

By C. D. McEnniry, C. SS. R. Volume Five. Cloth, 8vo., IV & 185 pages, net \$1.00.

The Psalms.

A Study of the Vulgate Psalter in the Light of the Hebrew Text. By Rev. Patrick Boylan, M. A. Volume Two. (Psalms LXXII—CL.) Large 8vo., XII & 404 pages, net \$6.25.

The Tower to Tyburn.

A London Pilgrimage by P. J. Chandlery, S. J. Cloth 8vo., XII & 164 pages, and copious illustrations, net \$2.25.

Our Pilgrimage in France.

(Lisieux, Lourdes and Paray-le-Monial). By the Rev. F. M. Dreves. Cloth, 8vo., 256 pages, net \$1.40.

St. Benedict.

A Character Study. From the Pen of Rt. Rev. Ildephonse Herwegen, O. S. B., Abbot of Maria Laach. Translated by Dom Peter Nugent, O. S. B. Cloth, 8vo., 184 pages, net \$2.25.

The Curé of Ars.

(The Blessed Jean-Baptiste Marie Vianney.) By the Abbé Alfred Monnin. Translation and Notes by Bertram Wolferstan, S. J. Cloth, large 8vo., 558 pages, illustrated, net \$6.25.

The Problem of Evil and Human Destiny.

From the German of the Rev. Otto Zimmermann, S. J., by the Rev. John S. Zybara. With Introduction by the Right Rev. Joseph Schrembs, D. D. Cloth, 8vo., XIV & 135 pages, net 90 cents.

The Virtues of the Divine Child and Other Papers.

By the late Daniel Considine, S. J. With an Introductory Memoir by F. C. Devas, S. J. Cloth, 8vo., XXIV & 204 pages, net \$2.00.

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The Fortnightly Review

VOL. XXXII, NO. 5

ST. LOUIS, MISSOURI

March 1st, 1925

CHRONICLE AND COMMENT

The Y. M. C. A. in the Orient

La Revue des Sociétés Secrètes, of Paris, in its Vol. XIV, No. 3, reproduces from the *Echo de Chine* a correspondence from Tokyo, signed by Vicomte Nagayama, in which that eminent Japanese nobleman says that the activity of the Young Men's Christian Association, if allowed to go unchecked, is sure to lead to a war between Japan and the United States. The Y. M. C. A., he says, is an occult political force, directed by the Protestant clergy of America, which, under a semi-religious mantle, is conducting a strong anti-Japanese propaganda, not only in Japan itself, but likewise in Corea. The educational and social work of the Association, everywhere directed by Americans, is calculated, not to promote the Christian religion, but the temporal advantage of America. The Y. M. C. A. is merely preparing Japan, and China as well, for exploitation by American high finance, and their success is all the more rapid because they systematically develop in the natives certain defects inherent in the Asiatic character instead of training them in Christian virtue. Count Nagayama is convinced that the evil caused by the Y. M. C. A. is far greater than that wrought by the Ku Klux Klan.

Excavating Ur of the Chaldees

In Ur, on the Mesopotamian plain, the joint expedition of the British Museum and the University of Pennsylvania has cleared out the debris which had gathered about a Sumerian tower dating back to 2300 B. C., two hundred years before the time of Abraham. Dated bricks give an accurate chronology of the building of the tower. Three stairways on one

side lead up the great structure. At their top a red terrace circumscribed the pile. Above the terrace was a shrine made of brilliant blue glazed bricks, built at the time of Nabonidus, the Baltasar of Daniel, who lived 1500 years after the Sumerians first put up the ziggurat, as they called these artificial "hills." The Sumerians, it is believed, came from a hilly country, on whose "high places" they had sacrificed to their gods. Down in the flat Mesopotamian plain they still felt the need of getting nearer to the dome of heaven when they worshipped their divinities. The ziggurat at Ur is supposed to represent the sort of tower that figured in the story of Babel.

The Pronunciation of Latin

In the *Journal des Débats* M. Louis Juglar has been discussing international Latin and its pronunciation. He is persuaded that his fellow-countrymen are in the right on this vexed question; indeed, he maintains that, so far as clearness is concerned, "Latin pronounced *à la Française* seems superior to Latin itself, the nominative in *us* distinguishing itself more easily from the accusative plural in *os*." M. Juglar is very hard on those who say "*Dominous vobiscoum*." He has counted up the sung parts of the Mass (*Gloria, Credo, Sanctus, Agnus Dei*), and he finds that the letter *u* recurs 109 times. In only twenty of these instances is the *u* long. M. Juglar says: "In pronouncing every *u* as *ou*, in the German-Italian fashion, one therefore commits 89 serious faults, while it is not certain that the pronunciation is correct in the other 20 instances."

We wish we had space to print a translation of the whole article, which contains much that is sound and not a little that is debatable.

100 Per Cent Americanism

The *Irish Statesman* (Vol. III, No. 3) thinks that the passion for "100 per cent Americanism" results from the presence in this country of so many foreign elements. "Those who overcome these alien elements in their nature," says our Dublin contemporary, "in doing so develop in the process a ferocity of American nationalism which arises from the conflict in their own being. We have seen the same thing in Ireland—the Anglo-Irishman in whom the 'Anglo' triumphs, is much more imperialist than any Englishman. The Anglo-Irish, in whom the 'Irish' triumphs, is a much more intense Nationalist than any whose ancestry is Irish for some generations. . . . The admixture of races, as Flinders Petrie indicated in his 'Revolutions of Civilization,' makes for vigor of character, but one of the elements tends to become a tyrant over the other in the first generation, and this tends to more extreme opinion than is usual with those who are more at home in their nationality. There is a great deal to be said for admixture of races because of the vigor of character developed, but the first generation tends to be unbalanced in its national loves or antipathies. . . . Neither the hundred per cent American nor the hundred per cent Irish gives a square deal to the other element in his nature."

The *Statesman* thinks that a third party will help to break up the tyranny of mob opinion and of the one hundred per cent fanatics in this country. That is one reason among many others, why we voted for La Follette in the recent campaign.

A Model Catholic Weekly

The *Echo*, of Buffalo, N. Y., recently entered upon the second decade of its existence. In ten short years this excellent Catholic weekly has taken its place among the very best of its kind and by its scholarship, honesty, and courage has heartened the relatively small number of Catholic editors who

are valiantly trying to uphold similar high standards. The *Echo* upholds quality rather than quantity and its every page is edited with care and discrimination. What we particularly like about it is that it bans nondescript secular features and refuses to cater to shallow thought and unrefined taste merely for the sake of increasing its circulation and advertising revenue. It is comforting to learn that the paper has become established in thousands of homes, not only in its own environment, but throughout the country, and can enter upon its second decade with the well-founded hope that it will be able to fortify its present position and extend its influence and usefulness to a still wider circle. *Vivat, floreat, crescat!*

Those of our readers who are looking for a Catholic weekly newspaper of high quality and sterling honesty will make no mistake if they subscribe for the *Echo*. Address: 564 Dodge Str., Buffalo, N. Y.

Investigating the Causes of the War

The "Neutral Commission of Investigation into the Causes of the World War" is now fully constituted and began its work Jan. 1st. It will apply to the governments of England, France and Italy with a view of getting access to their archives and appoint a committee to examine the genuineness of all the documentary evidence available on the question of war guilt. Based on this evidence the Commission will give its verdict on this point: Whether or not Germany is the sole guilty party of the World War. The Treaty of Versailles has been based on this assertion, and it therefore follows that, should this assertion be wrong, the treaty itself is morally and legally wrong, for which reason a revision is not only justified but a *sine qua non* for the peace of the world. Such a verdict would accordingly form the foundation for practical politics having as its end the revision of said treaty, which generally is considered the principal cause of the misery in Europe,

and which, if it is not altered, must lead to another war, much more horrible than the last one. As the Neutral Commission is the highest court it is humanly possible to create for such a purpose, its verdict will be accepted by the neutral governments, the English Labor Party, and others.

It is estimated that \$37,500 will be necessary for executing this programme. Should it for any reason not be carried out the contributed funds will be returned to the donors. The American treasurer of the Neutral Commission is Mr. C. E. Schlytern, President of the Union Bank of Chicago.

The Bible as a Masonic Landmark

The veneration professed by many Freemasons for the Bible cannot be honest. The Bible, we are told, "is a Landmark of Masonry." We have shown in our "Study in American Freemasonry" what this means, and if there were any doubt as to its meaning, that doubt would vanish in the light of the following utterance of Past Grand Master G. W. Baird, of the Grand Lodge of the District of Columbia:

"A very devout Christian would call it [the Landmark] the Holy Bible, while a Mussulman would call it the Koran. A stuttering brother once informed the writer in confidence that th-the L-l-landmarks are so d-d-damned c-c-complicated that only one man kn-knows them and he has f-f-forgotten." The foregoing statement is quoted amidst laughter, showing what respect Masons have for their religious fundamentals. Bro. Baird continues: "It would not be wise or tolerant to blend our own creed with Masonry, nor try to improve the Order by introducing any more of our creed into it, for we are at liberty to exclude any man because of his religious belief. On the contrary, we declare in our first lecture that we unite men of every country, sect, and opinion, and conciliate true friendship among them all. The purpose of the obligation is to bind the postulant, and it

is sophistry to oblige a Mohammedan on the Bible or a Jew on the New Testament." (Quoted from the Proceedings of the Grand Lodge of the District of Columbia, 1918, pp. 347 sq.)

The New Journalism

A new journalism of very doubtful merit has displaced the excellent papers of a generation or more ago. "It is a far cry," writes Arthur Reed Kimball in a recent number of *Scribner's*, "from Charles A. Dana's N. Y. *Sun* of more than thirty years ago, a model of the best journalism, a paper confined to four pages, but containing in succinct phrase all the real news of the city and of the world, and, above all, distinguished by style, to the bulky paper of today, often sloppy in style and redundant and exaggerated in rhetoric, with its editorial comments buried on some inside page, where they have to be searched out if the reader perchance cares to find them. This change, applying equally to provincial and metropolitan journalism, is due first of all to the discovery of the value of display advertising."

The editor of the F. R. was a regular and admiring reader of Dana's *Sun* in the heyday of its glory, and later often dreamed of a Catholic daily modeled on that brilliant newspaper. But alas! the times have not been favorable to the realization of this ideal, and to-day such a paper is entirely out of the question. Even if it were started, the Catholic public, whose taste has been completely spoiled by the newer sensational press, of which Mr. Kimball complains, would simply refuse to support it.

SAINT JOSEPH

By Charles J. Quirk, S. J.

He who watched o'er God's young son,
Loves God's children—every one!
He will, with a father's care,
When we're weary, and Life's done,
Light us up Death's long dark stair,
Up to peace without compare!

A Comprehensive Scheme of Diocesan Catholic Charity Work

We are indebted to the Rev. Peter M. H. Wynhoven, superintendent of the Board of Catholic Charities of New Orleans, La., for a copy of his proposed programme for the reorganization, centralization, and development of Catholic charities in that Archdiocese. The scheme comprises six divisions, to wit: (1) Child caring institutions, (2) health institutions, (3) welfare institutions, (4) recreational and welfare work, (5) professional social service organizations, and (6) bureau organization. The child-caring institutions have already been begun. They comprise (a) a "Hope Haven" for boys, under the management of Brothers, a city home for boys to complete the training of brighter pupils and to furnish out-of-town boys who attend school or work in the city, an ideal but cheap lodging place; (b) a "Hope Haven" for girls, in charge of Sisters, with a similar supplementary "city home;" (c) a clearing house or temporary shelter home for children whose cases must be investigated; (d) day nurseries in different parts of the city to take care of little children while their mothers are out working during the day; (e) a school for "bad" or defective boys, where they can be treated and corrected instead of being sent to penal institutions; (f) an institution for the blind where the young can be schooled and the adult dependents taken care of; (g) an institution for feeble-minded and mentally retarded children; (h) a school for deaf-mutes.

The health institutions are to comprise a camp for consumptives and a free clinic. The welfare institutions, a hotel for unemployed together with a free labor bureau; a salvage shop and clothes bureau; a home for the helpless, especially the mentally defective and the aged. The recreational and welfare work is to extend to boys and girls through clubs, scout troops, big brother and other organizations. The professional service organizations are intended to furnish legal and medical

aid, and Catholic nurses for emergency work among the poor. Under "Bureau Organization" are mentioned: a staff of workers under a supervisor to carry out the charity work of the diocese systematically and efficiently and to get the whole charity work and social service system centralized, co-ordinated, directed and controlled by the diocesan Board of Charities. Besides the executive committee appointed by the Archbishop there is to be an advisory board, composed of one or two representatives of each organization and institution working with or under the direction of the Bureau of Catholic Charities, mainly for the purpose of fostering mutual understanding and co-operation.

The Hope Haven Plan in particular, which is already under way, was lately described at some length by Father Wynhoven in the *Catholic Charities Review* and has elicited high praise from such experts as Dr. John O'Grady and the Director of the New Orleans Community Chest.

The whole scheme centers in case work and family relief based on these two essential principles: (1) that a decent home, no matter how poor, is better than the finest asylum for any child, and (2) that in rehabilitating a family it is better to spend some money in the beginning for a thorough investigation and planning, and try to make the poor self-supporting rather than dole out a few dollars for relief every week, which would afford no permanent betterment of conditions.

There is every reason to hope that Father Wynhoven's scheme, which was formally adopted by Archbishop Shaw and the Board of Catholic Charities on Dec. 8, 1924, and is now being gradually put into execution, will prove effective and become a model for other dioceses, where the old system has proved antiquated and inadequate.

ON THE FEAST OF THE PURIFICATION

By Charles J. Quirk, S. J.

How purify the purest pure,
Such as thou art, O woman blest
Above all save God, His miniature,
Shrining His purity in thy breast!

The Bible in the Public Schools

By Judge Samuel J. Boldrick, Grand Knight, Louisville Council, Knights of Columbus

THE FORTNIGHTLY REVIEW of late has been making reference and also carrying some of the correspondence of the distinguished members of our council, Colonel P. H. Callahan and Benedict Elder. We are unusually fortunate in having with us in Louisville these Catholic gentlemen that are so alert and active in the interest of Catholicity, although their activities are not confined to our city or even our State; they are equally well known as far away as Boston and San Francisco, as well as in all parts of the country. Being a reader for a long while of the FORTNIGHTLY, I have seen in your own columns where their observations and writings have even been reviewed by publications in Europe.

At the present time there is in many communities and States a movement to introduce more religion into education which largely involves the public schools. A national weekly of wide circulation has given over its columns and been soliciting plans and programmes for what they term "A Moral Code," while in the State of Indiana, a few weeks ago, a conference of educators met at the request of the Superintendent of Education in Indianapolis, at which the Rev. John Cavanaugh, formerly President of Notre Dame, made a notable address. As yet the movement is rather confined to either reading or teaching the Bible in the Public Schools, and proposed laws have been either introduced or are being discussed in several States.

Therefore the appended correspondence of Mr. Elder is very timely and should be of value throughout the country to Catholic leaders, cleric and lay, who are readers of your very interesting and independent publication. It should be borne in mind in connection with these letters that the inquiry from this Protestant gentleman was formally addressed to our Council, and none of the officers, nor Mr. Elder, were acquainted with the writer there-

of. There have been instances where information under such circumstances has been misused, and some of us were thinking it might have been intrigue, but nothing of this kind will deter Mr. Elder from always giving a complete and accurate reply. A Bible teaching bill was in the Indiana legislature at the time, and it should be noted that the debate was altogether a Methodist programme in a Protestant community; therefore a unanimous verdict upholding the opinions outlined by Mr. Elder under the circumstances is significant,—indicating that our fellow citizens by and large, under normal conditions, are inclined not only to be reasonable but fair.

MARSHALL & CALLIS

Attorneys at Law

Vevay, Indiana

January 14, 1925.

To the Secretary of The Knights of Columbus,
Louisville, Kentucky.

Dear Sir:

Being formerly a Kentuckian and a graduate of the Jefferson School of Law of your city and having served in the Army and seen the splendid service that your Organization rendered to our Country, make me bold enough to request a favor of you.

We are to have a debate, Sunday January 25, under the auspices of the Men's Bible Class of the Methodist Church of Vevay, Indiana. The subject is as follows: "Resolved that the Bible should be taught in the public schools."

I am on the negative side in this debate and while I firmly believe that it should not be taught in the public schools, yet believing a thing and producing an argument that can not be answered are two different propositions.

I shall thank you, Mr. Secretary, if you can find time to send me some data on this subject.

Yours very truly,

[Signed] Chester R. Collins,
Attorney At Law.

Dear Mr. Elder:—

Please let this gentleman have any information you can furnish him.

Yours,

[Signed] S. R. Hardman,

(Sec'y. Louisville Council K. of C.)

Mr. Chester R. Callis, Attorney,
Vevay, Indiana.
Louisville, Kentucky.

January 14, 1925.

Dear Sir:

Your letter of January 14th to the Secretary of the Knights of Columbus of Louisville has been referred to the writer to offer suggestions on the negative side of the question: "Resolved that the Bible should be taught in the public schools," which you request.

Noting that your debate is to occur January 25, I am offering the suggestions below without giving them that close systematic thought which is essential to logical arrangement and perfect clarity. You will be able to attach these qualities for the purposes of the debate.

The objections to teaching the Bible in the public schools go to both the principle involved and the practical difficulties which would be encountered. Considering the practical objections first, one would ask: what Bible shall we teach in the public schools? Rather, what version of the Bible shall we teach?

There is the Douay version, largely used by Catholics in the United States, as it has the approval of the Catholic Church;—shall we force that on Protestant children? There is the King James version, commonly but not altogether used by Protestants in the United States, with fourteen books less than the Douay version;—shall we force that on Catholic children? There is the Lutheran version, used by Lutheran Protestants with one book less than the King James version;—shall we force that on other Protestants besides forcing it on the Catholics?

Again, there is the Revised Version, published in the eighties of the last century under the same ecclesiastical authority which published the original King James version, which after many years of study corrected the King James version in nearly thirty thousand particulars. This Revised Version is accepted by Protestant scholars as the last word in Bible translation up to the present time, but has not displaced the King James version in the popular Protestant mind;—shall we force this Revised Version on Protestant children whose parents still accept the King James version as final, or shall we ignore the developments of three centuries and the higher, deeper scholarship which enabled the translators of the Revised Version to give a more faithful rendering than did the translators of the King James version?

The Jews, too, have their Bible, which to a great extent corresponds with the Christian Bible;—shall we force the Christian Bible on Jewish children when they have a Bible of their own? The Mormons, likewise, have a Bible, which includes a large part of the Christian Bible, and while the Mormons are

not numerous, religious liberty under our constitution is guaranteed to all, and each citizen as such is entitled to have his religious belief respected, so long as it does not contravene public morals.

There are even Mohammedans in our country, and they have a very high regard for their Bible, the Koran. They have a right to be citizens of our country. They have a right to send their children to our public schools. There are some in our public schools. How can we reconcile with the principle of religious liberty a law that would force the Christian Bible upon them?

In principle, it is a fundamental of Protestant belief that the Bible must be left to the private judgment of each individual. No person has authority to interpret it, to expound it, or to teach it for another person. This is the rule on which all the old Protestant denominations broke from the Catholic Church. They denied the authority of the Church, the authority of anyone on earth, including themselves, to teach the Bible. It was wholly a matter for private judgment. How can this Protestant principle be reconciled with the proposal to teach the Bible in our public schools?

How can respect be maintained for the Bible when we insist upon it being taught by persons who disclaim all authority to teach it? To be true to themselves, the teachers, if Protestants, would have to say after each instruction to the children: Now these are merely my personal views and each of you must draw your own views and be guided by them independently of what I have told you, because no one on earth has authority to interpret for you the Word of God.

Catholics, of course, hold that the Church has authority to interpret the Word of God, and the Catholic Bible is filled with marginal notes giving interpretations and explanations approved by the Church. Catholics teach the Bible to their children with consistency. They are merely carrying out the principle of authoritative interpretation which they hold to be the true principle, as against that of private interpretation. But it is inconsistent for those who insist that no one has authority to teach the Bible, to insist at the same time that the Bible ought to be taught by public school teachers, some in their teens, some who can barely qualify for third grade certificates, and a majority of whom have no claims to scholarship.

The difficulties outlined above will suggest to you many more, from which without doubt you will be able to present an effective negative argument to the resolution as proposed.

If not too much trouble, I would be glad to know the impression created by your debate.

Sincerely,

[Signed] Benedict Elder

MARSHALL & CALLIS
Attorneys at Law
Vevay, Indiana.

Jan. 28, 1925.

Mr. Benedict Elder, Attorney,
Louisville, Kentucky.
Dear Sir:

I want to thank you for your letter of Jan. 22, in which you sent me data for the negative side of the subject, "Resolved that the Bible should be taught in the public schools."

With your suggestions we presented an argument that the affirmative side could not

answer. My colleague argued that it was not right in principle, and I argued that it was not and would not be justifiable in practice.

We won by a unanimous decision from the judges, and while we were on the unpopular side up here, our line of argument made the people think, and they admit now that it would be an impossibility to teach the Bible in the public schools with any degree of satisfaction.

Hoping that I shall be able to render you a favor in the future, I am

Yours very truly,

[Signed] Chester R. Callis

The Child Labor Question

REAL VS. FALSE ISSUES

By P. H. Callahan of Louisville

What do you mean by child labor? is frequently asked, and the answer, according to the United States Children's Bureau, is this:

Child labor is the work of children under conditions that interfere with the physical development, education and opportunities for recreation which children require. It is the working of children at unfit ages, for unreasonable hours, or under unhealthful conditions.

The amendment making possible federal regulation of Child Labor has already been rejected by a sufficient number of States to prevent its ratification this year. Whether some of these will later on reverse their action, and whether they will then be joined by a sufficient number of other States to make the amendment a part of the federal Constitution, are questions that cannot be answered with any degree of assurance at this time. One thing is certain, if misrepresentation and failure to examine the facts continue to play as large a part during the next four or five years as they have played during the last six months, the amendment will not be ratified.

Whether it ought to be ratified, is a question that can be answered with equal good faith either positively or negatively on the basis of truth and the facts. That is to say, there are solid arguments on both sides. Those who

oppose can rightfully hold that, as a general rule, State regulation is better than national regulation, that State laws will have better popular support than national laws, and that national administration is liable to be more expensive than local administration. These are all very important considerations. On the other hand, children are not adequately protected against harmful labor in the majority of our commonwealths. In several States young children may be required to work from nine to eleven hours a day, or at night, or in stores, or in dangerous occupations; or laws allow so many exemptions and are so badly enforced that they fall far short of giving the protection that they pretend to give. Advocates of the amendment maintain that these and other abuses are sufficient to justify and demand federal regulation. The facts showing the extent of these abuses should perhaps be the determining factor and those leaders who have been proclaiming the necessity of this amendment have not, it seems to me, convinced the public of the existence of a real and extensive evil calling for federal action in abatement.

What are these facts, as shown by the U. S. Census of 1920? In the first place this census was taken in January, when the employment of children is at the lowest ebb. It is well known

that as soon as the school terms close, in May or June, a large number of children apply for certificates and go to work. Secondly, cases of illegal employment, of which there are many, are seldom reported to census enumerators. Nevertheless, the census of 1920 shows that 413,549 children of ten to fifteen years of age were employed in gainful occupations, entirely aside from those engaged in agricultural pursuits, viz.,

Occupation	Number
Messenger, bundle, and office help**	48,028
Servants and waiters	41,585
Salesmen and saleswomen (stores)***	30,370
Clerks (except clerks in stores)	22,521
Cotton-mill operatives	21,875
Newsboys	20,706
Iron and steel industry operatives	12,904
Clothing industry operatives	11,757
Lumber and furniture operatives	10,585
Silk-mill operatives	10,023
Shoe-factory operatives	7,545
Woolen and worsted mill operatives	7,077
Coal-mine operatives	5,850
All other occupations	162,722

**Except telegraph messengers.

***Includes clerks in stores.

In connection with this census the following, which appeared recently in the *New York World*, is pertinent:—

To the Editor of *The World*:

I still believe in the Child Labor Amendment. Reporters, of course, are not supposed to have opinions. Their task is to present the facts.

But my interest in this subject is peculiarly personal. Something over a year ago I was assigned, as a member of the staff of *The World*, to obtain the facts with reference to child labor. Resolutions for an amendment were pending in Congress. Were the various States, enjoying full control, taking care of the children? Were children still at work?

It wasn't at all difficult to find them at work. The harrowing conditions of twenty years ago had passed, it was true. But during the course of a 6,000 mile trip, from Colorado to the Atlantic Coast and from Michigan to Louisiana, boys and girls as young as five and six years old were discovered working. The articles that I wrote, as published in *The World*, were naturally a plea for Federal control.

Do you mind if I tell you again of one Mr. Hobbs of Jackson, Miss.?

Mr. Hobbs was the solitary factory inspector of the State. He was sitting in his office at Jackson, the State capital, when I called. He admitted very frankly that it was impossible to enforce the State law and

pointed to his appropriation of \$5,500 for all expenses during the year. He was convinced the State Labor Law was being violated. Mr. Hobbs said that *about 1,200 boys and girls had gone back to work in the cotton mills since the second Federal law had been declared unconstitutional*. He did not know how many were working illegally in the canneries of the Gulf Coast.

Many mill-owners told me that it was necessary to get "mill-workers while they're young." Otherwise these children might learn of a world, more bright and cheerful, beyond the horizon of the mill town.

The fact of the matter is that I haven't much faith in the States. I don't think they are entitled to their "rights" when they fail to exercise them.

HENRY F. PRINGLE

(From the *New York World*, Jan. 28, 1925)

No enlightened citizen in this day and age, with the statistics fresh from recruiting offices for the late war, will rise to dispute the conclusions which generations of experience have taught us, namely, that child labor starves the children's normal development, weakens them mentally and physically, deprives them of education and opportunity for profitable adult employment, increases delinquency and brings premature exhaustion and dependency. It is everywhere admitted that the desirability of abolishing child labor is not even debatable.

Unfortunately the discussion has gone beyond the limits outlined or justified by the facts of the case. Regulation by national authority has been distorted and magnified so as to take the proportions of a vast, centralized bureaucracy, sending inspectors and spies into every home to interfere with the control of the parent over the child. The fact is that federal administrative officers would have no authority to do anything that may not now be done by State officers in the enforcement of child labor laws. Many opponents of the amendment ignore almost entirely the genuine arguments, either favorable or unfavorable, and fasten their attention entirely upon the persons and groups that have been active in getting the amendment through Congress. Such opponents speak loosely about the "lobby" that induced Con-

gress to submit the amendment to the States, and insist that the "lobby" included many persons who are in favor of federalized education or some other undesirable extension of national governmental activity. They seem to be ignorant that the "lobby" which opposed the amendment when it was before Congress, was far more powerful financially, and likewise included persons who favor measures which are quite as harmful as any of those desired by some of the advocates of the amendment. Nor is this the worst feature of the situation. The opponents who are so much excited about "lobbying" accept as truths the misstatements coming from the opposing "lobby," for example, the charge that the amendment is Socialistic, which comes mainly from the National Association of Manufacturers.

Of all the unfair and unfounded arguments in opposition to the amendment, the one that has been most frequently and effectively used is based upon the eighteen-year age limit. The fact that the States may now do all that Congress could do within this limit, is ignored. The fact that the majority of the States prohibit certain kinds of labor up to the age of eighteen, is likewise left out of the consideration. The fact that a law forbidding all children under eighteen to do any kind of work is morally impossible of enactment by Congress, does not seem to have occurred to the persons who profess so much alarm over the eighteen year limit. And yet, a few minutes' examination of the way Congress is composed would make this clear to any intelligent person. It will not be morally possible for Congress to enact as strict a law as that which prevails in the most advanced States, for the simple reason that the Congressmen from these States will always be a minority of any Congress.

It is not too much to say that up to the present, the great majority of those who have spoken or written in opposition to the amendment have taken their stand, not on the basis of facts,

but of pre-judgement. This is evident from the nature of their assertions and arguments. If all opponents of the amendment would compel themselves to inquire just what the amendment empowers Congress to do, just what the States can do now in the nature of child labor regulation, whether Congress is not likely to use its power as reasonably as the States have used theirs, and whether the actual evils of child labor do not afford at least some ground for federal regulation,—they might not all be converted to the side of the amendment, indeed, but they would lift the plane of discussion to a much higher level of fairness and intelligence than that upon which they have held it up to the present.

Like the average person, with so much doing nowadays, my information on the subject was rather limited and under the circumstances am largely guided by those who are better informed and have made a study of same. Father John A. Ryan, as generally admitted, has considered and studied all these economic questions more thoroughly than any other Catholic authority either cleric or lay, not only the morals and philosophy of all these problems, but how they affect Catholic interests and welfare as well as the country at large. Therefore, we can rely safely on his recommendations in these public questions in which we shall more and more be interested as compared to the past, when Catholics as a rule ignored them and in turn we were likewise ignored to the same extent.

There is also Dr. David A. McCabe, Professor of Economics at Princeton University, President of the National Catholic Conference on Social Problems, who is in full sympathy with the position of Dr. Ryan, and hopes that his position will be upheld by Catholics everywhere. Likewise our own Prof. James E. Hagerty, of Ohio State University, Columbus, Ohio, who gave me the thought expressed above that "this campaign against the amendment was an insult to the intelligence of the American people," adding that Father

Ryan, as usual, is absolutely right, but like his principle of the "Living Wage" this may take some time for general acceptance.

If we are not to follow our recog-

nized leaders who have made a life-long study of these subjects, we shall find ourselves, as in the past, being played upon by politicians appealing as usual to our prejudices.

The Chalice of Antioch

By Edgar R. Smothers, S. J., St. Louis University

Your recent issue (F. R., XXXII, p. 54) offers an epitome of views expressed by Professor Morey of Princeton on the subject of the Antioch Chalice. Professor Morey's criticism, which appeared originally in the *Daily Princetonian*, was occasioned by Professor Newbolt's article in the *Ladies' Home Journal* of last November. The latter had not attempted an original contribution to the strictly archeological aspect of his subject, but had dealt rather with the literary data that seemed to him relevant. Professor Morey manifested little acquaintance with other discussions. This is the more surprising since Dr. Eisen's preliminary reports on the Chalice appeared in 1916-17. (*Am. Jour. of Archeol.*, XX, pp. 426 ff.; XXI, pp. 77 ff., 169 ff.) and his two volume monograph, representing eight years of specialized research, in the fall of 1923. ("The Great Chalice of Antioch," New York.) The question is no longer, therefore, virgin soil.

Professor Morey, however, essays to raise the most serious issues. His criticism of the dating is really incidental to that of the genuineness of the outer cup. This, however, has been established to the satisfaction of all reasonable inquiry, both by the extensive evidence as exhibited by Dr. Eisen, and by the testimony of many eminently qualified judges; so that Professor Morey's discordant suggestions, gotten up upon insufficient ground, disappoint one, not in the Chalice, but in him. It is difficult to believe he would have cared considerably to launch his opinion in the face of the known judgement of Froehner, former curator of the Louvre, Sir Charles Read, of the British Museum, the late William

Henry Goodyear, of the Brooklyn Institute of Arts and Sciences, Edward Robinson, of the Metropolitan Museum, Josef Strzygowski, Professor of Archeology in the University of Vienna. Yet these, and others perhaps equally competent have, upon personal examination of the cup, attested its undoubted genuineness.

I shall not tax your patience by entering upon an itemized analysis of Professor Morey's argument; yet one or two points must of necessity be noted. He instances the differing oxidations of outer and inner cup as a suspicious circumstance. But he does not mention the fact, well known to those who have delved a little into the Chalice literature, that the outer cup had been twice gilded at an early period, as the remnants of gold-leaf show, whilst the inner was never gilt. Under the circumstances, the discrepancy would have been if the oxidation had not been unequal.

The outer cup, says Professor Morey, "seems not to even have lost its solder, although the solder is commonly absent in the finds of antique silver." On the latter observation, it is sufficient to cite Saglio's article "Caelatura" in the *Dictionnaire des Antiquités* (Paris, 1908). In the light of the multiplied examples there instanced, including pieces in the Hildesheim silver treasure of the Augustan Age, Professor Morey's remark appears singularly hazardous. But that is only half. What he has taken for solder on the Chalice is indeed not antique: it is the amalgam introduced by the restorer André to protect the outer and inner parts of the frail vessel from damaging friction. Precise records of this and of other necessary measures

taken by the cleanser of the Chalice are of course presented by Dr. Eisen.

The limits I must observe, whilst precluding further discussion here of Professor Morey's article, may be the happy occasion of my calling attention to two expressions on the subject of the Chalice from better qualified sources. The first, indeed, I can only mention at second hand, for the *Jahrbuch der asiatischen Kunst* for 1924 is not, so far as I know, available in St. Louis (Leipzig Klinkhardt & Biermann). In that journal, Professor Strzygowski, who spent many hours over the Chalice in New York and read Dr. Eisen's work while it was in process, not only writes most cordially of the beauty and significance of the Chalice, but assents definitely to the first century dating. An analysis of that article may be seen in the *Burlington Magazine* of last November (XLV, pp. 250-251). Finally, we should take satisfaction in the fact that the monumental work on the Chalice, the two volumes by Dr. Eisen, are accessible to St. Louis readers at the library of the Art Museum. Adequate acquaintance with the latter work, undertaken with a due appreciation of the scholarly problems involved, may not in the end compel one to agreement with the author on every point. One would have to be stubbornly ungracious, however, not only to Dr. Eisen, but to truth and beauty, not to find exceptional inspiration in it.

That Catholic-Masonic Alliance

Cardinal O'Connell's view of the movement which has culminated in the launching of the Hamilton-Jefferson Society may be gathered from an editorial in a recent issue of the *Boston Pilot*, which says:

"It is a plain and indisputable fact that Catholicism and Freemasonry are opposite poles, mutually antagonistic to one another, the one proclaiming faith in God and upholding the divinity of Christ, and the teachings of Christ's Church, and the other making of each man a divine incarnation, and

proclaiming crass materialism, downright naturalism. Under the conditions briefly, of necessity, sketched above, what of Catholics fraternizing with Freemasonry and Freemasonic bodies? It is nothing short of contemptuous compromising of eternal, essential principles. It is wrong, inherently so. Of course, one may have known the other as a boy, and may have the simple trust of early days, yet undiluted by a ripe experience and knowledge of men. But times change, and men change with them. It is always the weak and vacillating Catholic who wishes to appear 'tolerant and broad,' and be styled by his non-Catholic friends as 'different from other Catholics I have met,' who is found in the whispering ranks of compromise, blinking historic fact and essential Catholic teaching, so that he will be looked upon as of the 'more intelligent class.' Cheap fraternizing with Freemasonry on the part of Catholics is tantamount to unmanly and unworthy compromise of their precious Christian heritage. Such fraternizing should cease. It impresses nobody. It deludes and makes ludicrous the professing Catholic."

The prevailing Masonic view is aptly expressed by the *Montana Freemason*, which declares that while it does not, of course, agree with Cardinal O'Connell's ideas as to the teaching of Freemasonry, it heartily endorses his conclusions. "The whole Masonic institution," says this Masonic Journal, "represents one pole of the philosophy of life and death, and the Roman Catholic Church represents the other. The two can never meet, never amalgamate, never agree. All efforts looking toward that end are foreordained to failure. Those so-called Freemasons who have ignorantly lent themselves to the Hamilton-Jefferson movement know little of the history of their organization, or of that of the Roman Catholic Church. They are simply inconsequential asses, who have permitted themselves to be used as cat's-paws by certain ambitious politicians."

The Emmerick Visions

By the Rt. Rev. Msgr. Canon L. Richen

A friend of mine forwards me No. 22 (Nov. 15, 1924) of the F. R. containing an article about "The Visions of Ann Catherine Emmerick." You state: "The only correct procedure in our opinion would be to print no more new editions of 'Das bittere Leiden' until etc." Quite so! May I explain how the question in my opinion stands now? The first number of the "Biblische Studien" for 1923 (Herder, Freiburg) has for title: "Die Wiedergabe Biblischer Ereignisse in den Gesichten der Anna Kath. Emmerick von Msgr. L. Richen." Journeys in Palestine extending over more than 20 years enabled me to compare "Visions" and Reality. At the end of my exposé I state the following conclusion with regard to these "Visions:" "Considering the numerous errors occurring on nearly every page of the publications a divine origin must be considered as out of the question. The representations of the words and deeds of Jesus Christ add nothing to the spirit pervading Holy Writ. On the contrary, the numerous trifling items, strange to land and customs, run down to the level of the childish and the ludicrous." A short time after, but quite independently of me, P. W. Hümpfner, an Augustinian like Emmerick herself, published his work "Klemens Brentanos Glaubwürdigkeit" (Rita-Verlag, Würzburg), wherein, agreeing with me in denying the divine origin of the "Visions," at least as regards the bulk of them, but knowing that their contents are a great obstacle in the process of beatification, he goes so far as to impute them almost entirely to the man who wrote them down—Clemens Brentano—calling him an imposter, who knowingly and willingly invented them or took from old traditions, legends, etc. Here our roads go in different directions: while I believe that the visions in their substantial parts are from Emmerick, who believed in her delusions, or that they are in part the outcome of five

years of an interchange of ideas. Hümpfner makes Brentano out a liar, not only objectively, but consciously. Whatever standpoint the reader may take, this much is certain: The "revelations" as recorded by Brentano are either inventions of a pious soul suffering from self-deception or the output of a poet. To represent them as real divine (even though private) inspiration means to sin against historical truth and to deceive, though involuntarily, the reading public. Aix-la-Chapelle, Germany
Klosterplatz 6.

The Rev. P. Power says at the end of an interesting paper on "The 'Lives' of the Irish Saints" in No. 684 of the *Irish Ecclesiastical Record*, p. 601 sq.: "Love of wandering and pilgrimage (*turas*) was another well-marked characteristic of early Irish monasticism. Bede refers to the trait, and we know from various continental chronicles, and the acts of provincial synods, how these religious countrymen of ours overran Europe a thousand years ago. We are usually told in the Life that the saint served in many monasteries, and that he made journeys to many shrines and sanctuaries. An Irish monk was described as *ens vagabundum currens per mundum*, and Wasserscheben states that the word *peregrinus* actually came at one time to be the special technical name for a missionary from Ireland. It is, presumably, to the period of pronounced pilgrim activity that we owe the legends of Hy Breasail and the other Islands of the Blessed. Europe, in fact, was not wide enough for the zeal of these irrepressible Irishmen. They found their way to Asia, and even to rigorous Iceland, the Faroe Islands, and probably to the Azores, Greenland and the American continent."

The virtue which has not been tested is not a virtue—it is only a hypothesis.

The "Better Understanding" Movement and Its Dangers

By an Ohio Pastor

There is a certain movement under way and, as it seems, gaining impetus, which to my mind holds grave dangers for the Catholic. It is usually called "Better Understanding" Movement, or Movement for "Religious Advancement," but it also goes under other names. No doubt the sponsors of this movement mean well and in most cases are animated by truly charitable motives,—to bring, as they say, "the differing creeds more closely together."

But *there* is precisely where the danger lies for Catholics. As a rule these "Better Understanding" meetings are held in Protestant or Jewish churches, and the Catholic priest, the Protestant minister, and the Jewish rabbi make their speeches. Of course, the priest will be on his guard not to say a word which could be taken as weakening the Catholic standpoint or as compromising with non-Catholic sects. But the priest is not the only one who speaks in these meetings, and the damage is usually done by the other speakers.

I have two instances in mind which go to illustrate what I mean. Some two months ago, in one of our episcopal cities of the middle West, an enterprising Presbyterian minister arranged such "Better Understanding" meetings, all held in his own church. Every Sunday another preacher would address the crowd, which was too large for the church to hold it, so that many had to be turned away. The first Sunday a rabbi spoke on "My neighbor, the Christian;" on the next Sunday an Episcopalian minister returned the compliment by speaking on "My neighbor, the Jew;" on the following Sunday the rector of the Cathedral spoke on "My neighbor, the Protestant," while on the fourth and last Sunday the Presbyterian minister himself chose as his address "My neighbor, the Catholic." In elegant and suave words he undid any good the Catholic rector may have done by his address the Sunday before. I have the suspi-

cion that in this instance at least the motive actuating the Presbyterian minister and causing him to arrange these meetings—all in his own church—was not so much a desire to bring about a better understanding among the different classes of people, as a desire to get himself and his church into the public eye. It was a clever publicity stunt, advertising the First Presbyterian Church, and a Catholic priest was used as a free "ad."

The second case is different as far as motive and general arrangement are concerned, but also much worse as far as evil results for the Catholic cause are concerned. It all happened last night in another episcopal city east of and adjoining the one of the above case. The meeting was held in the Jewish Temple, and the three speakers were all present and addressed the gathering at the same time. The Catholic Bishop of the city was supposed to speak for the Catholics, but perhaps realizing the awkwardness of the situation, the Bishop "had been called unexpectedly from the city," as the papers gave it, and one of the city priests took his place.

No exception can be taken to what the priest and the Congregational minister said. But then came the Jewish rabbi, the pastor of the Temple. Let me quote from the paper which gave all the particulars: "I do not have to know anything about the Catholic creed, but I do know that a church that can produce a St. Francis of Assisi is a great church. I do not have to know anything about a Protestant church, but I say a church that can give to the world a Wesley, a Knox, or a Washington Gladden is a great church. And I say by the same token that a church that can give to the world a Jesus Christ is a great church. Who cares for doctrine? By their fruits ye shall know them."

How must a Catholic priest feel, sitting on the platform, in view of the public, when he is forced to

listen to such statements? When he hears St. Francis put on the same level with a Wesley, and, worse than that,—with a Knox! When he has to listen to a Jewish rabbi claiming for his “church” credit for having “given to the world Jesus Christ.” And when he has to swallow the challenge, for it is nothing less than that: “*Who cares for doctrine?*” Good manners and parliamentary rules prevent him from answering that challenge, and by his silence the audience, including the Catholics, are made to understand that “after all it doesn’t matter what a man believes” as long as the fruits make him out as a good man. Didn’t the rabbi say so at the great “Better Understanding” meeting, and wasn’t Father

so and so there and indorsed it all? Isn’t the principle embodied in the sentence, “Who cares for the doctrine?” condemned by the Church as a heresy? And consequently, isn’t a priest under circumstances as those given above guilty of favoring heresy?

But apart from all this—“*Cui bono?*” Do we still live under the illusion that such meetings are likely to bring about a Better Understanding? Haven’t we learned from the history of our Church in this country that, no matter what we do, we shall always have the bigots and the Knownothings and the Kluxers with us? Therefore, again I say: “*Cui bono?*” Let us have more Catholic dignity and self-respect.

“Radio and Religion”

By Joseph A. Fueglein, Louisville, Ky.

The article by Rev. James Walcher, “Radio in the Service of Religion,” and your remarks thereto prompt me to say a few words on this subject, especially after reading the following in a recent number of *Printers’ Ink*:

Religious groups: Organized religion came into radio broadcasting with a wallop. Religious groups maintain stations for two basic reasons: (1) to reach a number of their own faith, and (2) as part of their missionary endeavor. (*It was recently reported in “Popular Radio” that one out of every fourteen stations in the United States is maintained by a church or religious organization*).

I think the broadcasting stations that are contemplated in New York, Chicago and San Francisco by the Paulist Fathers will hardly serve the purpose, inasmuch as they are limited to 100-watt stations, for nearly all the broadcasters constructed nowadays have a minimum of 500 watts, which is quite necessary if they are to be of any service outside of their immediate locality.

It may be true, as Mr. Brisbane says, that in many instances “listeners in”

will be tuning for jazz music instead of religious exhortations, but it is my personal experience, as well as that of many of my friends, that these religious programmes likewise have some excellent musical selections and, having once established a contact, many will be “listening in” and waiting for the more attractive part of the programme.

There must be some method in the arrangement of these programmes, as there is a good deal of music, organ recitals and chorus singing in nearly all of them. While it is true that the Rev. W. G. Voliva is very eccentric, and perhaps crude, still all of this is forgotten when his church organ or the chorus of 450 voices is turned on, a programme that is as artistic as those broadcasted by the Brunswick people.

Hundred-Watt stations can not be “picked up” out in rural districts, and if they are being erected for the purpose of serving our religion, there will be some disappointment in that direction, for the Zion City station is at the present time using 500 watts and the “sacrificial offering” mentioned by Father Walcher is the collection being taken to install a new station of

5000 watts, which could be picked up anywhere in the country, and by inexpensive receiving sets.

It, therefore, occurs to me that the proposed effort in our behalf will be of benefit only to the communities where the Paulists are to install these stations, *i. e.*, in communities which are largely Catholic, instead of the rural communities and people far removed from all churches.

It is doubtful whether the spirit of any religion can be developed and maintained by radio, but as a means of teaching our fellow-citizens what we believe and what we do not believe, there is no other medium at the present time comparable to the radio.

Mrs. John Tyler

[In reply to the question asked in No. 4 of the F. R., Mr. Scannell O'Neil writes:]

Julia Gardiner Tyler, second wife of President John Tyler, was born on Gardiner's Island, New York, in 1820, and died in Richmond, Va., in 1889. She was the daughter of Hon. David Gardiner (1784-1844) and Juliana, daughter of Michael McLachlan, and granddaughter of that Colonel McLachlan who, after commanding the allied clans of McLachlan and McLean at the battle of Culloden, was executed for his loyalty to Prince Charlie.

Having finished her education at Chegary Institute, New York, Miss Gardiner toured Europe. On her return she accompanied her father to Washington in the winter of 1844, where she soon became a reigning belle. Her father and herself were invited to accompany the Presidential party on the new warship "Potomac," which made its initial excursion down the Potomac on February 28, 1844. During the trip one of the guns exploded, killing Mr. Gardiner and several officers. By direction of the President the body was removed to the White House, from whence the funeral was held.

As was only natural under the circumstances, the chivalrous President sought to comfort the bereaved daugh-

ter, paying her frequent visits, which finally ended in their engagement and marriage on June 26 of the same year. (I think *The Pathfinder* errs in stating that the marriage took place in the White House; they were married in New York City).

Mrs. Tyler presided as the gracious mistress of the White House for the following eight months of her husband's administration, retiring with him on March 4, 1845, to the Tyler estate, "Sherwood Forest," on the James, Virginia. Mr. Tyler died in 1862, but is was not until ten years later that his widow, her daughter Pearl, and her infant granddaughter, Julia Spencer, were baptized by Father Patrick Healy, S. J., in the chapel of the Visitation convent at Georgetown. What were the contributing causes to her conversion I have never learned, but I have always thought that the President's Catholic sister, Mrs. Waggaman, and her daughter Sara (later a Visitandine) had much to do with it. From the day of her reception to the day of her death, Mrs. Tyler was a most fervent Catholic, devoting her time to the practice of her religion and works of charity. Her son, Dr. Lyon Gardiner Tyler, the noted educator and historian, is, of course, a non-Catholic.

Scannell O'Neill

Winter Storm

Over the piled-up mountain-clouds
The blue-veined stallions ride;
With icy fire in their eye-balls,
They sweep as a thunder-tide,
Tails lashing out from maddened manes—
In front, behind, beside.

The wind is whipping the stallions,
Whose hammering hoofs ring far
Along the blinding plains of space,
Devoid of moon or star:
Long centuries of whirling snows
Have made them what they are:

The vengeful runners of freezing death,
Whom Boreas drives down,
With jagged goads to their steaming flesh—
Blue-veined—of white and brown—
A million wild-maned stallions crashing
Over the sleeping town.

J. Corson Miller

Notes and Gleanings

In his Cambridge Summer School lecture on the Leonine edition of the writings of St. Thomas, Father P. P. Mackey, O. P., one of the oldest members of the "Pontifical College of Editors," described the actual autograph of the "*Summa Contra Gentiles*," on which he has worked. This MS. consists of 57 sheaves of parchment (228 pages), being about one-third of the "*Summa Philosophica*." The multitude of corrections, alterations and transpositions, said Father Mackey, is indescribable—a statement which he substantiated by lantern slides of the MS. It is consoling to learn that St. Thomas, like Homer, occasionally nodded. Thus when he meant to describe God as the *summum bonum*, he wrote *summum malu*—the final *m* is wanting, showing that St. Thomas had discovered his mistake before he finished the offending word.

In his presidential address at the recent meeting of the American Philosophical Association Dr. Alexander Meiklejohn called upon the philosophers to save the world from confusion and apathy. No one laughed.

It is encouraging to learn, from Dr. J. R. Kantor's report in the *New Republic* (No. 531) of the Washington congress of the American Psychological Association, that in regard to "the general attitude of psychologists toward fundamental problems," "the tendency to objectivity is growing." Five out of the six papers read at the general sessions of the congress, in which fundamental attitudes were of chief importance, "very decidedly stressed the necessity of objectivity in psychology and indicated an advance from the older introspectionist, or subjective, point of view." By the older point of view here cannot be meant that of the Scholastics, for they were nothing if not objective. Psychology, and philosophy in general, will again become objective in proportion as it returns to the Metaphysics of the Schools.

The *Denver Catholic Register* devotes half a column of its valuable space to a report of an address delivered by ex-Governor Walton of Oklahoma, in which that worthy attacks the Ku Klux Klan and inveighs against the Protestant preachers of Oklahoma, of whom no less than 85 to 90 per cent are accused by him of being Klansmen. Can the Catholic press do anything more harmful to the Catholic cause than "boost" this convicted boddler, who, were it not for the K. K. K., would never be heard from any more?

Dr. Thomas F. Carter, of Columbia University, after a two years' study of the subject in the Orient and among the archeological collections of Europe, has come to the conclusion that paper, block-printing, and movable type all originated in China and were later carried into the western world. He says that paper has been found in that country dating back to 107 A. D., and that the art of printing probably crossed over into Islam in 751. The knowledge of printing probably traveled slowly across this same overland route, which brought crusaders, traders, and travelers like Marco Polo into the Orient. Dr. Carter bases his conclusions regarding the slow movement of this art from the Orient to the Occident on the remains of paper, blocks and type that have been found at various points along this route.

There is nothing very remarkable in the "Personal Narrative" of Col. Henry E. Dosch, of Portland, Ore., which Mr. Fred Lockley has published in a pamphlet titled "*Vigilante Days at Virginia City*." Col. Dosch was a native of Mayence. He came to America in 1860. He became a member of Gen. Fremont's body-guard in the Civil War and was wounded; later he served as a pony express rider for the Wells-Fargo Company. He settled in Oregon in 1864, and became famous for developing walnut tree culture. He was also instrumental in introducing Louisiana rice into Japan. As Col.

Dosch came from a Catholic part of Germany and was married by a Catholic priest, we presume he was a Catholic; if so, we should like to know why he not only became an Odd Fellow, but rose to the rank of Grand Master of that society in Oregon.

The dates given by Josephus for events one thousand or more years before his time are not reliable. The Egyptian and Assyrian inscriptions so far deciphered make it probable that the Exodus of the Jews from Egypt took place about 1300 B. C., possibly much later. The renowned 18th or Theban Dynasty, to which Tutankhamen belonged, and under which Egypt reached the zenith of her glory, was established about 1600 B. C., and was succeeded, about 1350, by the 19th dynasty, whose first four kings were Rameses I, Seti I, Rameses II, and Merenptah. Recent archeological research supports the view that Merenptah was the Pharaoh of the Exodus. Assuming, then, that Merenptah ruled about 1250 B. C., we get this as the remotest date of the Exodus, while a much later date, say 1200, is fully admissible. The whole subject is obviously conjectural and hangs largely on the reliability of the dates assumed for the 19th dynasty.

Dogmas and creeds come in for a good deal of obloquy nowadays. This is the latest heresy: Drive all religion from the head to the heart, and on that establish the universal brotherhood of man. If you teach the child that there is but one God, you prepare it to disagree with those who were taught that there are many gods, or that there is no God, and thus you lay the foundations of future strife. Were religion the only cause of division, says the *Catholic Herald of India*, "this theory would be plausible; but what about race, nationality, food, property and sex? These are the five main sources of division in the world. To make the suppression of dogmatic religion perfectly rational, it should be accompanied by the suppression of money, color, nationality, sex, clothes,

pockets, boundaries and frontiers, and, if possible, stomachs. This would reduce man to the felicitous state of a pebble, which knows neither difference, nor division, nor antipathy. As long as we are left with these numerous other sources of division, we cannot do without the revelation, which tells us to respect our neighbor's life, his wife, and sundry articles of property, though this very revelation will bring us into violent collision with the first fool who holds that God never issued such a commandment. We might break his head—a regrettable division—but the head of one fool split over one dogma is worth the heads of a thousand wise men the same dogma has saved.'

Capitalism is dying; it is already past its working age and has become an encumbrance to society. Labor has achieved power by political action and by the trade unions, which are making Capitalism unworkable. The industrial system of the past century has depended on the dominance of capital over labor. The increased power of labor is mainly a power to strike and to secure increased doles for the unemployed. It is killing Capitalism, but outside the limited field of the co-operative movement we do not see any new form of production growing in its place.—*The Christian Democrat*, IV, 10.

There is no paper, Catholic or lay, that can please all, but no paper can progress without both friends and opponents. The one seems to be as essential as the other. A wise editor knows that lively opposition is a good sign. He is at sea only when becalmed.—*The Tidings*, Los Angeles, Cal., Vol. XXXI, No. 3.

Eliminating religion from morality, reason becomes the slave of passion; and the only supports left for virtue are the natural sentiments, instincts, and inclinations. And these are precisely what, when unrestrained by religion, leads to vice, crime, immorality,—every species of sin and iniquity.—*Dr. O. A. Brownson*.

Correspondence

A Terrible Indictment

To the Editor:—

In one of the recent issues of the *Chicago Tribune* we are told that Professor Angell, of the University of Michigan, conducted an investigation of student conditions at that institution, the results of which are as follows: (1) that college no longer is solely a place for those who wish to become cultured, and that the students are interested in the external rather than in the vital things; (2) that three forms of achievement are coveted, which give immediate and obvious glory, namely, places on athletic teams, editorships of student publications, and presidencies of student organizations. As a consequence, scholarship is relegated to a subordinate position; (3) that, with athletic practice, committee meetings, play and musical club rehearsals, moving pictures, dances, intercollegiate games, and hours of idle talk about these and other diversions, little time is left for study. The headlines of this notice: "Michigan Students Do Everything But Study" are, therefore, very appropriate and to the point.

At the University of Wisconsin conditions appear to be even worse, for, under date of January 27, Judge O. A. Stolen of Madison told the public that "taxis are called to men's rooming houses in the University district at 2 o'clock in the morning, to bring drunken and exhausted girls to their homes; that two girls of 13 and 14, respectively, were brought before him, both venereally diseased; and that 60% of the young men in Madison either are or have been so diseased."

This, indeed, is a terrible indictment of parents as well as of the faculties who tolerate such conditions. In the face of such facts it is doubtful whether the results warrant the enormous expense in constructing, maintaining and endowing such "seats of learning," where the campus, the dance hall, and debauchery are considered of greater importance than study. Certain it is that young men and women are out of place in high school, college or university, unless they are determined, at least primarily, to apply themselves to the acquisition of character and knowledge. Character, of course, cannot be developed without religion and discipline, nor can knowledge be acquired without diligent study. No wonder that too many of our young people look upon life as a plaything, whereas, in reality it is a serious proposition.

Professor Angell and Judge Stolen are to be commended for fearlessly placing their fingers upon a very sore spot. But we have good reason to doubt that the warning will be heeded by the parties who should be interested in the elimination of an evil which

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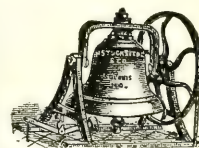
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Fr. A. B.

The Case of Senator Ashurst

To the Editor:—

In the issue of the F. R. appearing September 15, 1924, at page 353, appears an article entitled: "K. of C. Freemasons." This article quotes from the *Fellowship Forum*, the burden of the quotation being to the effect that Senator Ashurst of Arizona is a 32° Mason and also a Fourth Degree Knight of Columbus.

My attention to this article was invoked by the editor of our local Catholic paper, the *Western American*, who asked me to ascertain the truth of the allegations.

I immediately put on foot an investigation which has carried me to the Knights of Columbus of Arizona, to Senator Ashurst's own city of Flagstaff, to intimate friends of the Senator, and to his own office in Washington.

The substance of my investigation may be summed up in just a few words: Senator Ashurst is a convert to the Catholic faith, and there is no question but that he was a member of the Masonic order until his marriage, his marriage and conversion occurring at about the same time. Senator Ashurst attends church and receives the sacraments in his own city, and the principles for which he stands, known beyond peradventure of doubt by his most intimate associates, would not permit a dual affiliation such as charged in the *Fellowship Forum*.

The apparent delay in furnishing you with the results of my investigation is due to the fact that I have been audacious enough to request the Senator to issue a denial of the charges made, but he has not condescended to do so to the present writing. As one of his closest friends says: "His refusal in this regard marks him as a big, broad-gauged man in the estimation of considerate and thoughtful, dignified people."

Might it not be well in re-publishing charges of this character, as I believe is the rule of debate, to require the proponents to offer substantiating evidence of the accusations made? Character assassins should not be allowed to ply their nefarious trade upon bald assertion only.

J. J. Driscoll,

State Deputy K. of C. of Texas

500 Court House

El Paso, Tex.

[The report that Senator Ashurst did not give up his affiliation with Freemasonry when he became a Catholic was current in Catholic circles and had been brought to the attention of the F. R. long before it was confirmed by Masonic authority in the *Fellowship Forum*. If the report is untrue, the Senator owes it to himself and to his Catholic coreligionists to deny it. That he refuses to do so merely deepens the suspicion against him.—EDITOR.]

A Request

To the Editor:—

May I appeal to your readers to send me the names of American Catholics of German ancestry who have held the rank of Brigadier-General and Major-General in either the regular or volunteer army? I shall also be grateful for names of Rear-Admirals and Commodores.

I have listed several names in both the Army and Navy, but I am certain there were many more.
Scannell O'Neill,
St. Louis, Mo. 778 N. Euclid Avenue

Excerpts from Letters

I gladly send my check for \$3 subscription to the F. R., with appreciation for the work you are doing.—(*Mt. Rev.*) J. J. Harty, Archbishop, Bishop of Omaha, Neb.

As to raising the subscription price of the F. R., all I wish to say is that anything half so good as your publication would be cheap even at twice the present price. Enclosed you will find a check to cover our subscription for three years. May the good Lord continue to give you light to see the truth and strength to defend it.—(*V. Rev.*) Ferdinand Gruen, O. F. M., Rector of Quincy College, Quincy, Ill.

Fr. Beys, in Vol. XXXI, No. 24 of the F. R. says: "When a man who owes me money refuses to pay me, I take the strength of the law and the police force of the country to wrest from him the amount of his debt. Such has been the action of France in the Ruhr." Fr. Beys evidently approves of this action. What if the U. S. would take possession of French territory because France refuses to pay us the four billion dollars which she owes us since the war?—(*Rev.*) W. Pietsch, Liberty, Ill.

Enclosed is a new subscriber for 1925. I trust they are coming in by the hundred. It stands to reason that the F. R. needs a good many new ones every year to take the place of the old ones that drop out through death or for other reasons. I think it is the duty of every subscriber who believes in the mission of the F. R. to bestir himself and see to it that the ranks do not become too thin. I, for one, promise to obtain at least one new subscriber every year as long as I live. Please publish this promise, but without my name, as I do not make it with a view to receiving earthly credit. My motive is a higher one. *Macte virtute!—Sacerdos Mich.*

I gladly enclose \$3 for the renewal of my subscription. This is only the second year that I am taking the F. R.; the only regret I have is that I have not known it earlier.—F. J. Pueringer, Milwaukee, Wis.

Enclosed please find \$3 for 1925. I think the F. R. is worth three dollars and more; I would not be without it if it cost five dollars.—N. A. Mans, Claflin, Kansas.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

Scott, Martin J. (S. J.) Christ or Chaos. N. Y., 1924. \$1.10

Dreves, F. M. Our Pilgrimage in France. Lisieux, Lourdes, Paray le Monial. London, 1924. \$1.

The Roman Martyrology. Revised Edition, with the Imprimatur of Card. Gibbons. Baltimore, 1916. \$1.50.

Jesus the Model of Religious. By a Religious of the Congr. of St. Charles Borromeo. 2 vols. N. Y., 1925. \$6.

Chandlery, P. J. (S. J.) The Tower to Tyburn. A London Pilgrimage. London, 1924. \$1.50.

Monnin, A. (tr. by B. Wolferstan, S. J.) The Life of the Curé of Ars. Illustrated. London, 1924. \$5.

Marchand, Dr. A. (tr. by Don Fr. Izard, O. S. B.). The Facts of Lourdes. London, 1924. \$1.20.

Preuss, Arthur. Etude sur la Franc-Maçonnerie Américaine. Ouvrage Traduit sur la 2e éd. Américaine par Mlle. A. Barrault. Paris, 1912. \$1. (Paper covers).

Whelan, John A., O. S. A. Sermons. N. Y., 1924. \$1.25.

De Heredia, C. M. (S. J.) Spiritism and Common Sense. N. Y., 1922. \$1.50

Detweiler, F. G. The Negro Press in the United States. Chicago, 1922. \$2.

Smith, A. Laphorne, (M. D.) How to Be Useful and Happy from Sixty to Ninety. 2nd ed. London, 1922. \$1.35.

Snow, Abbot (O. S. B.) St. Gregory the Great, His Work and Spirit. 2nd ed. London, 1924. \$2.

Hoss, Anton (S. J.) P. Philip Jeningen, S. J., ein Volksmissionär und Mystiker des 17. Jahrhunderts. Nach den Quellen bearbeitet. Mit 9 Text und 7 Tafelbildern. Freiburg i. B., 1924. \$1.50.

Index Librorum Prohibitorum Smi. D. N. Leonis XIII iussu et auctoritate editus. Rome, 1900. \$1.

Bainvel, J. (S. J.) Devotion to the Sacred Heart of Jesus, its History and Theology. Tr. by E. Leahy, ed. by Rev. Geo. O'Neill, S. J. London, 1924. \$2.50.

Conway, Placid, O. P. The Lives of the Brethren of the Order of Preachers, 1206—1259. Edited with Notes and an Introduction by Fr. Bede Jarrett, O. P. London, 1924. \$1.35.

Alphonsus, St. The Mysteries of the Faith and the Redemption. Reflections, Meditations, and Devotions, Ed. by the Late Bishop Coffin. London, 1924. \$2.

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BOOK REVIEWS

Christian Solidarism

Volume V ("Der volkswirtschaftliche Prozess: Tauschverkehr, Einkommens- und Vermögensbildung, Störungen des volkswirtschaftlichen Prozesses") concludes Father Heinrich Pesch's monumental "Lehrbuch der Nationalökonomie" (Herder), the first systematic attempt to apply Christian Solidarism to the economic conditions of a modern nation (Germany). The system developed by this learned Jesuit is thoroughly sound and strives for the greatest possible and most lasting equalization of prosperity by means of a well-developed social interest and a firm determination to place the welfare of all above private advantage. A system such as this, the Central Bureau of the Central Verein justly said in a recent press bulletin, certainly appeals to the downtrodden, because it offers them deliverance from social and economic injustice; but it must also appeal to the so-called upper classes because it presents to them a noble ideal, the embodiment of a sacred duty, which can be achieved by means not at all "radical." Finally, and this is most important, the Solidarism of Father Pesch, unlike Socialism, is realizable through the good will of men.

To know these five solid volumes of Pesch's "Lehrbuch" and to make them known is not merely a privilege, but a social duty. Let us hope that some competent sociologist will in a similar manner apply Christian Solidarism to American conditions, showing how it can cure our particular social evils and bring about an era of lasting peace, equality, prosperity, and happiness. We venture to say that our much-vaunted democracy will not be a success unless its champions adopt Christian Solidarism.

Literary Briefs

—Quite the finest parish history, typographically, that has reached us for some time is that of St. Agatha's Church, Meadville, Pa., commemorating the 75th anniversary of the organization of St. Agatha's Parish, Meadville, Pa., and the golden jubilee of its church. The author, Father Andrew J. Weschler, who is the present pastor of the parish, has evidently gone to a great deal of labor to search the records and presents a history that goes back to the early settlement of Meadville and is as readable as it is valuable for the many items of information which it incorporates. St. Agatha's parish has the rare distinction of having given four brothers to the holy priesthood—Fathers Edward J., Cornelius C., Alexis A., and Alfred J. Fischer. Among its former pastors were such staunch friends of the F. R. as Msgr. M. J. Decker and the Rev. Geo. Meyer. The present pastor, Father Weschler, is likewise an old and tried friend of this magazine. We

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congratulate him upon his success as pastor and historian, and trust that this fine souvenir will be appreciated as it deserves to be, and cause the members of St. Agatha's to emulate the worthy example of their forebears here set forth with such fine scholarship and excellent taste.

—The parishioners of SS. Peter and Paul's Parish, Mankato, Minn., have issued a beautiful souvenir commemorating the golden jubilee of the Jesuit Fathers as pastors of that congregation. Father W. B. Sommerhauser, S. J., the present pastor, who is an occasional contributor to the F. R., has had the kindness to send us a copy of this dainty booklet, which we have perused with genuine pleasure. The booklet contains a brief sketch of the history of the Society of Jesus, a conspectus of the Missouri Province of the Society, to which the Fathers at Mankato belong, and a short account of Jesuit activities in SS. Peter and Paul's Parish, which was founded in 1856 by the Rev. V. Sommereisen and put in charge of the Jesuits in 1874. The first Jesuit pastor was Fr. Peter Schnitzler. The present staff includes such excellent friends of the F. R. as Fr. Sommerhauser, the pastor, and Frs. J. B. Kessel and Theo. Hegemann. Fr. Kessel is gratefully remembered by the editor of the F. R., having been his first teacher of the evidences of the Christian religion at Canisius College, Buffalo, N.

Y., in 1884. These and many other former pastors and assistants of SS. Peter and Paul's parish, as also the priests sprung from that parish, are portrayed and their careers sketched in this beautifully printed and handsomely illustrated souvenir volume. The record of the parish in priestly vocations is justly described as "glorious." The oldest of these priests is our good friend and long-time subscriber, Fr. Martin Dentinger, C. PP. S. Quite naturally the majority of the priests produced by this parish, fourteen in number, joined the Society of Jesus. No less than 87 girls of the parish became religious, mostly in the Notre Dame Order. We have often heard SS. Peter and Paul's Parish of Mankato, Minn., referred to as "a model parish." After reading this souvenir we can understand why it should enjoy this distinguished honor and why Bishop Joseph A. Murphy, S. J., Vicar-Apostolic of British Honduras, should tell Fr. Sommerhauser in his letter of congratulation that "of all the places in the Missouri Province [of the Society of Jesus] that [of superior at Mankato] is the one I would choose if I were asked where I would like to be superior."

—The V. Rev. Father Benedict Roth, O. S. B., sub-prior of St. Leo Abbey, continues his invaluable collection of historical notes on the church history of Florida which appear in occasional installments under the title of

"Brief History of the Churches of the Diocese of St. Augustine, Florida." Part Four, comprising pages 77 to 116, contains Fr. Clavreul's funeral sermon for Bishop Vérot—the first bishop of St. Augustine, a prelate of extraordinary attainments, who took a very active part in the debates of the Vatican Council—; historical sketches of the parishes of Hawthorne, Ocala, and Summerfield, and of the former missions of Dunnellon—whose curious church building, designed by our old friend, the late Geo. E. Ledvina, now serves as a club-house for women—, Welshton, and Boardman; and biographical notes on the Rev. D. A. G. Bottolaccio, late pastor of Ocala; the Rev. J. D. Brislan, S. J., late pastor of West Palm Beach, and the Rev. L. M. Wilde, a Belgian missionary who died at St. Augustine in 1921. We fear Fr. Benedict's labors in collecting and printing these materials are not properly appreciated by the present generation of Florida Catholics; but there can be no doubt that future church historians will bless his name. (St. Leo, Fla.: Abbey Press).

—In "The Philosophy of St. Thomas Aquinas," by Etienne Gilson, translated by Edward Bullough and edited by the Rev. G. A. Elrington, O. P., we have a compact and useful introduction to the philosophical teaching of the Angelic Doctor, by a French savant who is regarded as an authority on the subject. Between a first chapter on the life and problem of St. Thomas, and a concluding one on the spirit of the Thomistic philosophy, Prof. Gilson summarizes the teaching of the "Præcepta Scholasticorum" concerning faith and reason, Theism, creation, the angels, body and soul, the human act, and the last end of man. The book is competently written, though perhaps not so critical as one might wish, and the translation leaves little to be desired. There is a curious slip on page 97, where it is stated that a possible is something that "possesses already a certain degree of existence." (B. Herder Book Co.)

New Books Received

The Cloud of Unknowing and Other Treatises.

By an English Mystic of the Fourteenth Century. With a Commentary on the Cloud by Father Augustine Baker, O. S. B. Edited by Dom Justin McCann. lii & 406 pp. 16mo. (The Orchard Books—No. 4). Benziger Bros. \$1.65 net.

Mary Rose, Sophomore. By Mary Mabel Wirries. 176 pp. 12mo. Benziger Bros. \$1 net.

Organizing the Parish for Concerted Action. Issue No. 21 of the O. S. O. 1923 Parish Information Service. 32 pp. 16mo. Effingham, Ill.: Y. M. S. State Office.

Proposed Institute of Chemo-Medical Research at Georgetown University, Washington, D. C. (Pamphlet, not paginated).

The Future Independence and Progress of American Medicine in the Age of Chemistry. A Report by John J. Abel, Carl L. Alsberg, Raymond F. Bacon, and Others. 96 pp. 16mo. Published by the Journal of Industrial and Engineering Chemistry, New York City.

Talks With Our Daughters. By Sister Eleanore, C. S. C., Ph. D., St. Mary's College, Notre Dame, Ind. 128 pp. 16mo. Benziger Bros. Cloth, \$1.25 net; ooze leather, gold edges, \$2 net.

Sayings of the Seraphic Virgin, S. Catherine of Siena, Arranged for Every Day in the Year. By a Gleaner Mid God's Saints. With an Introductory Essay by Abbot Ford, O. S. B. xxi & 126 pp. 16mo. \$1.75 net. Benziger Bros.

Meditations and Readings for Every Day in the Year, Selected from the Spiritual Writings of Saint Alphonsus. Volume I, Part II. Edited by John Bapt. Coyle, C. SS. R. xvi & 388 pp. 12mo. B. Herder Book Co. \$1.60 net.

Novena of Grace and Other Devotions in Honor of St. Francis Xavier, S. J. By Rev. J. B. Kessel, S. J. Second edition. 24 pp. 32mo. \$4 per 100, plus postage. Mankato, Minn.: Rev. J. B. Kessel, S. J., 130 N. 6th Str.

THE ECHO

A Catholic newspaper of superior merit, which appeals to readers outside of its own local environment. It contains a great deal of information which will not be found in any other paper.

Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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THE ECHO

564 Dodge St. Buffalo, N. Y.

A SPRINKLE OF SPICE

An old Irish woman was dying. The priest in attendance found that Biddy was far from being resigned to quit this life. To bring her to a happier frame of mind he quietly recalled to her the joys awaiting her in Heaven, when she interposed with, "Ah, but, your Reverence, there's no tay in Heaven, and what shall I do without my cup of tay?" His Reverence immediately rose to the occasion with the comforting assurance that "there is plenty of tay in Heaven." "Why, my good woman, haven't you heard of laudamus te, benedicimus te, adoramus te, and glorificamus te? Isn't that enough for you?" Biddy became resigned, and died content.—*Liverpool Catholic Times*.

Thirteen non-Catholics of Oklahoma City, with one lone Catholic horning in, presented the Bishop with a billiard table for Christmas. They said that he could get some exercise out of the game, estimating that for each fifty points he made he would have to walk a mile. He tried it and walked five miles before he had scored eighteen points. Along came Tulsa with a non-Catholic gentleman presenting him with a life membership in a golf club. It costs five miles to win eighteen holes there. Evidently both cities think that a bishop without muscular development is an undesirable citizen. Trying to live up to Oklahoma hints will leave the Bishop with only a modicum of the corporeal development he brought from Chicago. Maybe it is that Oklahoma wants him to be born again.—Bishop F. C. Kelley in the *Southwest Courier*, Oklahoma City.

The Baptist young people, under the espionage of Mrs. W. H. Brown, gave a very enjoyable fish fry on the beach Friday evening.—*Pensacola (Fla.) Journal*.

These Baptist people must be different from our own Bishop Kelley, of Oklahoma, who at a banquet recently given him announced that while he was a Catholic from the top of his head to the soles of his feet, he nevertheless had a Protestant stomach, as he never did like fish.

Father Bampton, S. J., the famous London Jesuit, made a deep impression on radio fans by an address he lately gave from a prominent broadcasting station. But at least one dear old lady seems to have been somewhat befogged as to the identity and personality of the speaker, for she asked: "Who is this Mr. Bampton who spoke on the wireless?" A friend told her: "He is a Jesuit;" whereupon the old lady exclaimed: "Dear me! I thought he was a Christian gentleman!"

Speculation is now busy with the question of just what would the Governor of Texas say to the Governor of Wyoming if the two met.

New Publications

Five Minute Sermons.

Short Talks on Life's Problems. By *Rev. J. Elliot Ross, C. S. P.* Cloth, 8vo., X & 314 pages, net \$1.75.

The Philosophy of St. Thomas Aquinas.

Authorized Translation from the Third Revised Edition of "Le Thomisme" by *Etienne Gilson*. Translated by Edward Bullough, M. A. Edited by Rev. G. A. Eltrington, O. P., D. Sc. Cloth, 8vo., XVI & 288 pages, with frontispiece, net \$2.25.

The Valley of Peace.

By *Lida L. Coghlan*. Cloth, 8vo., 282 pages, art jacket, net \$1.50.

Father Tim's Talks With People He Met.

By *C. D. McEnniry, C. SS. R.* Volume Five. Cloth, 8vo., IV & 185 pages, net \$1.00.

The Psalms.

A Study of the Vulgate Psalter in the Light of the Hebrew Text. By *Rev. Patrick Boylan, M. A.* Volume Two. (Psalms LXXII—CL.) Large 8vo., XII & 404 pages, net \$6.25.

The Tower to Tyburn.

A London Pilgrimage by *P. J. Chandlery, S. J.* Cloth 8vo., XII & 164 pages, and copious illustrations, net \$2.25.

St. Benedict.

A Character Study. From the Pen of *Et. Rev. Ildephonse Herwegen, O. S. B.*, Abbot of Maria Laach. Translated by Dom Peter Nugent, O. S. B. Cloth, 8vo., 184 pages, net \$2.25.

The Curé of Ars.

(The Blessed Jean-Baptiste Marie Vianney.) By the *Abbé Alfred Monnin*. Translation and Notes by Bertram Wolferstan, S. J. Cloth, large 8vo., 558 pages, illustrated, net \$6.25.

The Problem of Evil and Human Destiny.

From the German of the *Rev. Otto Zimmermann, S. J.*, by the Rev. John S. Zybur. With Introduction by the Right Rev. Joseph Schrembs, D. D. Cloth, 8vo., XIV & 135 pages, net 90 cents.

The Virtues of the Divine Child and Other Papers.

By the late *Daniel Considine, S. J.* With an Introductory Memoir by F. C. Devas, S. J. Cloth, 8vo., XXIV & 204 pages, net \$2.00.

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The Fortnightly Review

VOL. XXXII, NO. 6

ST. LOUIS, MISSOURI

March 15th, 1925

CHRONICLE AND COMMENT

Catholics in the House of Lords

Mr. Asquith's earldom opens up the contingent prospect of an increase of Catholic strength in the House of Lords. The heir to the new peerage, Master Julian Asquith—henceforth to bear the courtesy title of Viscount Asquith—is being brought up a Catholic. His mother, the widow of Captain Raymond Asquith, who fell in the World War, was received into the Church last year. "It has been said," comments the *Tablet*, "that the Catholic faith makes but little headway in the Upper House, and relatively this is so; but all the same, it is not a negligible strength which can count a duke, a marquess, eleven earls, three viscounts, and thirty-one barons. Several Catholic baronesses in their own right would make the roll larger if they had the privilege now enjoyed by their sex in 'another place.' From time to time conversion adds a name to the list of peers: in this year's English Catholic Directory, for instance, Lord Rotherham finds inclusion for the first time among his co-religionists of the faith."

The Borah Bill

It is to be hoped that the new Congress will put an end to the alien property scandal by passing the Borah bill and thus restoring to German nationals the private property seized from them during the World War. By such action the U. S. will re-establish for itself, at least, the decent policy it inaugurated in the days of Washington and steadfastly pursued, until 1917, when it was led astray by its European associates. The confiscation of private enemy property in war has always been considered as disreputable, and was so denounced by our Supreme Court as long ago as 1796. During none of our

wars since the Revolution have we seized private enemy property on land, even for purposes of segregation. "The fact that our officials shamefully betrayed that trust in the effort to gain economic advantage for American industries," says the *Nation* (No. 3111), "does not alter any of the original and fundamental principles; it is time that we recognized them and acted accordingly, even though we have to undo accomplished facts and pay damages for our wantonness."

"Divus Thomas"

There are now two reviews bearing the name of "Divus Thomas," the late Msgr. Commer's old *Jahrbuch für Philosophie und spekulative Theologie*, now published as *Divus Thomas* by two Dominican Fathers of the University of Fribourg, Switzerland, and the Italian quarterly of the same name recently revived by the Collegio Alberoni at Piacenza, Italy. The latter has sent us its "Series Tertia—Annus Primus," a paper-covered volume of 280 octavo pages, containing "Enarrationes," or commentaries on some particular passages in the writings of the Angelic Doctor; "Dissertationes," treating not only of theology and philosophy, but also of questions of exegesis, church history, and Canon Law closely connected with theology; summaries of current review articles pertaining to St. Thomas and his teaching; book reviews, and a scientific chronicle.

This review has a pronouncedly international character. Its predominant language is Latin, but some of the articles and criticisms are written in Italian, French, English, German, and Spanish. Articles composed in these five languages are summarized in Latin in the appendix. Beginning with this year the *Divus Thomas* is again to ap-

pear in quarterly installments. It is edited by the learned faculty of the Alberoni College, and we hope it will find many subscribers in the U. S. There is no better means of keeping abreast with the Thomistic revival than the regular perusal of this ably edited and well printed quarterly review, which is published by the renowned Casa Editrice Marietti of Turin. The subscription price is 28 lire per annum outside of Italy.

The Inventor of the Typewriter

France recently celebrated a jubilee in honor of Charles Guillemot, the inventor of the typewriter. Guillemot may have invented the writing machine, but the man who made it practical was Christopher Latham Sholes, of Milwaukee. There is no date more clearly established in the history of any invention than March 1, 1873, when Sholes made his contract with E. Remington & Sons at Ilion, N. Y., for the manufacture of the first practical writing machine. Actual manufacture began in September of that year, and the first machines were completed and sold in January, 1874.

The reason why the name of the man who rendered a service of such magnitude has remained so long in comparative obscurity is that from the very first his invention bore the name of the manufacturer. For this there were a number of good business reasons, but its natural consequence was to delay for many years an adequate recognition of the honor due to Sholes for his great invention. Indeed it was not until the year 1923, when the fiftieth anniversary of the typewriter was universally observed, that the service rendered by Sholes became generally known and recognized.

The Schismatics of the Near East

Branches of the "Catholic Union" have lately been established in this country. This is a society organized some years ago by Fr. Augustine von Galen, O. S. B., with the approbation of the Roman Congregation for the

Oriental Church, for the conversion of the schismatics of the near East,—Russia, the Ukraine, Bulgaria, Servia, Greece, Rumania, and Albania, whose faith differs little from ours, except that they do not acknowledge the primacy of the Holy See. The time seems to have come when we may bring these erring sheep back to the fold of the Good Shepherd. There is a great longing for this return, especially among the intellectual classes in Russia and the Ukraine. Now, by joining the Catholic Union, an opportunity is offered to every Catholic to work for the return of these separated brethren. The Catholic Union proposes to effect this by fervent prayers for this intention; by the erection and maintenance of seminaries for the training of young men and boys who wish to dedicate their lives to the work of the union; and by the circulation of suitable religious writings. The conditions for belonging to the Catholic Union are, to recite daily the invocations: "That Thou wouldst vouchsafe to recall all erring people to the unity of the church, we beseech Thee to hear us," "St. Josaphat, pray for us" and to make an annual offering for the benefit of the Catholic Union.

The Union is represented in St. Louis by the Rev. E. H. Amsinger, S. T. L., 744 S. 3rd Str.

Religious Education in Indiana

Volume three of the Religious Education Survey Schedules (Doran) is devoted to a Survey of Religious Education in Indiana, which was chosen as a representative American State. The survey was made under the direction of Walter S. Athearn, of Boston University, and deals primarily with religious education in the local Protestant churches; but a large part of the volume is given to study of religious education in all its phases in the community. What are the community training schools, Y. M. C. A.s, Y. W. C. A.s, the Boy Scouts, the Girl Scouts, the Camp Fire Girls, the Woodcraft Girls, etc., doing in the line of religious education? They are doing a good deal more, by the way,

than many of us realize. Section eight is devoted to religious education in the public schools. Here only a very slight beginning has been made. A good deal is being done in the line of week-day religious schools. Evidently the Protestant churches are more and more awakening to the value of religious education for the young, and the pastors are bringing the children together not only in the Sunday School but for week-day instruction under their own supervision.

"This," comments *Christian Work* (New York, Vol. 117, No. 10), "is as

it should be. Every pastor in the United States should be putting one-quarter of his time into instructing the children in religion. If he did that he would save pretty nearly all of them for his church. Every child in his parish ought to graduate into the church some Easter Sunday just the same as he does from the grade school into the high school in his secular work. There is an interesting series of schedules used for religious education in the home. We are afraid there is very little of this."

An Epochal Work in the History and Study of Man

By the Rev. Albert Muntsch, S. J., St. Louis University

For two decades the Rev. William Schmidt, S. V. D., founder of *Anthropos*, the international journal of ethnology and linguistics, has been enriching scholarship with contributions to the sciences of ethnology, linguistics, and comparative religion. In some questions pertaining to these intricate fields of research, as, for instance, the culture of the Pygmean races, the religion of the primitives, and the relations of the Australasian languages, he is deservedly regarded as a master. He has contributed to some of the leading journals of anthropology in England, France, and Germany, and his opinions are often quoted by scholars. In a former article in this REVIEW we showed how the editors of Buschan's "Illustrierte Völkercunde" embodied practically all the criticisms which Fr. Schmidt had made of the first edition of that work, in a subsequent edition of the same publication.

Belonging to a Society whose first object is to preach the religion of Christ to pagan nations, Fr. Schmidt realized that his brethren in distant missionary fields, knowing the language of the people among whom they were living for many years, had an unrivalled opportunity for recording at first hand the data pertaining to the life, culture, folklore, and mythology of primitive races. He constantly urged his brethren

to make use of their splendid opportunities in this field, and himself gave them explicit directions how they were to proceed in this work of research. A master linguist, he drew up an alphabet for recording on scientific principles the sounds of the languages of tribes that had neither alphabet nor written records. He founded the journal *Anthropos*, wrote a large number of articles in the first, second, and third volumes of this publication, and succeeded in gaining the assistance of many missionaries of other orders and communities for the work. By far the larger number of contributions to the twenty volumes of *Anthropos* thus far published are by Catholic missionaries, which itself is no small glory for Catholic scholarship.

Soon the work of this zealous champion of scientific ethnology attracted the notice of European scholars. Andrew Lang, who had written largely on social origins and on the mythology and folklore of savage races, found that many of his theories were supported by the original researches of the editor of *Anthropos*. They both had attacked some of the evolutionary theories on the origin of the idea of God and on primitive totemism. A warm friendship developed between the English and the German savant. Andrew Lang himself contributed to *Anthropos*, and

when he died, Fr. Schmidt remembered his friend and colleague with an obituary in his journal, which by that time had attained a European reputation.

But the envious voices of some rationalistic investigators, who could not brook the idea that a Catholic priest should assume an authoritative rôle in the domain of comparative religion, which they had naïvely assumed to be their very own, soon began to be heard. The loudest of these was Van Gennepe, a French writer, who tried to belittle the work of the great German savant. But Fr. Schmidt laid low these unworthy enemies in a series of brief but masterly reviews, criticisms, and rejoinders.

Then came the Great War to interrupt the work of the missionaries and to check somewhat the regularity of the publication of *Anthropos*. But lack of funds did not interfere permanently with the progress of the good work. New projects were launched. In the fall of 1921, Fr. Koppers, S. V. D., came to America and prepared for a trip of exploration to Tierra del Fuego, which was successful beyond expectation. Fr. Koppers, who is now editor of *Anthropos*, had been sent at the suggestion of Fr. Schmidt to make this journey of exploration. The results have been published partly in *Anthropos* and other scientific journals, and partly in book form. Nor should we overlook the meetings of the "Semaine d'Ethnologie Religieuse," four of which have already been held, and which mean so much for the progress of the scientific work connected with our Catholic missions. At these gatherings three contributors to the work of *Anthropos* have been heard—Fathers Schmidt, Koppers, and Schebesta. It was necessary to make these preliminary remarks regarding the scholarly work of Father Schmidt and his associates in the comparatively new sciences of ethnology and comparative religion in order to give proper importance to the latest work that has just come to us and which represents his own researches and that of two of his colleagues—Fathers William Koppers and Damian Kreichgauer.

This work is a monument to Catholic scholarship. It is the third volume of a vast undertaking which is still unfinished and is being published under the general title, "Der Mensch aller Zeiten." The subtitle of the work is announced as "Natur und Kultur der Völker der Erde." The authors are Hugo Obermaier, Ferdinand Birkner, Wilhelm Schmidt, and Wilhelm Koppers, all of them Catholic priests!

The third volume just issued, is entitled "Völker und Kulturen—Erster Teil: Gesellschaft und Wirtschaft der Völker von W. Schmidt und W. Koppers. Mit einer Karte, 30 teils farbigen Tafeln und 551 Textabbildungen." (Regensburg: Joseph Habel).

A short article cannot do more than call attention to some outstanding features of this remarkable work. The discussions of Father Schmidt, who treats the question of primitive social organization, lay the solid foundation for future studies on social origins, that is, on the family, on the State, on their mutual relations, on tribal government, etc.

Though the learned author had in previous works demolished the evolutionary theory of culture, he returns to the task with new arguments, so that it may be said that little is left of the wild, naïve theories of earlier writers, who tried to erect the scaffolding for the "stages descriptive of the ascent of man." Nothing now is left of the theory of a primitive promiscuity. The principle of Catholic writers on ethics, that the family comes before the State, is fully borne out by ethnologic facts.

The now well-known "Kulturkreistheorie," which Fr. Schmidt has elaborated with professors Graebner, Foy, Ankermann, and others, is explained and some of the recent developments of ethnologic research are shown to support the theory. This theory explains similarities in the culture of now widely separated peoples on the basis of the origin of types of culture in a certain area, and their spread by migration, whose path can sometimes easily be traced, to distant regions.

Such well-known primitive institutions as exogamy, or marriage outside one's tribe, the *couvade*, a custom in virtue of which the father takes to his bed at the birth of a child and receives special attention, totemism, taboo, tribal initiations and tribal secret societies, etc., are discussed in the light of the latest researches in the ethnologic field. It is proper to note that many of the data, as well as many of the superb illustrations, have been supplied by Catholic missionaries.

Fr. Koppers, who was already known to the scientific world for an exhaustive study on the economic life and activity of primitives, contributes the chapters on this subject. Fr. Damian Kreichgauer adds a luminous account of primitive industries and inventions and supplies some very original and appropriate illustrations.

When we remember that in scarcely any other field of modern research have so many wild theories been launched on the mere "ipse dixit" of sciolists as in anthropology, we realize all the more the unique value of this scholarly tome. A writer in the *N. Y. Nation* (Vol. 109, No. 2826), while reviewing a work of G. Elliot Smith, brings the following well-deserved indictment against many "lovers" of the sciences which come within the scope of the book by Fathers Schmidt and Koppers: "For difficult explanation of easy things and for easy explanation of difficult things; for the construction of total theories on the foundation of single fragments of evidence; for the transformation of hypothesis into fact at the call of convenience; for detecting essential and significant relationships in merest accidental resemblance; for overdriving and overshooting, and for 'seeing things' in general, the 'science' of anthropology, or ethnology, or comparative mythology or religion—which ever we wish to call study of this kind—has established a reputation second to none."

It is because the three collaborators of this learned work on early man and his cultural life do not attempt "easy explanation of difficult things," because they do not venture upon "con-

struction of total theories on the foundation of single fragments of evidence," and because they have a scientific abhorrence for "transformation into fact at the call of convenience,"—because, in a word, they build on *fact* and not on airy nothings or pre-conceived notions, that they have made a solid contribution to the study of mankind. More than that, they have helped to rescue the science from the one-sided and jejune development into which it was being forced by a host of sciolists.

The Fathers of the Society of the Divine Word at Techny, Ill., will offer further information as to this and other volumes of their scholarly confrères in Europe.

The *Christian Science Monitor*, a daily newspaper published in Boston and read throughout the country, announces that on March 30 it will begin to publish three editions daily—Atlantic, Central, and Pacific—in each of which regional advertising will be accepted under a new schedule of rates. Thus an opportunity to use the *Monitor* is offered to advertisers who heretofore have felt they did not care for the entire circulation. In course of time this arrangement will probably lead to the establishment of separate and independent daily newspapers in each of the three regions indicated. The Christian Scientists are giving Catholics a good example with their *Monitor*, both as to how a religious daily may and should be conducted, and also as to developing a chain of well-conducted dailies across the country. The *Monitor*, while it contains a small amount of matter that might reasonably be objected to by readers not of the Eddyite persuasion, is a very high-class paper,—all in all perhaps the best daily newspaper now published in the U. S.

W. R. Bousfield, in "A Neglected Complex and Its Relation to Freudian Psychology" (Kegan Paul), maintains that Freud himself is suffering from a "Complex" which introduces into his psychology various fundamental defects.

Advantages and Opportunities of the Community Chest

By Ernest O'Brien, Detroit, Mich.

[Mr. O'Brien has been a Catholic leader in the State of Michigan for many years, holding the highest office in the Knights of Columbus. In addition to taking a leading part in the movement to protect the parochial schools, he has been most active in Community Work in the city of Detroit.—*Ed.*]

My good friend Colonel P. H. Callahan, who is everlastingly starting something, has opened in the FORTNIGHTLY REVIEW the rather large and flexible subject of community co-operation, as exemplified in the Community Chest.

Colonel Callahan, I take it from his article in No. 5 of the FORTNIGHTLY, is definitely of the opinion that no religious activity, and no agency directed by a religious denomination or having a sectarian aspect, should participate in the Community Chest, and that the help or assistance afforded by this central quasi-public institution should be limited to recognized non-sectarian and non-religious activities, such, for example, as the Boy Scouts, Social Service, Health and Safety organizations, thus eliminating such as the Y. M. C. A., Salvation Army, Jewish Welfare and, of course, all distinctively Catholic activities.

It is not my purpose to take issue with the theory which my versatile Kentucky friend has thus formulated, or at least suggested, but merely to point out some of the benefits flowing from the Community Chest organization, through its inclusion of diverse agencies engaged in relief and welfare work, leaving to the redoubtable Colonel, should he so wish, to show that such benefits, which I am sure he will be among the first to recognize and admit, are counter-balanced by the disadvantages to which he alludes in the article mentioned.

Before discussing the communal aspect, however, it seems pertinent to mention some of the benefits which our Catholic activities derive through the Chest. Chief among them, perhaps, is the fact that they are put on trial, as it were, by their participation in the

Chest, and even those not participating, feel the influence of Chest standards. In short, the Community Chest brings them into touch with that strong social factor which we call "human respect," and while it cannot be taken as the norm of Catholic activities, human respect is a wholesome thing with which to come into contact. It has been frequently said, in retort to such as opposed the adoption of modern methods in organized Catholic benevolence, that there is no reason why charity should not be efficiently administered. We know the poor shall be always with us, but they need not be so numerous and so omni-present. The way to assist them is to help them out of their condition as well as to help them bear it. Formerly too often, the whole object of a Catholic charitable work would be relief, little or no thought being given to the remedy, as when a physician prescribes merely to ease the pain, rather than remove the source of disease. There has been much improvement in this respect in recent years, and the Community Chest standards have helped to cause it as well as to guide it. Charity is no less a virtue because effective system is used in its accomplishment.

Besides the end it is the means, particularly finances, in the procurement and handling of which some of our Catholic agencies formerly were anything but systematic and businesslike. John D. Rockefeller, I believe it was, once said that our Catholic sisterhoods could get more out of a dollar in charitable work than anybody he knew, but that was on account of the sacrifices which the good Sisters personally made, and induced others to make, rather than because of economy achieved through business efficiency. The combination of both of these conditions is the ideal to be sought.

The situation developed in New York some years ago led to the formation of the Associated Catholic Charities of the great archdiocese, which fully illus-

trates the point of the foregoing. The difference between the condition of the New York Catholic Charities, then and now, shows the benefits that flow from the application of modern methods of administration, as against the old haphazard methods. Those old methods have to be discarded in order to qualify for membership in the Community Chest.

The Detroit Community Fund exacts certain standards of bookkeeping, and the right of inspection of such records by its department of audits. It also requires the compilation of data as the basis of intelligent social and welfare work and as the background for research endeavors.

In dollars and cents, taking my home city of Detroit for example, the Fund is of clear substantial benefit. The total budget for the seventy agencies included in the Chest for Detroit this year is \$2,394,515. The eleven Catholic agencies included in the Fund are allotted a total of \$376,000.00. This is in addition to what they have from their own resources, which amounts to \$240,794.00. Thus the Fund furnishes slightly more than 60% of the total expended by the eleven Catholic activities affiliated with it in Detroit. The largest sharer in this total is the Child Caring Department of the Society of St. Vincent De Paul, which received from the Fund \$116,475.00, in addition to \$98,300 taken from the usual sources of the Society. St. Francis' Home received from the Fund \$83,727 of its total expenditures of \$107,177, or 78%. St. Vincent's Orphan Asylum received \$51,325.91 of its total of \$63,869.91, or 80%.

The benefits to the community are manifold. Prior to the advent of the Community Chest we had in Detroit, as they have in every city, an indefinite number of petty, obscure organizations preying on the charitable impulses of the people. No one ever knew what particular work of charity they did, but they survived. People gave to them with a feeling of doubt and suspicion, but gave nevertheless, to one or another such group. They were the tolerated brigands in the realm of

charity. The Fund has largely put an end to that sort of thing, as well as to the great variety of individual professional mendicants formerly so prevalent, who made no pretense of begging for anyone but themselves, a highly honorable practice as compared with that of the organized groups just described.

One of the surprises of the Fund has been the amount of money it is capable of gathering. No one in our city had any idea that so much could be collected for charitable and philanthropic purposes. Nor was it in fact, being given before the Fund was organized. The doubt engendered in the mind by so many appeals from groups that people ordinarily had no time to investigate and to whom they would give a pittance rather than turn them away, had augmented the instinct to give as little as possible. As a result, even well-to-do people were often anything but generous toward the unfortunate and the poor. The Fund, by reducing the number of appeals, by vouching for the authenticity and worth of its component agencies, by organization, advertisement and intelligent, systematic publicity, by door-to-door canvassing, and by schooled team work, created a new spirit, partly civic, partly religious, mingling charity and philanthropy, altruism and unselfishness, love and pride, a spirit of communal co-operation and responsibility, which manifests itself in generous giving to one fund for all.

To learn how the other half of the world lives, we were always told, is an invaluable lesson, which broadens and enriches the mind, and awakens one's sympathies to a better understanding of his fellow-man. That is true of any part of the world and especially of a city, where on a comparatively small area so many people live in so many different ways. The Community Chest shows the different sectors to one another, explains their lives, points out their needs and carries help, hope, assistance, and relief from one to another. It reveals to the whole city what this church is doing for the orphans, for the fallen, the forgotten,

for the sick, for the destitute, for the children of chance and misfortune; what that league is doing for the protection of girls from the dangers that surround them in a large city; what that society is doing for the handicapped in the unequal struggle for existence; what that bureau is doing to assist the mothers who must work in caring for their little ones during their absence; what that hospital, that clinic, that health center, is doing to alleviate suffering and to protect the whole community from the ravages of disease such as only a few years ago might sweep a city and sometimes decimate its population.

Once a year the Chest carries that message of charity, philanthropy, humanity, from door-to-door throughout the city; business-men clergymen, school-teachers, doctors, lawyers, work-

ers of every sphere of life, all meet and hear these activities related.

Everyone shoulder to shoulder with his neighbor, regardless of politics or religion, goes out into the city with that message of a great human effort put forth for the help and betterment of their fellow-beings. And in this contact, and in the contacts they make with the people of all classes and races and creeds, there is stimulated a city-wide spirit of fellowship, good will, and mutual esteem; a spirit that invites and enhances toleration and understanding; a spirit that wins not only the immediate objective, but brings to the community, as a whole, a clearer vision of its responsibilities, a quickened conscience, and the solace and elation that comes from the common pursuit of higher ideals and purposes.

The Bible in the Public Schools

By Benedict Elder, Louisville, Ky.

Since this subject has been re-opened in the FORTNIGHTLY REVIEW, it is pertinent to consider the legal aspect of the proposal, which now has been made in a number of State legislatures, to teach the Bible in the public schools, as it bears on our constitutional right to freedom of worship.

This question in one form or another has come before the State courts of our country a number of times. The conclusions of the courts have not always been harmonious. This is in part owing to the different expressions of the State Constitutions and statutes being interpreted. The question has never been decided by the United States Supreme Court. As we all know, the Federal Constitution does not in express terms secure freedom of worship as against State legislation, but only as against Federal legislation, when it provides that "*Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.*" Hence, the stated question as to whether or not teaching the Bible in the public schools is an infringement

of our constitutional right to freedom of worship, refers to constitutional rights as secured by the States rather than by the organic law of our country.

It will be interesting briefly to review some of the decisions that have been rendered by the State Courts in passing on the question.

The case of *Donoghue vs. Richards* is one of the earliest. It was decided by the Court of Maine and reported in the 38th volume of the Maine reports, 379. The action was one against a school board for expelling a pupil who refused to read the King James version of the Bible. The Court declared that the King James translation of the Bible could be read in the public school without contravening the principle of religious freedom, saying: "The Bible in this case was used merely as a book in which instruction in reading was given, but reading the Bible is no more an interference with religious belief than would reading the mythology of Greece or Rome be regarded as interfering with religious

belief or an affirmance of the pagan creeds."

The fallacy of this reasoning is manifest. The myths of Greece or Rome are presented as myths; the Bible is presented as truth. A judicious mind would not fail to see the difference.

In Massachusetts the question was presented in the case of *Spiller vs. the Inhabitants of Woburn*, reported in the 12th volume of *Allen's Reports*, 127. The Court held that the public school committee did not exceed their authority in ordering the Bible read at the opening of schools each day, saying: "No more appropriate method could be adopted to impress on the minds of children and youth the principles of piety and justice, and a sacred regard for truth." The Court did not attempt to reconcile with the principles of religious liberty the practice which forces the children of one belief repeatedly to hear the Bible as accepted by persons of another belief, and thus decided the case, not on what is legal, but on what the Court considered "appropriate."

In Michigan the question came up in the case of *Pfeiffer vs. the Board of Education*, reported in 118 *Michigan Reports*, 560. This action was to compel the Board of Education to discontinue the use in the public schools of Detroit of a book known as "Readings from the Bible." The Court held that the use of such a book as a textbook in the schools, did not interfere with freedom of worship according to the dictates of one's conscience. The opinion is arbitrary rather than reasoned. One judge dissented.

In Iowa in the case of *Moore vs. Monroe*, 64 Iowa, 367, the Court, construing a statute of that State which provided that "The Bible shall not be excluded from any school or institution in this State, nor shall any pupil be required to read it contrary to the wishes of his parent or guardian," held that this was not an infringement on religious liberty.

The Supreme Court of Illinois, in *McCormick vs. Burt*, 95 Ill., 263, held that a rule of the directors of a public school requiring the reading of a King

James edition of the Bible for fifteen minutes each morning, at which, however, no one was compelled to be present, was not an interference with the religious rights of the plaintiff and his father, who were patrons of the school and Catholics. The decision in both of these cases seems to have turned on the fact that pupils of a different belief from those who accept the King James translation as the Bible, were not compelled by law to be present. That this is a narrow interpretation of the constitutional right of religious liberty is manifest. For a public institution in any manner or respect to single out a citizen on account of his religious belief is not consistent with complete liberty of worship according to the dictates of one's conscience.

In line with the above cases is the leading decision in our own State of Kentucky, *Hackett vs. Brookville Graded School*, reported in 27 *Kentucky Reporter*, 1021. In this case the Court construed a statute which provided that "No books or other publications of a sectarian, infidel or immoral character shall be used or distributed in any common school, nor shall any sectarian, infidel, or immoral doctrine be taught therein." The Court held that the use of the King James translation of the Bible in the public schools was not inhibited by that statute, or by any provision of the law securing the right to freedom of worship. It is difficult to follow the reasoning of the Court. Its opinion laid stress on the fact that the plaintiff's children were not compelled to attend the reading of the Bible, thus: "We find from the evidence that while chapters or passages from the Bible, King James translation, were read, and prayers were offered by the teachers at the opening of the school each morning, appellant's children who are members of the Roman Catholic Church were not required to attend during those exercises."

It seems, therefore, that the Court's conception of religious liberty means only not being compelled by law to practice another religion than one's own, and does not inhibit tax-supported

institutions being used in the furtherance of some form of religious teaching.

The Kentucky Court considers whether or not the King James translation of the Bible is a sectarian book, and finds in the negative, saying: "That the Bible or any particular edition, has been adopted by one or more denominations cannot make it a sectarian book Nor is a book sectarian merely because it was edited or compiled by those of a particular sect. It is not the authorship nor mechanical composition of the book, nor the use of it, but its contents that give it its character Nor can we conceive that the Legislature could have intended to exclude from the course of instruction a work whose historical and literary value, aside from its theological aspects, would seem to entitle it to a high place in any well-ordered course of general instruction. The writings of Confucius or Mohammed might be profitably used. Why may not also the wisdom of Solomon and the Life of Christ? If the same things were in any other book than the Bible, it would not be doubted that it was within the discretion of the school boards and teachers whether it was expedient to include them in the common school course without violating the impartiality of the law concerning religious beliefs."

Such argument is specious. The Bible is not read in the public schools for the history it contains, or for the literary merit it has, but rather, as the Massachusetts Court stated, "to impress upon the minds of the children and youth the principles of piety and justice and a sacred regard for truth." Confucius and Mohammed would not be read for their piety and their sacred truth, as are the words of Our Lord and Saviour. As for the point that the same things would not be objected to in any other book than the Bible, what would Protestants say to a book containing a few selected passages, such as: "Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it. I will give to thee the keys of the

Kingdom of Heaven, and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth, shall be loosed in Heaven Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, whose sins ye shall retain they are retained It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins He that will not hear the Church, let him be to thee as the heathen and the publican If an angel come down from Heaven should teach any other doctrine than that which I have given to thee, let him be anathema?"

The opposite view of the question is taken by the Court of Wisconsin in the case of the State vs. the District Board of the City of Edgerton, reported in the 76th volume of the Wisconsin Reports, 177, where it was held that the reading of selected portions of the King James translation of the Bible during school hours violated the rights of conscience, compelled complainants to aid in support of a place of religious worship, and was sectarian instruction.

In the State of Nebraska also, in the case of Freeman vs. Schere, reported in 91 N. W., 846, the Court held that the reading of selections and extracts from the King James Version of the Bible was in violation of the Constitution of Nebraska, declaring that "no sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds set apart for educational purposes." In this case the Court said: "We do not think it wise or necessary to prolong a discussion of what appears to us an almost self-evident fact, that exercises such as are complained of by the relator in this case (reading of selections and extracts from the King James Bible) both constitute religious worship and are sectarian in their character within the meaning of the constitution." The Court also noted a pregnant truth which in all of the decisions to the contrary seems not to have been considered, namely, "that sectarian instruction might occur from

frequent reading, even without note or comment, of 'judiciously' selected passages." This is only a practical recognition of the force of frequent repetition, particularly as affecting the minds of youth.

In none of the cases cited, in none dealing with the question that the writer has examined, was there any consideration shown for the rights of Jews and other non-Christians, including unbelievers, who may not wish to have the Christian Bible thrust upon their children. In none does it seem to have been considered that there are many versions of the Bible besides the King James Version so popular among middle-class Protestants, and the Douay Version commonly used by Catholics. Any other version, such as Van Loon's, Foster's, Goodspeed's, to say nothing of the Revised Version, is entitled to as much consideration in a civil court as the Douay or King James Version. Indeed, any other bible, Mormon, Moslem, Buddhist, is entitled to an equal place with the Christian Bible in a civil court on the question of what shall be used in our public schools. Followers of those non-Christian religions have the right to be citizens of our country, to send their children to our public schools, to become officers and teachers in our public schools, and if a Protestant teacher may read the King James Bible to Mormon children, a Mormon teacher may read Brigham Young's Bible to Protestant children. The majority does not rule in such a matter. It may not be given weight by the court. Religious liberty is the inalienable right of the individual. To teach or even to read in our public schools a bible or a version of the Bible which is rejected by the parents of some of the children, contravenes the American principle of religious freedom, which spreads the mantle of its protection over all citizens in the same degree.

Bishops and the Catholic Press

The *Catholic Herald of India*, edited by Father A. Gille, S. J., in its Vol. XXII, No. 30 (New Series), comments

on the death of Archbishop Meuleman, of Calcutta, as follows:

"The death of our dear Archbishop affects the *Catholic Herald* very deeply, by removing one who for the last eight years has stood by the paper as a faithful protector in very critical moments. And that protection was needed all those will know who have at one time or another claimed the editor's head on a charger.

"On March 22nd, 1922, there appeared in this journal an article under the heading 'A Bishop's Trials,' purporting to record the ordeal of a certain American prelate, Bishop Kane, in connection with the *Catholic Booster*, a paper he had founded. The writer, a certain McGill, produced specimens of letters that reached the poor Bishop in shoals, complaining of the *Booster's* Irish views, of the *Booster's* plea for a negro clergy, of the *Booster's* views on education, of the *Booster's* criticism of seminary kitchens, of the *Booster's* excursions into the art of planting turnips. Of course, the article was but an allegory, Bishop Kane being none other than Archbishop Meuleman and the *Catholic Booster*, the *Herald*.

"It wasn't that the Archbishop agreed with every opinion expressed in the *Catholic Herald*, but it was characteristic of his exceptional broad-mindedness that he should persistently defend the liberty of the Catholic press within reasonable limits, though criticism never ceased to harass him. 'I don't agree with everything you say,' he often remarked to the editor, 'but it is not because I am the owner of the paper that I should dictate every word you write. What sort of a Catholic press do they want, I wonder?' The reader should not imagine that his was an exceptional case. Every bishop in the world, who happens to be afflicted with a Catholic paper in his diocese, has more trouble with his one paper than with twenty superannuated canons, and it is no wonder that a number of them have ordered their editors to confine their comments to the Penny Catechism. Fortunately, Archbishop Meuleman was made of sterner stuff."

Notes and Gleanings

According to the Boston *Herald*, of Feb. 10, the Suffolk County grand jury returned secret indictments against four persons in connection with an investigation of the Continental Press, Inc., which promoted the sale of stock in connection with the publication and distribution of "Catholic Builders of the Nation," a subscription work which has been repeatedly criticized in the *F. R.* (Vol. XXXI, pp. 185 sq., 255, 295, 449 sq.) The transactions are said to involve close to \$700,000. Even if no irregularities can be proved, we could only say—what an amount of money wasted on a work which has no permanent value! \$700,000 would have established a Catholic daily, which, in a largely Catholic city like Boston, might have been a success and become a powerful agency for good and the salvation of souls.

There is hardly a day in the year that, somewhere, miners do not die under circumstances just as tragic as those that accompanied the death of Floyd Collins. They go down into the bowels of the earth to slave for a pittance. They are in constant danger of death from a thousand causes by explosions, cave-ins, gas. When the inevitable takes place, there is a headline in the daily press, and then silence. The coal operators control millions of dollars and they do not like any kind of publicity that might interfere with their profits.

The well-known Russian explorer Kozlov has returned to Leningrad from a trip into the heart of Mongolia, where he revisited the buried desert city of Kara Khoto, which he discovered on a previous expedition. Mr. Kozlov brought with him a large number of archeological and ethnological specimens, including a book which was found in Kara Khoto and which is written in an absolutely unknown language. A number of the members of the party who accompanied him are still in Mongolia, carrying out various forms of research.

The Archbishop of Dubuque desires to revive the beautiful Christian custom of blessing a small portion of the seeds destined for the spring planting. Through his official organ, the *Witness*, he suggests that a Sunday be set aside in every rural parish for the religious ceremony, quite generally observed, even now, in some Catholic countries, and asks for "suggestions as to when and how this might best be done."

It is often said that criticism, to be justified should be "constructive." The editor of the *Lutheran Witness* says that he has had most benefit from the destructive kind, or the kind intended to be such, and we agree with him. "Constructive criticism differs from the destructive variety in this, that the former doesn't hurt and the latter does. If by constructive is meant criticism which not only tells me where I am wrong, but also just how I can improve myself, it is helpful indeed; but some things can be mended only by destroying them. Whatever the intent and purpose, kindly or not so kindly, we are thankful for criticism."

With the immense output of works to-day in every field of thought most of us must be content to get a knowledge of books, even in subjects in which we are specially interested, from critical literary journals. The critical and thoroughly sound and impartial reviewer of recent contributions to knowledge performs a service of great importance to scholarship. Fortunately we have several such journals. One of the most valuable is the *Literarischer Handweiser* (Herder), which is now in its 61st year and has kept up a high standard of criticism for many years. The first number for 1925 is rich in booklore. Gustav Keckeis contributes a sound article on "Criticism," from which book reviewers may draw profit.

The two late numbers of the *Stimmen der Zeit* (B. Herder; subscription price \$4.00) show again that that well-known journal is true to its name and strives to keep its readers informed on the recent movements in art and literature, social science and world politics.

The first article in the 3rd Heft is on the science of antiquities and Catholicism. Three sciences have been much in the foreground of late—folklore, ethnology, and comparative religion—and the author points out the bearing of the methods and results of these much cultivated fields of study on the earlier science of archeology. The title of the second paper in this number, "Credit and Interest," bespeaks its timeliness. Heft 4 appropriately opens with an article on "The Holy Year" by Fr. P. Lippert. The article by Father Sierp, "Friedrich Heiler and the Sadhu," is a model of controversy and will do much to clarify views concerning the life of that "wonderful Indian ascetic." Once more we heartily commend this scholarly journal to all thoughtful readers interested in the lucid and thorough discussion of the outstanding phases of contemporary thought.

The ever interesting and up-to-date *Katholische Missionen* (Herder) shows in its last number (1924-1925, Heft 4) that "timeliness may be combined with thoroughness and solidity in the presentation of Catholic truth and activity. Splendid "up-to-date-ness" combined with faithful adhesion to Catholic ideals has always seemed to the present reviewer to be the characteristic merit of this model missionary magazine. To lead others to get acquainted with this magazine is to introduce them to a wholesome literary diet which they will not find in other similar publications.

The gentle St. Francis de Sales used to say that next after sin the greatest evil in life was having too much to do. In this twentieth century is it not, peradventure, having too much to worry over?—Fr. D. Considine, S. J., "The Virtues of the Divine Child," p. 183.

THE DAY

By Charles J. Quirk, S. J.

The Day comes up a ruddy, laughing boy;

At noon he reaches to full manhood's prime;

At eventide, weary of earth's joy,

He sinks to rest lit by Hope's star sublime!

Correspondence

A Masonic Magazine on the Hamilton-Jefferson Movement

To the Editor:—

The *New Age Magazine*, commenting editorially on the Hamilton-Jefferson movement ("That Catholic-Masonic Alliance"), February issue, page 72, deplores its sudden collapse as a "ruthless crushing of a well intentioned movement to create good feeling among American citizens who associate daily in business, political, and social affairs." Now that the movement, originated under "auspicious beginnings" [*sic!*] has died aborning, the *New Age* cleanses itself and all brother Masons from the stain of having ever sponsored such a visionary scheme and lays the responsibility for its initiative at the door of Catholics: "The movement, so we were informed, originated with and was sponsored by Roman Catholics. Both the president and secretary were members of the Knights of Columbus. So it cannot be said that the Masons were laying some deep conspiracy to entrap the credulous Romanists. The initiative was wholly Catholic." Deploping the untimely demise of the movement, the *New Age* continues: "Seldom has a movement received such direct and unsparing condemnation as has this organization by the official spokesmen of the Church." It sees in this condemnation a "proof of bigotry and narrowness of the Roman hierarchy." "The responsibility for this spectacular fiasco rests wholly with the hierarchy."

Of course, those Knights of Columbus in whose rather overproductive brain the scheme originated, did not consult with the hierarchy before launching this "saner than thou" scheme, and hence are gratified in agreeing with the *New Age* in broadcasting the following poison: "Just how long the Roman Catholic laity will remain quiet under the despotic control of the hierarchy remains to be seen. Already there are signs of restiveness among the more progressive laymen. The Knights of Columbus, according to their published statistics, have lost in net membership in recent years, and it is an open secret that this decline of the lay order is not displeasing to the church authorities who have feared the rise and growth of an organization of American laymen."

Masonry must be having a vision of increased membership. It might be well for the Knights of Columbus to refresh their memories and put into daily practice some of the lessons which the various degrees of the order impress on their minds.

K. of C. 4th

The Singing of the "Dies Irae"

To the Editor:—

Kindly allow me to say a few words in reply to Mr. Otten's arguments against my

letter in the F. R. of Febr. 1st. The authorities quoted by Mr. Otten are not quite as recent as he thinks them to be.

In one point only, in the year of publication, Dom Johner's, O. S. B., "New School of Gregorian Chant" is more recent than Father Krutschek's book; in every other respect it is just as old, and it is less complete. The words quoted by Mr. Otten are an exact translation from the 1st edition of the German original. The same edition of the "Decreta Authentica S. C. R.," quoted by Dom Johner, has been used by Father Krutschek in the 5th edition of his book. The one decree mentioned and rejected by Dom Johner has been mentioned and rejected by Father Krutschek. Dom Johner's silence about all the other decrees mentioned by Father Krutschek does not explain away Father Krutschek's argumentation; this silence merely proves that Dom Johner's book is less complete than Father Krutschek's book.

Except the year of publication, Dr. Otto Drinkwelder's, S. J., "Gesetz und Praxis in der Kirchenmusik" is also just as old as Father Krutschek's book, and to judge from the quotation by Mr. Otten, it is also worthless. If Father Drinkwelder's conclusion proves anything, it proves that there is a decree (and perhaps more than one) of the S. Congr. of Rites speaking distinctly of such parts of the Requiem that have the character of intercession (*precatio suffragii*) and must never be omitted by the choir; the very wording of this decree makes room for the conclusion that there are in the Requiem texts not having the character of intercession, and that these texts may be omitted by the choir. Now such merely descriptive parts are found exclusively in the sequence; or will anybody say that perhaps such texts as "Te decet hymnus....," "In memoria aeterna...." or "Quam olim Abrahae...." are descriptive? Even then some parts of the "Dies irae" are still more descriptive, and Father Drinkwelder's statement that the "Dies irae" as a whole is to be conceived as a petition, is quite arbitrary.

How confused Father Drinkwelder is in his conclusion, may be seen by the fact that first he says that the complete text of the "Dies irae" must be sung or *be recited* like any other sequence, and just a few lines later he says: "Recitation in the sense of the Decree is *in any event* excluded in the case of the 'Dies irae.'" Apart from the flat contradiction between these two statements the latter is also incorrect, because in the case of recitation it is quite immaterial whether the organ is played or not; see Krutschek, p. 257 etc., decree No. 3590 of Sept. 19th, 1883.

No; if Fath. Drinkwelder's confused words have any value, it is that of confirming implicitly Father Krutschek's rather lucid explanation.

I agree with Mr. Otten, that the hobbling up and down from speech to melody and

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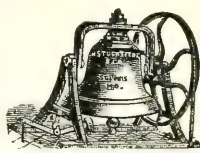
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back again has not much sense and perhaps no sense at all; but this thing is tolerated by the S. Congr. of Rites; see Wuest, C. SS. R., "Collectio Rerum Liturgicarum" (3rd ed.) No. 322; this mixture of melody and speech is generally tolerated in the Kyrie, Gloria, Sanctus, and Agnus Dei. In the question about the "Dies irae" Father Wuest also is incomplete and incorrect.

Mr. Otten mentions the monastic choir of Beuron and Bishop Isoard's word of the "système du moins possible." Beuron may be considered as an example of what can be done under extremely favorable conditions, but certainly not as a standard measure that can be applied anywhere. And for saying that I am not yet to be suspected as being in favor of the "système du moins possible." Not every parish in America, or even in Europe, can afford to have a choir as in a cathedral; f. i., what about parishes where all the singing is done by school children under the direction of Sisters, who do their best, but sometimes are rather poor musicians, and whose rules object to the admission of male persons into the choir after they have reached a certain age? There are other parishes, where, on weekdays, school children only are available for the singing, while at the same time the school work imposes such and such conditions. Do such cases not deserve some consideration?

Moreover, the decrees of the S. Congr. of Rites themselves are sufficient proof that they are not unchangeable, and that the bishops also have a word to say, at least in some cases; see, e. g., Wuest, "Coll. Rer. Liturg.," No. 318.

Windthorst, Sask.

Peter Habets, O. M. I.

Excerpts from Letters

I have been a constant reader of the F. R. for the last twenty years and would not miss it for any consideration. May God grant you many more years of fruitful labor in the important field of journalism, where good men and true are so few.—(Rev.) *Bernard Schaeffler, O. S. B., St. Benedict, Sask., Canada.*

Keep up courage! Your REVIEW is doing valiant service. I have been a subscriber to it for over twenty years. Enclosed please find check for renewal.—(Rev.) *Geo. J. Schneider, Pratt, Kans.*

I heartily concur in all the good things said about the F. R.—(Rev.) *John A. Lauer, Tintah, Minn.*

Allow me to add my name to the long list of well wishers for your excellent F. R. I cannot subscribe as a life member in advance, but I promise to take the F. R. "for richer or poorer, in sickness and in health, till death do us part."—(Rev.) *Jos. J. Dalhoff, Sanborn, Ia.*

I approve of your raising the subscription price. We have to pay \$3 a year for ordinary

Catholic weeklies, which contain little of real value, and measured by that gauge the F. R. would be cheap at \$10 a year. I read and study the contents of every number twice over before I lay it aside.—(Rev.) *Adrian Schmitt, O. S. B., Cold Spring, Minn.*

Enclosed please find check for renewal of my subscription. I am glad to know that the F. R. is to remain in the field to "fight the good fight."—(Rev.) *Fr. Simon, O. M. Cap., Cumberland, Md.*

We would not want to miss one single number of the F. R. Wishing you success and all of the Lord's very best blessings,—(Mt. Rev.) *Fr. Albert Daeger, O. F. M., Archbishop of Santa Fe, N. Mex.*

I am a life subscriber, but I add \$5 for this year. ... It is not necessary for me to state that you are rendering a great service to Mother Church, and I trust that you will be able to use your talents in that service *usque ad finem*.—(Rev.) *B. Weber, St. John's Hospital, Port Townsend, Wash.*

I read the F. R. from cover to cover. What appeals to me most is your honesty. "An honest man is the noblest work of God." I might add that an honest editor is just a little less than an angel.—(Rev.) *Peter Arensberg, Chillicothe, Mo.*

I gladly pay the increased subscription price. Your REVIEW is well worth it.—(Rev.) *Michael Klusen, Chicago, Ill.*

I wish to join the large number of your subscribers who have and who still are responding to your "S. O. S." I am therefore enclosing \$4 to pay for my subscription for the year 1926 and \$1 additional for 1924 and 1925. I feel that the latter item is not one of charity, but of justice and value received. I sincerely trust that the response to your appeal will be sufficient to relieve you for some years, if not for all time, of financial worries. Although we priests, as you editors, are "laudatores temporis acti" in the matter of prices, I believe that another raise in the subscription price of the F. R. will receive as enthusiastic a response as this one.—(Rev.) *Leo B. Schmidt, Schenectady, N. Y.*

The past year was the first in which, and during which, I had the pleasure of reading the F. R. regularly. Now I have become so accustomed to it that I look forward to each succeeding number with increasing longing. I wish you and your REVIEW many years of increasing success. There is too much swinging of incense in our Catholic journals and and not enough fearless preaching of the truth. The F. R. is staunchly independent as well as fearless in its expression of the truth, and therefore I shall always welcome it as a potent friend of Catholic truth.—*Frank J. Eble, Toledo, O.*

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Garesche, E. F. (S. J.) Social Organization in Parishes, N. Y., 1921. \$1.50.
 Grandgent, C. H. Dante. N. Y., 1916. \$2.
 Dearborn, G. Van Ness, M. D. The Influence of Joy. Boston, 1920. \$1.
 Makaay, J. S. Der Traktat des Aegidius Romanus über die Einzigkeit der substantiellen Form. Würzburg 1924. \$1.
 Gabriel, Hy. A. (S. J.). An Eight Days' Retreat. 3rd Ed., rewritten and Enlarged. St. Louis, 1925. \$1.50.
 Spiritual Guide for Religious. By the Brothers of the Sacred Heart, Metuchen, N. J. 1925. \$1.
 The Princes of His People. Part II: St. Paul. By C. C. Martindale, S. J. London, 1924. \$1.50.
 Gilson, Etienne. (tr. by Bullough, ed. by Erlington, O. P.). The Philosophy of St. Thomas. London, 1924. \$2.
 Godfrey, Wm., The Young Apostle: Being a Series of Conferences for Church Students. London, 1924. \$1.25.
 Coyle, J. B. (C. SS. R.). Meditations and Readings for Every Day of the Year. Selected from the Writings of St. Alphonsus. Part II. Dublin, 1924. \$1. (Binding defective).
 Simon, H. (C. SS. R.). Praelectiones Biblicae ad Usus Scholarum. Novum Testamentum, Vol. I: Introductio et Commentarius in Quatuor Evangelia. Altera Editio. Turin, 1924. \$1.50 (Paper covers).
 Ross, J. E. (C. S. P.). Five Minute Sermons—Short Talks on Life's Problems. St. Louis, 1925. \$1.50.
 Kelley, F. C., Bishop. The Epistles of Father Timothy to His Parishioners. Chicago, 1924. \$1.25.
 Herwegen, Abbot Ild. (tr. by Dom Peter Nugent). St. Benedict: A Character Study. London, 1924. \$2.
 Esser, F. X. (S. J.). Zepter und Schlüssel in der Hand des Priesters. 60 cts. Freiburg i. B. 1924. 60cts.
 Sayings of S. Catherine of Siena, Arranged for Every Day of the Year. With an Introductory Essay by Abbot Ford, O. S. B. London, 1924. \$1.25.
 Lescoubier, Canon. Monthly Recollection: Being a Series of Meditations on Our Last Ends, with Appropriate Examinations of Conscience, Arranged for the Benefit of Religious Communities. 3rd ed. London, 1924. 75 cts.
 Pohle-Preuss, Soteriology. 4th ed. St. Louis, 1923. \$1.

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BOOK REVIEWS

A Friendship Between Two Saints

An original contribution to hagiography is the Rev. Dr. Michael Müller's study of the friendship between St. Francis de Sales and St. Jane Frances de Chantal. The author shows how this unique relation originated, how it developed, and how St. Francis accounted for it.

The relationship between the two saints was, of course, purely spiritual, based on the fact that they had both consecrated their lives to God. The connecting link was not mutual affection, but a common dedication to God. Regarded in the broad frame of universal history, says the author (p. 290), such friendships are rare and extraordinary phenomena, yet of great importance for the ethical development of humanity. For it is precisely these purely spiritual relations between saints that furnish experimental proof for the psychological proposition that no kind of love so completely removes the wall which egotism erects between men, none so intimately unites souls and makes possible such a perfect mutual accommodation of dispositions and talents and that, in consequence, none produces such a profound satisfaction and happiness as this charity which unites pious souls in God. The modern world, by perverting the notion of love, has promoted a sordid egotism, prevented that unconditional mutual dedication which is a fundamental requirement of psychic union and mutual perfecting, and thus frustrated perfect happiness. The social importance of the *amitié spirituelle* which united St. Francis with St. Jane lies in this, that it renders testimony to the power and beauty of spiritual love and, in the midst of a world deeply immersed in material pleasures, points the way to a truer and more perfect happiness.

The title of Dr. Müller's valuable book is, "Die Freundschaft des hl. Franz von Sales mit der hl. Johanna Franziska von Chantal," and it is published by Kösel and Pustet of Ratisbon, Munich, New York, and Cincinnati.

Literary Briefs

—"Our Pastors in Calvary," by Mary Constance Smith, is a collection of short biographical sketches of the St. Louis priests buried in Calvary Cemetery from its consecration, in 1854, to 1924. There are nearly 200 of them. Many of the sketches are accompanied by portraits of the subjects. Among the ecclesiastics whose memory is thus brought back to the present generation are such eminent men as Bishop Duggan, Archbishop Kenrick, V. Rev. H. Van der Sanden, Fr. Innocent Wapelhorst, O. F. M., Rev. Wm. Faerber, Rev. D. S. Phelan, and a number of others. Fr. John E. Rothensteiner, editor of the *St. Louis Catholic Historical Review*, contributes an introduction, in which

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he points out that the remains of the earlier St. Louis pastors are scattered far and wide, while of the later ones many rest in St. Peter and Paul's Cemetery or in the burial-grounds of the different religious orders, of which that of the Jesuits at Florissant is probably the best known. He also justly remarks that "a book of this kind is a debt of gratitude which our Catholic people owe to the memory of their chief spiritual benefactors, the men who, inspired by love and zeal, have founded and fostered the institutions for the advancement of God's Kingdom among the people of this city and their children. They were as fathers to them, and the memory of their lives and characters should be transmitted to future generations." (Blackwell Wielandy Book & Stationery Co.)

—The second and concluding volume of "Christ and the Critics," by Fr. Hilarin Felder, O. M. Cap., of which the first was favorably reviewed in our edition of Dec. 15, 1924, deals in two parts with "The Person of Christ" and "The Works of Christ." The author, *inter alia*, gives a judicious survey and refutation of the various modern theories devised to show that Our Divine Saviour was—*sit venia verbo!*—mentally unsound. The chapter on His moral perfection is highly edifying. That on "Science and the Gospel Miracles" is one of the best critical efforts ever put between the covers of

a Catholic book. Mr. John L. Stoddard's translation of the text is, on the whole, well done, though, we regret to say, many typographical errors have escaped the proof-reader, especially in the German book titles quoted in the foot-notes. (Benziger Bros.)

—"Jesus the Model of Religious" is a translation, by a Sister of Notre Dame, of meditations for every day in the year, written originally in German by a religious of the Congregation of St. Charles Borromeo. Bishop Schrembs has contributed a Preface, in which he says that these meditations are "admirable both for accuracy of doctrine and method of presentation," and have the further rare advantage that they are adapted to the needs of *all* religious. There are two stout volumes, printed in large clear type on beautiful paper. (Fr. Pustet Co., Inc.)

—The Abbé Alfred Monnin has written, and Fr. Bertram Wolferstan, S. J., has translated into English, a bulky life of "The Curé of Ars," Blessed (very soon to be Saint) Jean-Baptiste-Marie Vianney, who, like many another holy man, has suffered much from hagiographers. Monnin's massive volume could easily have been condensed to half its present size without essential loss. Unfortunately, the book reeks with sentimentality, which is the bane of French piety. The greater's the pity, since the Blessed Vianney himself was singularly free from this

defect. The Curé of Ars was wonderfully human, though the author nearly wrecks his character by trying to make him appear as a superman. He remained "ignorant" with a mass of accumulated wisdom. He conceived a great devotion to St. Philomena, who never existed, but was construed out of a broken slab in the Roman catacombs. Perhaps the surest evidence of his sanctity may be found in the persecution he endured in connection with an orphanage which he had founded, and in which he reared children with entire disregard of hygiene and of the most elementary economics. The bishop commanded him to hand over this work to competent managers, and the Curé, whose slightest word was law to his parishioners, obeyed, though it nearly broke his heart. (Sands & Co. and B. Herder Book Co.)

New Books Received

Divus Thomas. Commentarium de Philosophia et Theologia. Series Tertia. Annus Primus. Fasciculus Singularis. 1924. Ila Editio. 280 pp. 8vo. Turin: Marietti. L. 7.

Im Lande der Morgenstille. Reise-Erinnerungen an Korea von Dr. Norbert Weber O. S. B., Erzabt von St. Ottilien. Zweite Auflage. Mit 24 Farbentafeln nach Lumière-Aufnahmen des Verfassers, 28 Vollbildern und 290 Abbildungen inr Text, sowie mit 3 Karten. xi & 467 pp. 8x10 in. Missionsverlag St. Ottilien, Oberbayern. (For sale in the U. S. by the B. Herder Book Co., St. Louis, Mo.) \$4 net.

Spiritual Guide for Religious. x & 238 pp. 12mo. Metuchen, N. J.: Brothers of the Sacred Heart. \$1.50.

The Young Apostle. Being a Series of Conferences for Church Students. By the Rev. Wm. Godfrey, D. D., Ph. D. x & 186 pp. 12mo. Benziger Bros. \$1.65 net.

An Eight Days' Retreat for Religious. By Henry Gabriel, S. J. Third Edition, Rewritten and Enlarged. viii & 451 pp. 12mo. B. Herder Book Co. \$1.75 net.

P. Moritz Meschler aus der Gesellschaft Jesu. Ein Lebensbild von Nikolaus Scheid S. J. Mit 4 Bildern. 220 pp. 12mo. Herder & Co. \$1.50 net.

Once Upon a Time. Being the Life of Adrian Ignatius McCormick of the Society of Jesus. By David P. McAstocker, S. J. vi & 238 pp. 12mo. Boston: The Stratford Co.

Monthly Recollections. Being a Series of Meditations on Our Last Ends, with Appropriate Examinations of Conscience, Arranged for the Benefit of Religious Communities by the V. Rev. Canon Lescoubier. 3rd ed. x & 113 pp. 24mo. Benziger Bros. 75 cts. net.

Ad Mariam ex Litanis. Verses by Fr. Jerome, O. S. B. 52 pp. 4¼ by 4½ in. St. Leo, Fla.: Abbey Press.

Winning the Lodge-Man. A Handbook of Secret Societies by Theo. Graebner, Con-

cordia Seminary. 99 pp. 8vo. Published by Prof. Theo. Graebner, 3618 Texas Ave., St. Louis, Mo. 60 cts.

Die Väterlesungen des Breviers. Uebersetzt, erweitert und kurz erklärt von Athanasius Wintersig, Benediktiner der Abtei Maria Laach. Erste Abteilung: Winterteil; mit einer Einführung. xv & 389 pp. 16mo. (Vol. XIII of "Ecclesia Orans," ed. by Abbot Ild. Herwegen). Herder. \$1.75.

Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen. Von Dr. Hans Rosenberg. Zweite (Schluss-) Abtheilung. Mit einem Anhang: Die Hymnen und Sequenzen des Messbuches. xviii & 241 pp. 16mo. (Vol. XII of "Ecclesia Orans"). Herder. \$1.

De Iubilaeo seu Anno Sancto vertente Anno 1925. Auctore P. Lud. I. Fanfani, O. P. 41 pp. 16mo. Turin: Marietti. L. 2.

Wege zum Glück. Bücher für schöne Lebensgestaltung von Dr. Alfons Heilmann. Dritter Band: Vom kostbaren Leben; Sonntagsgedanken. viii & 192 pp. 12mo. Herder. \$1.

Joseph Gummersbach, 1844—1924. Skizze von Msgr. F. G. Holweck. 21 pp. 12mo. With frontispiece. Herder.

De Sacrificio Missae Tractatus Asceticus. Continens Praxim attente, devote et reverenter celebrandi. Auctore Ioanne Bona, Presb. Card. Ord. Cistere. 48th thousand. Turin, Italy: Casa Editrice Marietti. viii & 228 pp. 32mo. L. 3.

THE ECHO

A Catholic newspaper of superior merit, which appeals to readers outside of its own local environment. It contains a great deal of information which will not be found in any other paper.

Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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De Matrimonio et Causis Matrimonialibus Tractatus Canonico-Moralis iuxta Codicem Iuris Canonici. Auctore P. Nic. Farrugia, Ord. S. Aug. vii & 564 pp. 16mo. Turin: Marietti. L. 18.

Iuris Criminalis Philosophici Summa Lineamenta. Ad Usum Scholarum Fac. Iuridicæ Pontif. Semin. Rom. Auctore Sac. Ios. Latini. vi & 213 pp. 12mo. Turin: Marietti. L. 8.50.

Prælectiones Biblicæ. Ad Usum Scholarum a R. P. Hadr. Simón, C. SS. R., exaratae. Novum Testamentum. Vol. I: Introductio et Commentarius in IV Evangelia. Altera Editio. xxxii & 652 pp. 8vo. Turin: Marietti. L. 35.

A SPRINKLE OF SPICE

A special to the Louisville *Courier-Journal* (Feb. 14) from Newport, Ky., says: "Tuesday every newspaper hereabouts carried this solemn proclamation over the Mayor's signature: 'Whereas, Thursday, February 12, 1912, has been designated as Columbus Day, in honor of Christopher Columbus, the discoverer of our country, I, A. J. Livingston, by the power vested in me as Mayor of the city of Newport, do hereby proclaim Thursday, February 12, 1925, to be a holiday, and order all the city offices closed on that day.' A leading Newport wag read the proclamation, glanced at a calendar and a thermometer and remarked that America's discoverer probably cruised in an iceboat. The Mayor said a clerk in his office made the mistake."

The story of Bishop Kelley, of Oklahoma, who admitted that he had a "Protestant stomach" when it came to Friday abstinence, brings a letter from an American exile in London, who tells of a colored cook in the employ of a family with whom she boarded in New York. "Knowing that I was a Catholic, as she had to prepare something special for me on Fridays and fast days, she remarked one day, seriously, that she thought she would make a good Catholic, as she was fond of fish."

When Johnson was compiling his dictionary he could not find the origin of the word "curmudgeon." He wrote and asked the *Gentleman's Magazine* to help him. An anonymous writer on that learned periodical suggested the origin.—Johnson gave at once the information and his indebtedness in his work, thus: "Curmudgeon, s.; a vicious way of pronouncing *coeur méchant*. An unknown correspondent." Asp, who later compiled a dictionary, made the following brilliant use of Johnson—Curmudgeon from the French *coeur*, unknown, and *méchant*, correspondent.

Jack Dempsey is also the Champion Heavy-weight Optimist. He said he was going to get married and stop fighting.

There are two sides to every question, both of which may be wrong.

New Publications

Five Minute Sermons.

Short Talks on Life's Problems. By *Rev. J. Elliot Ross*, C. S. P. Cloth, 8vo., X & 314 pages, net \$1.75.

The Philosophy of St. Thomas Aquinas.

Authorized Translation from the Third Revised Edition of "Le Thomisme" by *Etienne Gilson*. Translated by Edward Bullough, M. A. Edited by *Rev. G. A. Elrington*, O. P., D. Sc. Cloth, 8vo., XVI & 288 pages, with frontispiece, net \$2.25.

The Valley of Peace.

By *Lida L. Coghlan*. Cloth, 8vo., 282 pages, art jacket, net \$1.50.

Father Tim's Talks With People He Met.

By *C. D. McEnniry*, C. SS. R. Volume Five. Cloth, 8vo., IV & 185 pages, net \$1.00.

The Psalms.

A Study of the Vulgate Psalter in the Light of the Hebrew Text. By *Rev. Patrick Boylan*, M. A. Volume Two. (Psalms LXXII—CL.) Large 8vo., XII & 404 pages, net \$6.25.

The Tower to Tyburn.

A London Pilgrimage by *P. J. Chandlery*, S. J. Cloth 8vo., XII & 164 pages, and copious illustrations, net \$2.25.

St. Benedict.

A Character Study. From the Pen of *Rt. Rev. Ildephonse Herwegen*, O. S. B., Abbot of Maria Laach. Translated by *Dom Peter Nugent*, O. S. B. Cloth, 8vo., 184 pages, net \$2.25.

The Curé of Ars.

(The Blessed Jean-Baptiste Marie Vianney.) By the *Abbé Alfred Monnin*. Translation and Notes by *Bertram Wolferstan*, S. J. Cloth, large 8vo., 558 pages, illustrated, net \$6.25.

The Problem of Evil and Human Destiny.

From the German of the *Rev. Otto Zimmermann*, S. J., by the *Rev. John S. Zybur*. With Introduction by the *Right Rev. Joseph Schrembs*, D. D. Cloth, 8vo., XIV & 135 pages, net 90 cents.

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The Fortnightly Review

VOL. XXXII, NO. 7

ST. LOUIS, MISSOURI

April 1st, 1925

CHRONICLE AND COMMENT

16th Centenary of the Nicene Council

It is significant that the Holy Year 1925 should commemorate the 16th centenary of the Council of Nicea. At Nicea, in the north-west of Asia Minor, there met in the summer of 325 the first ecumenical council of the Christian Church. The number of bishops was most probably 318, and with a few exceptions they represented the Eastern part of the Church. In consultation with the Pope and chief bishops of Christendom, the Emperor convoked the Council, and to facilitate its meeting, placed at the bishops' disposal the public conveyances and the imperial post. The great abiding memorial of this Council is the first part of the Creed recited at Mass, in which the God-head of Christ and His Incarnation are defined with exact precision and in superb majesty of phrase. Hosius, Bishop of Cordova, supported by Victor and Vincentius, presided, and represented the Pope.

Empire and emperors have gone, Constantinople and the East are largely in the hands of infidels and schismatics, but from the Eternal City of Rome the Vicar of Christ still reigns over the Universal Church in realms and continents undreamed of by the Nicene Fathers, but preserving inviolate the same Faith which was theirs.

The "Missing Link" Once More

The newspapers have lately devoted much space to an account of the discovery, at Taungs in South Africa (north of Kimberley), of a skull described as that of "the missing link between apes and men." Some of the papers gave highly conjectural portraits of the creature to which the skull belonged, making it look very like a

low Negro type. They disregarded the clear statement of one of the experts who has examined it, that, whatever it may be, the skull is not human. Obviously it is that of a big ape belonging to an extinct species. Most of the newspaper talk about it is the mere unscientific gossip that passes with many people for "the latest results of science." A remarkable fact about all these big apes, of both living and extinct species, is that they are structurally farther removed from the human type than some of the smallest species.

There is perhaps no subject on which so much unscientific nonsense has been talked—not by the experts but by the retailers of "popular science"—as fossil skulls, ape-men, and the "missing link."

Catholics and State Universities

A correspondent of *America* (Vol. XXXII, No. 20) in the Middle West reports that in this section of the country positive efforts are being made to attract Catholic young men and women to the secular State universities, under the plea that, as graduates of such institutions, they will be more successful in their careers and more apt to rise to positions of leadership. In Illinois, in particular, there is such a wide-spread and intensive propaganda among Catholics in favor of the State University, that Catholic students are leaving Catholic colleges to matriculate at Urbana. The correspondent of *America* finds it perfectly proper that a priest should be appointed to minister to the spiritual needs of such Catholic students as may, for some reason or other, attend the State University, but he strenuously and—we believe, rightly—objects to

the "positive, definite, and explicit efforts" that are being made to attract Catholic boys and girls to that institution, because of the presence of a priest there who strives to minimize the danger connected for every Catholic student with attendance at a secular institution of learning where not a few of the tutors are infidels. He also objects—and with at least equal justice—to the way in which the "advantages" to be enjoyed at the State university are put forward and stressed, to the serious detriment of our Catholic colleges. "If the experiment succeeds," he says at the end of his communication, "then Catholic colleges and universities may as well close their doors."

There is no doubt about it, and one does not need to belong to a great Catholic teaching order like the Society of Jesus, which publishes *America*, to see the very real danger to Catholic education that lurks in this movement.

The True Papini

The Chicago weekly *Unity*, a magazine which is very ably edited by Dr. John Haynes Holmes, was probably the first periodical in this country to denounce Papini's "Life of Christ" as trash. The F. R. after having had an opportunity to examine the work, agreed with this opinion. Unfortunately, even such highly respected Catholic papers as *America* joined in the chorus of indiscriminate laudation,—merely, it seems, because the author pretended to have returned to the Catholic religion, from which he had fallen away in his youth. Like *Unity* (Vol. XCIII, No. 13), "we know of no more dreadful evidence of the superficiality, even degradation, of so-called educated opinion in America than this recent exhibition of prostration before Papini and his Christ. Everything that has been said about this country in terms of 'Main Street,' 'Babbitt,' and Mencken's 'boobocracy' stands here triumphantly justified. And now comes [Papini's other book] 'The Failure' [cfr. F. R. XXXI, 9, p. 168] to prove the case. What a nauseating revelation of egotism, megalomania,

downright hypocrisy, and pose! There isn't a word in this volume but represents a soul panting in lust of sensation and spotlight. One vain thing after another has this man done to win attention and gain applause. His joining the Catholic Church is only his latest wild adventure after notoriety, to be ended as soon as he has exhausted its possibilities of personal advantage." We only regret that this well-nigh insane autobiography of Papini will not be so widely read as the "Life of Christ," for as a corrective or cathartic it is almost priceless.

Immoral Literature

The Baltimore *Sun* says: "Immoral literature exists because there is a popular demand for it. When the popular demand ceases, there will be no more immoral literature. The way to decrease the popular demand for immoral literature is to increase the demand for good literature."

Several organizations, like the Watch and Ward Society, are making war on bad books. Will the public press help? Are not some of our dailies and national magazines the greatest propagators of immoral filth? Are not certain papers and magazines popular precisely because they feed the perverted instincts of depraved readers, old and young? Should not a law be made prohibiting the writing, printing, and selling of immoral papers, magazines, and books? Drunkenness is a sin, but is not the intoxication caused by poisonous reading far more harmful than the abuse of strong liquor? Are not innumerable minds and bodies ruined by immoral books?

The Masonic Idea of a League of Nations

What kind of a League of Nations English Freemasonry is striving for, may be gathered from a report of the international advertising convention sent from London to the *Christian Science Monitor* by that eminent English Masonic writer, Mr. Dudley Wright. We quote from that newspaper's edition of Aug. 8, 1924, page 11, col. 2:

"The American visitors (Masonic members of the advertising convention) heartily cheered Lord Gisborough, Past Grand Warden of England, who, replying for the officers of the Grand Lodge of England, said he looked forward to the establishment of a league made up by the union of the two great races which spoke the same language, had the same ideals, and were guided by the same standards. That would be a real league and he was thankful it was coming fast. When the great British Empire and the great United States of America stood side by side, the power they would wield would be worthy of those great races and worthy also of the great traditions that lay behind them. He believed that Masonry had already taken and would still continue to take a great part in effecting that union. He hoped that those two races would be brothers, *standing side by side, upholding the great standards of Masonic brotherhood.*" [*Italics ours.—F. R.*].

We are assured that "Lord Gisborough's speech was greeted as possibly no speech has ever been greeted at a Masonic gathering in this country."

The Albigenes

In the current number of the *Philosopher*, the quarterly organ of the British Philosophical Society, is a short article from the Rev. Dr. Arendzen, in which this well-known defender of the Catholic faith corrects a previous writer in the same journal on the subject of the Albigenes. The true historian, as he points out, must never lose a sense of proportion, and any sufferings on the part of the Albigenes must be taken in relation to the popular anger which their pernicious social teaching aroused, leading often to a rough-and-ready justice from the populace, treatment which as a matter of fact, was moderated by the influence of the clergy. Yet a lecturer, Mrs. Grenside, had written that the Albigenes "endured much ecclesiastical persecution."

Albigensianism, Doctor Arendzen shows, in its teaching that marriage and the perpetuation of life were intrinsically evil, was not really a heresy against Christianity and the Catholic Church, "it was a revolt against nature, a pestilential perversion of human instinct. If this abhorrence of marriage had spread . . . Europe would have been filled with a race of degenerates." If ever stern measures were called for by a movement destructive of the interests of Christian society, it was in the case of the Albigenes; and the crusade of Innocent III came chiefly by persuasion from the secular powers of the time.

"The Moloney Musical Stick"

Meeting on his missionary tours a number of musically inclined persons, ambitious to play the piano, but for one reason or other unable to begin at the lowest rung in the scales, the Rev. P. J. Moloney, M.S.C., of Kensington, N.S.W., Australia, devised a "music stick or pianoford," which is simply a stick two feet in length, octagonal or square in shape, light as matchwood, from which are set three rows of rubber pegs in finger form, so arranged that one set strikes out in octave tones the aria or melody of the music played, whilst the other two rows along the stick, on either side, or "the octave fingers," one representing the direct chords, the other, the inverted chords, are manipulated by a roll of the stick to and fro on the piano keys, and so produce harmonious accompaniment with those that strike out the melody. As the inventor points out, the "Musical Stick" will play in C, F, or G. A little practice and attention to the simple directions given ensure success. A writer in the *Sydney Catholic Press* says that in one short afternoon he mastered "The Stick," and has witnessed others play a range of music from "Mother Machree" to more intricate pieces from "Il Trovatore," as well as dance music, old and modern. Further information can be had from E. J. Dwyer, 711 George Street, Sydney, Australia.

The Michigan Parochial School Campaign

By Benedict Elder

Too little attention, it seems to the writer, has been given to the campaign conducted last year in Michigan to save the parochial schools from destruction through a constitutional amendment submitted to the people in November, which resulted in a signal victory for the defenders of the right of private education.

While the writer in common with Catholics throughout the nation followed that campaign very closely as it was reported in the press, it was not until some weeks afterwards, when Mr. Ernest A. O'Brien of Detroit furnished him with an outline of the procedure followed and specimens of literature used in the course of the campaign, that the full extent and character of the work done were known to him, and after some weeks' study of these he rather feels that some observations will not be without interest, possibly may sometime be of benefit, to the readers of the FORTNIGHTLY REVIEW.

A similar campaign conducted in Michigan four years ago was likewise successful, while the campaign on practically the same issue conducted in Oregon two years ago was unsuccessful. Yet, speaking largely, the people of Oregon and the people of Michigan, like the people of every other section of our country, are as a rule animated by the same motives and respond to the same rational and social stimuli. When, therefore, we see the same issue win in one section and lose in another, it is only fair to ascribe the difference in results to the difference in methods adopted.

On the part of those opposing the proposed amendment, the Michigan campaign was conducted upon strictly American grounds. A study of their literature and publicity methods leaves little to be desired. They were calculated not to arouse, but to dissipate prejudice. They emphasized the fact that religious animosity is injurious to the common welfare, and with-

out waiving, rather ignore the wrong which it inflicts upon Catholics as Catholics. They do not, as we sometimes say, "reach up and pull down the crown of martyrdom."

Economic considerations are, of course, stressed, but not to the point of putting the issue of the campaign on a purely material basis. Throughout, there is the dominant note of the general welfare, with parental rights, educational freedom, religious liberty, public expenditures, and downright fair play, all emphasized in equal degree.

The facts presented were such as to appeal to every citizen regardless of creed. It was shown that the amendment was not a defense of the public schools, as they were not being attacked; was not to bring about compulsory education, which was already provided for by the law of Michigan; was not to bring private schools under State supervision, which likewise was already a provision of Michigan law; was not to require all citizens to support the public schools with their taxes, as that was already being done;—but that its sole object was to outlaw private and parochial education.

It was shown that the first schools in Michigan were church schools, that the University of Michigan was the joint work of Father Richard and a Presbyterian minister, that more than 125,000 children in Michigan were attending private schools and the initial cost for building and equipment necessary to accommodate these in the public schools would be nearly \$80,000,000, while the annual upkeep for their maintenance would be nearly \$10,000,000.

An argument presented by the *Free Schools Exponent* read thus: "No voting person can walk past a parish school in Michigan and not acknowledge: 'There is a building that saves me \$70 in money that could be taxed against me for building a public school.' No voting person can walk

past a teaching Sister in the garb of the Roman Catholic Church, or past an active young woman in the Christian Reform schools that are so fine a part of the Grand Rapids Compulsory Education System, and not say: 'That lady saves me \$10 a year that I could be taxed to pay a teacher to take her place.' No voting person can walk past a parent who has a child in one of these schools without having to acknowledge: 'That parent helps me educate my child in less crowded conditions by paying his taxes cheerfully, as a right minded citizen who believes in the public school, while as a right minded citizen, too, he feels his parental responsibility calls on him to pay for his child in a school where the atmosphere of his particular religious connection is thrown about his children, as they study the same things my child studies, at his expense as well as mine, in the public school.' Those are three simple facts of money indebtedness to Michigan church schools and church school teachers and parents of children in church schools, that every voter has to consider."

That, from a non-Catholic source, was impressive. All of the authorities quoted in this publicity campaign were non-Catholic. The letters of non-Catholics opposing the amendment written to newspapers were a marked feature of the campaign. One said: "I shall vote against the amendment because I am a Protestant who was not compelled to be educated in a church school, and I value this religious liberty of our country which made the public schools possible." Another said: "The man who votes for the school amendment is voting away his own liberty, as he is voting to restrict other parents in their natural rights, and if this can be done, his own natural rights are no longer safe. I prefer the public schools and exercise my preference; but if I don't let my Lutheran neighbor exercise his preference to a parish school, it is the end of parental rights for both of us." Another said: "It was the conviction of Robespierre and his colleagues of the French Reign of Terror, that re-

ligion should not be taught to children and that parents who had their children instructed in the Christian faith should be punished, that children as well as their parents belonged to the State. Those who believe with Robespierre can not expect to have children made State property all at once in America. They will begin by making them State property so far as their primary education is concerned. Those of us who prefer Washington to Robespierre and the American family to the nationalization of children, will vote against the amendment."

Such was the tone of a great flood of letters published from non-Catholics; they all stressed parental rights, educational freedom, and religious liberty. Some of the literature was prepared by "The Michigan Association of Private and Church School Committees" (representing Protestant and non-denominational schools), some by "The Michigan Educational Committee of Detroit," some by "The Diocesan School Committee," representing the Catholic schools. Except to the letters published, no personal names were signed. It was good team work. They bought advertising in every paper in the State, in the daily papers three insertions of one-half page each, in the weekly papers two insertions of one page each. For a month before the election, the daily press of Michigan each day published some characteristic "story" showing the objections from an educational, social, and American standpoint, to the amendment.

There were no public meetings or demonstrations. The Catholics as such did not take the lead, but kept in the background and induced non-Catholic leaders to be their spokesmen in publicity matters. This was a change of method from the campaign conducted in 1920, when there were public meetings and demonstrations by Catholics, who generally took the lead against the amendment proposed that year, and while the result was successful then, the majority against the amendment was far greater in 1924, although the proponents of the amend-

ment the last time had a much larger and better organization and more money to conduct their campaign.

Some of us have wondered just why, since the amendment was defeated in 1920, it should have been necessary that another campaign in three years should have to be made to decide the same issue once more. It is quite possible that the Catholics-in-the-lead-policy adopted in 1920 explains this point. It is more than likely that the school question in Michigan having in this last campaign been settled, so to speak, by non-Catholics rather than Catholics, it is permanently settled.

It has all along been our contention that the appeal of Catholics for fair consideration on a public question should not be made with a view to persuading the professional bigots, as they are a small minority of the people, much less with a view to attacking them and thereby creating a certain amount of sympathy which they would not otherwise win, but solely for the purpose of reaching the 70% of non-Catholic Americans who are normally disposed to be just and fair. This, it seems from the tone and character of their literature, was the method adopted in the Michigan campaign and by this token not only was the campaign successful, but from all accounts it will not have to be fought over again in this generation.

While this is true as to the question of parochial schools, other questions may arise which will require another campaign to present to the people of Michigan the true position of Catholics on such questions, in order to protect their religious liberty to the fullest extent, and it therefore seems to the writer rather unfortunate that the organization formed in that State for the protection of parochial schools does not continue to function so as to be continually educating the people of all creeds to a better understanding among one another and a greater esteem for one another's right to entertain their own religious convictions.

This is what has been done in Georgia. In the Michigan campaign

in 1920 the Catholics spent approximately \$175,000. In the campaign in 1924 their expenses were around \$100,000. Thus in four years in two campaigns well over a quarter of a million dollars have been expended in educating the people of Michigan on one phase of the rights of citizens to freedom of religious belief and worship. In Georgia, within the same time, the Catholic Laymen's Association has expended around \$50,000 to create a spirit of good will among all the citizens of Georgia, irrespective of creed, and as a result Catholics have not been confronted with any question threatening discrimination against their religious rights.

While, therefore, one must entertain the greatest respect for the methods adopted by our fellow Catholics in Michigan in meeting the situation that confronted them, while it lasted, it seems that there should be some systematic effort to hold the ground thus gained through a continual process of educating the public as to what Catholics believe and, above all, what they do not believe on public questions, thus creating good will among all citizens according to the Christian commandment that we shall all love one another.

The *Catholic World* (No. 715, p. 142) calls attention to the French Jesuit Paul Galtier's treatise "*De Paenitentia*" (Paris: Beauchesne, 1923), which deals more fully and adequately than any other work with the objections brought forward against the Sacrament of Penance in the last twenty-five years from the standpoint of the history of dogma. "While omitting none of the regular theses that figure in every theological tract on this subject," says the reviewer, "the author pays special attention to the problems of early church history discussed in the treatises of Catholic scholars like Batiffol, Vacandard, d'Alès, Tixeront, and others." We have read P. Galtier's book and can heartily endorse our contemporary's recommendation of it as the best dogmatico-historical monograph on the Sacrament of Penance now available to Catholic students.

"The Spirit of St. Paul"

By P. H. Callahan of Louisville

My friend Denis A. McCarthy, of Boston, who was once a Catholic editor himself, but who is now on the editorial staff of a well-known publishing house, not long ago saw an editorial in a Catholic publication which seemed to him to be written in a taste and temper very much out of agreement with real Catholicity. For example, it referred to certain of our Protestant friends whom the editor suspected of being behind the Volstead Act and the proposed Child Labor Amendment, as "Methodist and Baptist morons."

This style of writing seemed so unlike what a Catholic editor should use that Dr. McCarthy wrote to the paper a mild word of protest and said that controversial writing of this kind was hardly in the spirit of the Patron of the Catholic Press, St. Francis de Sales. Whereupon the editor, instead of feeling rebuked and repentant, came back with a stiff letter defending his editorial. He quoted a report of the Bureau of Education as authority for the use of the word "morons," since so much of the ignorance of the country is to be found in the South, and declared that sometimes it was necessary for an editor to forsake the spirit of St. Francis de Sales and write in the spirit of St. Paul. He also said that he was replying rather hurriedly, but would send a longer and more categorical reply later. But Dr. McCarthy tells me, without revealing the name of the editor, that he has not yet replied to the following communication which the Doctor immediately sent him:—

Dear Father:—

Far be it from a mere layman like myself to take issue with a man of your training, in a matter concerning the saints. But I shall have to confess that your appeal (in your note defending the editorial with which I found fault) from St. Francis de Sales to St. Paul does

not strike me as being especially happy.

Was it not St. Paul who wrote to the Romans: "Bless them that persecute you; bless and curse not"? Was it not he who admonished them "not to be overcome by evil but to overcome evil by good"? Was it not he who "was all things to all men to save all"? And is not St. Paul the author of that wonderful chapter on charity in the First Corinthians?

Now I may be all wrong, but I must say that I fail to find any "Pauline Privilege" for calling my neighbors by an insulting name. (I say "neighbors," remembering that in my penny catechism my neighbors were described as "all mankind,—even those who injure us or differ from us in religion"). I can find in St. Paul, or in any other saint for that matter, no justification for calling certain people "morons,"—even if that name fitted them.

But does it fit them? You mention, in defence, the comparative ignorance of the Southern States as given in the report of the Education Bureau. There is however nothing in your editorial to indicate that you are referring solely to the "Methodist and Baptist morons" of the Southern States. But even if you had made that clear, is it fair to call illiterates (which is what is meant by the Education Bureau) "morons"? If so, I fear we shall have to call by that name a good many people in Catholic countries also. Some of the best Catholics I have ever known have been people ignorant of reading and writing. But according to this reasoning they were "morons."

When I was a Catholic editor, attacks made by Protestant writers on Catholic countries because of the large percentage of illiterates therein, were always countered by the argument that book knowledge was not necessarily either Christianity

or morality. But perhaps things have changed since those days.

As to the Child Labor Amendment. I did not argue as to its merits. You are the one who did that. I only wished to point out, which I did very effectively, that there were and are those in favor of it who could not be classed as Baptists or Methodists,—or “morons” either. Your reply about the Bishops being in favor of it is not *ad rem*.

I hope you will keep your promise to write at greater length in justification of your editorial. I shall be interested to see how anyone can justify an utterance so sweeping and so obviously hasty and ill-considered. With all good wishes, I am, Yours sincerely, Denis A. McCarthy.

This seemed so admirable to me that I thought the FORTNIGHTLY REVIEW's readers would be interested in it, as also in the following opinions which Dr. McCarthy wrote me personally, bearing on this whole question, and which I have his permission to make public:

“May I add that I think it about time for Catholic editors, whether priests or laymen, to get out of their heads the idea that they are doing any good whatever to the cause of Catholicity by ill-tempered and abusive expressions of opinion such as this? Attacks of this kind upon non-Catholics are only so much lost motion,—or worse. Let us attack their errors if so we may (although building up our own Catholic life would be much more to the point in most cases), but let us not think we can convince them of the errors of their ways or convert them to our views by calling them bad names.

We hurt our own people also when we descend to such methods of controversy, for we fill the readers of our press with an un-Christian contempt for those outside the fold, most of whom are in good faith, I have no doubt, being only the victims of inherited prejudice and life-long environment. Indeed, we do more harm to our own young people by feeding

them with this sort of stuff than we do to the heretics we are attacking. We give them the idea that religious discussion consists of ‘slamming’ and ‘flaying’ and ‘hammer-and-tongs’ assaults upon the other side and the other people.

And when one considers that it is often not a religious question at all which excites some of our Catholic editors, the case becomes all the worse. For instance, what is there in the Volstead Act or the threatened Child Labor Amendment that makes us feel we must make a Catholic issue of either of them? Why do some of us speak and write as if we felt that the Catholic Church in America must rise or fall with the failure or the success of prohibition or the proposed twentieth amendment? To attack them on a civic basis were all right, but to tear a passion to tatters as if prohibition were a greater enemy than the Reformation, or the proposed Child Labor amendment were a substitute for the world, the flesh, and the devil, is sheer folly.

A few years ago some of these publications were fighting woman suffrage tooth and nail,—also as an alleged danger to Catholicity. I have lived to see the day when Catholic women who, a few years before, were warned against claiming the vote as being unseemly and un-Catholic, have been urged to turn out and register and vote without fail—against the Child Labor amendment! In other words, the weapon which was supposed to be degrading to womanhood a few years ago, was at the last election suddenly found to be a very seemly and a very proper weapon with which to knock the life out of another bogey. I have no doubt that when the Child Labor amendment is finally added to the Constitution of the United States, as it undoubtedly will be, the good people who are now opposing it, and opposing it as a danger to Catholicity, will find that it is in reality only another means of defense.”

Have more than thou showest, say less than thou knowest.

Child Labor Regulation in Wisconsin

By Horace A. Frommelt, of Milwaukee

Those who have been fearful lest some terrible calamity befall this country if the proposed 20th Amendment were adopted might well look to Wisconsin to see what has happened after the operation of some of the most advanced child labor legislation, not only in this country but throughout the western world. It is, of course, well known by this time that the manufacturers, through hired agents, spread the vicious propaganda that with the adoption of the proposed amendment no juvenile under eighteen years of age could be gainfully employed. In the first place the proposed amendment, as any other amendment, is not a law, but merely gives Congress the power to legislate according to its content. The proposed child labor amendment would give Congress the power to regulate child labor of juveniles up to the eighteenth year. This is far different from saying that it would abolish such labor entirely. True Congress would have that power theoretically, but no tradition, to say nothing of a demand, anywhere exists for such legislative regulation.

The State of Wisconsin has adopted perhaps the most progressive policy of child labor regulation in existence. At least it is equal to that of Germany which is said to be foremost among the European countries in this matter. In Wisconsin the State regulates the labor of children up to their eighteenth year. Every child must attend school until its fourteenth year or until it has completed the eighth grade. Between fourteen and sixteen years of age the child, if employed, must attend a vocational school half-time. Between sixteen and eighteen years of age the juvenile, if employed, must attend vocational school one day each week. The only exception to this last regulation is that of the apprentice, who must attend school five hours per week;—this on the supposition that the educational nature of apprenticeship work in the shop or place of employment

justifies this differential of five hours in his favor.

Thus the State of Wisconsin has regulated child labor within the same limits as that proposed in the 20th Amendment. It is true that Congress could forbid all labor up to the eighteenth year, but anyone not prejudiced and knowing the situation in a State like Wisconsin, for example, can realize that Congress would probably do no more, at least for some years to come, than Wisconsin has done. A decrease in the number of hours of employment allowed to children would meet very serious objections even in the State of Wisconsin, and from those who are most concerned in regulations of this sort.

In spite of this advanced child labor legislation in Wisconsin there are proportionately more children at work in the city of Milwaukee than probably in any other city in the United States. A recent figure gave 3519 juveniles between the ages of seventeen and eighteen at work. This in spite of the fact that these boys and girls must attend school one day per week, a circumstance which produces no little irritation among employers. Moreover, Wisconsin has the only State apprenticeship law and State apprentice governing body under the direction of its so-called Industrial Commission. There are more apprentices at work here learning trades under proper and adequate supervision, proportionately, than in any other State in the Union. The minimum apprentice age is sixteen years, and the State retains close supervision over their working hours, schedule of work, and rates of pay.

The Wisconsin situation makes the statement of a neighboring legislature appear ridiculous when it says in rejecting the amendment, that "idleness, not work, is the ruination of youth." Wisconsin, too, believes in this very obvious and age-old policy, but it also believes in the labor of juve-

niles being properly regulated, safeguarded and supervised. This whole matter of child labor is one not so much of prohibition, as of regulation. No one even in his wildest dreams has proposed to prohibit the labor of children absolutely up to their eighteenth year.

The Wisconsin child labor law is intimately bound up with the vocational school which has been erected in every city and village of more than five thousand inhabitants throughout the State. It is beside the point to discuss this feature of the Wisconsin programme except to say that even in the progressive State of Wisconsin the creation of school facilities and a definite programme of trade instruction went hand in hand with child labor regulation. Wisconsin believes in child labor, but child labor properly regulated, supervised, and controlled.

It would be wrong, however, to argue from this experience that child labor regulation should be made national in scope. The vision of all States operating under a uniform law and similar conditions is an enticing but dangerous one. The arguments which the ever alert Central Verein brings forth against this form of nationalization seem effective, in spite of the fact that no less an authority than the Rev. Dr. John A. Ryan appears on the other side. At bottom lies the fundamental issue of federalization or State control. This issue clearly divides the two schools of social thought at present active in Catholic circles in this country. Our Catholic social and economic proponents must in the future take sides and align themselves accordingly. Father Ryan heartily sponsored the Eighteenth Amendment at the time it appealed for ratification. Who will now say that he was right then? The same reasons and arguments tell heavily against his present stand for a federal child labor amendment.

It would seem better that the individual States should be allowed to enact such legislation for the regulation of their child labor as would seem to suit their circumstances best.

If there are backward States, then legislation by Congress would mean expensive enforcement machinery and penal institutions. Only the general enlightenment of public opinion in such States could fundamentally rectify such conditions. On the other hand, if Congress were given the power to interfere, the liberties of all citizens would be correspondingly restrained. The argument that it is unfair to a State like Wisconsin to be surrounded by States able to make use of cheap child labor is decidedly weak. The quality of juvenile labor that the employer has to deal with in Wisconsin is considerably better than that in States where no child labor regulations exist. The Wisconsin manufacturer is not placed at a disadvantage in the competitive struggle. Rather he is placed at an advantage, if anything.

At the suggestion of an experienced missionary and retreat-master we again call the attention of the reverend clergy, and especially of those who instruct prospective converts, to Fr. Ernest R. Hull's splendid book, "Man's Great Concern—the Management of Life." The afore-mentioned missionary says he has had great success in his work with this simple, yet at the same time thorough, book. Its catechetical form helps to impress facts upon the mind and memory. Then, too, the book is notable because, as Father Hull says, "Our treatment of these subjects is restricted to what is ascertainable by the unaided light of reason," though Revelation, of course, tells us a great deal more. An example of the fair way the subject is treated is found in Question 33: "Will the misery of the wicked ever come to an end? Ans. There are solid reasons for believing that it will never come to an end." Perhaps this simple, straightforward answer will make as deep an impression upon many an earnest inquirer as a statement couched in learned theological terms.

The Protestant Attitude Toward Freemasonry

A reviewer of W. W. Sweet's book, "Circuit-Rider Days Along the Ohio" (Methodist Book Concern) in the *Catholic Historical Review* (N. S., Vol. IV, No. 2, p. 282), throws some light on the attitude of the early Methodists toward Freemasonry. In 1816, it was resolved by the representatives of this denomination that it was "inexpedient and imprudent for a traveling preacher to dishonor himself by associating with the Free Masons in their lodges." Elders were instructed to warn members against joining the society. The following year, the opposition was more decidedly proclaimed because many men on conversion found it necessary to abandon their lodges and festivals, whereas members who joined evidenced decaying piety and caused schisms and a want of brotherly love, and furthermore Masons were said to be obviously deficient in religion and good morals. Then again it was pointed out that Methodists as such had the secret of the Lord and need not seek felicity in the "Secrets of Masonry." In 1821, the Conference admonished from the chair an elder who had affiliated with the "Free Masons and particularly his manner of doing it." A letter (1841) by James Finley condemning a minister who had joined the Masons indicates the attitude of at least a section of the denomination at a comparatively late period. The minister is charged in stout terms with bringing disgrace upon himself and injury upon the church. He is asked how, after he has taken part in "the secret abominations of a lodge," he can condemn and expel the brethren for participating in the much less wicked balls, theatres, and horse-races. He is admonished: "Your curiosity might have been gratified, if you had taken the pains to read Morgan's book, Atlan's Ritual, John Quincy Adams' Letters and the testimony of 250 Masons who all announced it as rotten and dangerous to our civil institutions, but I find the secret lies in the desire of Masonic influence and honor that comes from men and not

from God." Though slightly illiterate, Finley's letter is to the point and worth reproduction in full. (Sweet, pp. 48 ff.). It is a side-light on the anti-Masonic movement of the time, which may be traced in the late Charles McCarthy's "Anti-Masonic Party" or in McMaster's "History of the People of the United States," Vol. V, pp. 109-120.

To-day many Methodist preachers are Masons with the at least tacit approval of their church. Since Freemasonry has not changed its character and aims, it is legitimate to infer that Methodism has.

The Baptists, too, it may be noted, originally took a decided attitude against Masonry. In 1736 the first Masonic lodge was organized in America, and fifty years later, in 1786, the Primitive Baptist Association, convening in Bertie County, N. Carolina, declared it to be "disorderly to hold communion with a church member who frequents a Masonic Lodge." This branch of the Baptist Church has maintained its position down to the present time, not, however, without conflict. The reasons therefor are set forth in a 55-page pamphlet, "Why Primitive Baptists Do Not Fellowship Secret Orders," by Elder A. V. Simms, P. O. Box 601, Atlanta, Ga. (Cfr. the *Christian Cynosure*, Chicago, Ill., Oct., 1924, Vol. LVII, No. 6, pp. 164 f.)

REMEMBERED

By J. Corson Miller

If she should ever come back to me, I know
I would be all consumed with tenderness
In greeting her; and tears would trickle—
yes—

Down my old cheeks, because I need her so.
And I would stroke her hair, and then we'd
go

Along the path a little—I would press
Her face to mine,—my heart would break,
I guess,

Watching her joy and girlish wonder grow.
Yes, I would speak soft words unsaid for
years,

Marking the while her dear gown's gentle
cling—

O, with what winy zest the prospect cheers
My aching brain and eyelids fluttering!
Alas, Death loved her too!—look, evening
clears! . . .

'T is best I go within and hide my tears.

Current "Americanese"

The perpetrators of "spigot-bigot," "scoff-law," "motor-moron," etc., have left, *inter alia*, footprints on the shifting sands of lexicology.

The Jersey City (N. J.) Safety Council,—says the *Jersey Observer*, in its issue of Jan. 23, 1925—is conducting a contest in an endeavor to find the most appropriate appellation for "the person who is everywhere and always careless." One of the contestants has offered the word "nebatink," suggested by the following quasi-acrostic of his own invention:

It is a
N—uisance
how these
E—asy-going
B—oneheads
A—ggravate
by their
T—houghtless
I—diotic
N—auseating
K—navery.

The contest manager announces that he is being "submerged with words," in which phenomenon he discerns "a real, live, active interest in safety." Indications of this interest are the terms "pin-head," "marble-head," "wrong-head," and "lack-brain,"—some so slangily hoary that they must seem quite new to a rising generation. Novel enough, however, are "dunce-irk," "safety-slacker," "daze-walker," "super-dub," "needless-heedless," and "rash-footer." Another contestant submits "oaf," because "O—nly A F—ool will deliberately do such things." A further suggestion is "idiot-pie," which a contestant justifies by explaining that "pie" means "foot" in Old French and in Spanish, and "idiot," "fool." The old Gaelic word "Omadhaun," says the journal quoted, has been offered by two contestants, coincidentally, in the same mail. It is held to mean "a foolish person."

The *Ohio State Journal* of Jan. 31, 1925, speaks, in its news service, of unsuccessful liquor raids in Williamson County, Ill., as "water-hauls."

In its issue of Feb. 3, the same newspaper mentions the "hit-skip" motorist. The meaning of the qualification is sufficiently obvious from the statement that "the automobile of So-and-So was 'side-swiped' by another machine, which did not stop after the accident."

A Columbus (Ohio) minister of the "Seventh-day Adventist Church" uses the term "to disfellowship." In the course of certain strictures aimed at the "Reformed Seventh-day Adventists," of whom he maintains, apropos, there are but fifteen or twenty in the entire State of Ohio, he says, "they were disfellowshipped long ago from the original body of 'Seventh-day Adventists' because of incompatibility and fanaticism." (*Ohio State Journal*, Jan. 29, 1925.) We find the term "to disfellowship" qualified by the Standard and Century dictionaries with the symbol [U. S.] and given there the specific "canonical" connotation with which it is used in the current example we have cited. The latest edition of Webster's International Dictionary does not thus characterize the word. None of these authorities adduce quotations. Reference is made to the verb "fellowship," which is, of course, in somewhat better standing. Bartlett's "Dictionary of Americanisms" (edition of 1860, p. 122) calls "disfellowship" a "monstrous word." From a "Mormon Regulation," published in the *Frontier* (la.) *Guardian*, Nov. 28, 1849, Bartlett quotes: "No person that has been disfellowshipped, or excommunicated from the church, will be allowed to go forth in the dance that is conducted by the sanction and authority of the church." Bartlett (p. 145)—in 1860, of course—dubs the verb "fellowship" a "barbarism appearing with disgusting frequency in the reports of ecclesiastical conventions, etc., and in the religious newspapers generally." H.

SPRING

By Charles J. Quirk, S. J.

A miracle each year God makes,

When He bends overhead,

The seal of Winter's tomb He breaks—

Earth rises from the dead!

Crispi and the Holy See

T. Palamenghi Crispi, the nephew of Francesco Crispi, has added to the volumes of Crispi papers previously brought out one on the "Politica Interna" of the famous Italian statesman (Milan: Treves).

The second part of the book, devoted to Crispi's relations with the Papacy, contains some very interesting material, and does much to explain Crispi's anti-French bias, and indeed that of a very large body of Italian public opinion. Whereas in later years most Italian political men of the Left were pro-French, Crispi could not forget the unswerving support afforded by France—not by Louis Napoleon alone, but by the bulk of the French nation—to the papacy in its last struggles for the temporal power. Crispi was from the first determined that Rome must be the capital of Italy,—by agreement with the Pope and France if possible, if not in spite of them. In this he was following in the footsteps of Cavour.

The documents printed in this volume show beyond doubt that the French government had broken the terms of the September Convention of 1864 by forming the Antibes legion with French recruits still liable to military service, so that Italy could legitimately regard herself as no longer bound by its provisions. But once Rome was occupied and the temporal power abolished, Crispi's policy was to secure the most complete freedom for the exercise of the Pope's spiritual authority. He was Minister of the Interior under Depretis, in 1878, when Pius IX died; and it was generally recognized that no Conclave had been held for a long time in such conditions of freedom as that which elected Leo XIII. Before it took place there had been a strong tendency among certain Cardinals—under the leadership, according to Signor Palamenghi-Crispi, of Cardinal Manning—to hold the Conclave out of Italy, preferably in Malta. But Crispi warned the members of the Sacred College that, while it was easy enough to leave Rome, it would be very difficult to return, and that the government would in that case occupy the

Vatican. Subsequently Crispi tried to come to an understanding with Leo, not only on minor administrative matters, but also on the general question of political relations. Father Tosti, the learned Benedictine historian, author of the famous pamphlet "La Conciliazione," was his chief intermediary. But on every occasion, just as an agreement was about to be reached, outside influences intervened and wrecked the negotiations; finally Tosti retired to Monte Cassino and gave up his well meant efforts. Crispi was always convinced that these hostile influences, ostensibly due to the Jesuits, were of French origin, and the papers now printed lend support to this view; France was certainly interested in preventing a reconciliation between Italy and the Vatican, and did her best to make it impossible.

Lay Participation in the Mass

Holy Mass is a sacrifice, *i. e.*, a gift or an offering to God. It is a sacrifice made in common, *i. e.*, a gift offered to God by the whole community, by the priest, the faithful, and Christ Himself. The priest offers the sacrifice in the name of all the faithful present; yes, in the name of the whole Church.

According to the liturgy, the priest and the faithful are co-offerers of the sacrifice; the Church as such is juridically represented by the priest.

Christ offers the sacrifice as the Head of the community, in which the priest and people are united as members of one body.

In the Holy Sacrifice, as such, we must consider that *man* offers to God a gift of homage. By virtue of the union of grace, which exists between the faithful and Christ, our sacrifice must be made in such a manner that it proceeds from us and issues into the very Being of Christ. *We* offer the sacrifice, but not without Christ; rather *in* Christ. Moreover, Christ offers the sacrifice, not only *for* us, but *with* us, in a union like that which exists between the head and its members.

This conception is of the greatest importance for understanding the Holy

Sacrifice of the Mass. The action which is consummated at the altar is, properly speaking, not only an act of Christ and His representative, the priest; it should also be an act in which all the faithful who are present should participate; all should be active; all should pray according to, and in the manner prescribed by, the liturgy. All should join in the sacrifice and should offer the sacrificial gift to God as an act of praise and thanksgiving, of preparation and petition. Each should offer it in lieu of his person, his life and his labors, of his powers, nay his very existence. Christ the Lord is awaiting all as their Redeemer and Mediator, as the great High Priest and Head of the faithful. All should unite themselves with Him, and, thus united, pay their homage to the Heavenly Father.

From this is self-evident what is to be thought of a custom common among us, when each individual recites his own prayers during the Holy Sacrifice of the Mass, or hymns are sung, which, indeed, would be very appropriate for some other devotion, but which have no bearing upon the Mass; or one is zealously occupied with private preparation for Holy Communion, unmindful of the progress of the Mass; or concerned about one's self and one's own soul instead of rendering homage to God in union with the faithful, the Church and Christ.

Unfortunately, we are so accustomed to this method of procedure that we find nothing extraordinary about it. Yet, would it not startle us if the Church were to invite us to a May devotion at which the priest would privately recite certain prayers to the Blessed Mother, while some of the faithful would be engaged in making the Way of the Cross, others, in performing a private devotion to the Poor Souls, others, again, in reciting confraternity prayers to St. Francis, and still others, in reciting private intercessory prayers to God and His Saints.

There is a time for everything. If, therefore, the Church invites us to assist at the Holy Sacrifice of the Mass, then, according to the oft repeated

words of Pope Pius X, we should have the desire and will to "pray the Mass," not only to pray in or during the Mass." (See Rev. J. Kramp, S. J., "Die Opferanschauungen der römischen Messliturgie," Kösel & Pustet, 2nd ed., 1924). K.

Notes and Gleanings

Father J. P. Stoesser, of Chicago, has compiled, and J. P. Daleiden Co., of the same city, have published, a chart showing the different seasons of the "Liturgical Year," their incidence and meaning. The chart is executed in colors and designed for school use. It is the best means yet devised to impress upon the minds and memories of children the arrangement and meaning of the ecclesiastical year.

The official organ of the Pontifical Oriental Institute at Rome, *Orientalia Christiana*, prints the following sympathetic note in its Vol. III, No. 2: "We have just learned of the forcible ejection from Constantinople of Constantine VI, Patriarch of the Greeks. We condole with our brothers in their sorrow and we beseech Christ and His Blessed Mother to restore freedom and unity in the faith to Eastern Christendom." "While others revile the schismatics," comments the Liverpool *Catholic Times*, "our Holy Father, like his sainted predecessor, through the Pontifical Oriental Institute (so highly commended in the Christmas consistorial allocution) teaches us to pray for those whom with paternal solicitude he terms 'dissident Christians of the East.'"

The nature of venial sin, as defined by the Scholastics, has been made the subject of a monograph by the Rev. Arthur Landgraf ("Das Wesen der lässlichen Sünde in der Scholastik;" Bamberg: Görres-Verlag). The author shows from printed and still inedited sources that the scientific definition of venial sin was prepared by the earlier Scholastics and completed by Saint Thomas, who regards venial sin not as a turning away from man's last end,

but merely as the failure to direct an action towards that end. Venial sin is a disorder, but it does not destroy the creatures's connection with the Creator.

Among recent new pamphlets issued by the Paulist Press, New York, are "The Virgin Birth" by Fr. Bertrand C. Conway, "The Pearl of Great Price, or the Religious Life," by M. D. Forrest, and "Did Christ Rise Again?" The latter is merely a brief statement of the proofs for the Resurrection of Christ adapted from the "Apologie" of the late Dr. Schanz. The pamphlet by (Sister?) M. D. Forrest explains the nature of the religious life, its advantages, and its trials, with the avowed object of fostering vocations. Fr. Conway's 46-page brochure is a scholarly treatise on the dogma of the Virgin Birth of our Divine Saviour. The author emphasizes that Jesus is the Son of God not because he is born of a virgin, nor does His pre-existence necessitate a virgin birth, but the dogma of His birth of the Virgin Mary is based on the clear and explicit teaching of both the Old and the New Testaments and on the constant tradition of a divine and infallible Church.

A Protestant Encyclopedia in twelve volumes of about 1,000,000 words each is in process of compilation. There exists a Catholic Encyclopedia and a Jewish Encyclopedia, but the Protestants have none as yet.

The Catholic Club of the City of New York, through its Library Committee, has published a brochure entitled, "The Testimony of History for the Catholic Church," in which it proves, very succinctly and, it seems to us, convincingly, that the papal supremacy was recognized and never denied by Western and Central Europe until the beginning of the 16th century; that the break of the Eastern Churches with Catholic unity was not owing to religious causes and involved no doctrinal belief; that the great underlying cause was political; that the

Protestant doctrine of the free interpretation of Scripture has left no criterion of religious truth, and that, as a consequence, the Protestant world is now divided into hundreds of sects, whereas the Catholic Church has remained as intact and as virile as ever spiritually; it is the one institution that has survived the ages and "the papacy is the great visible fact of the world to-day."

The Oxford University Press publishes the "Novum Testamentum S. Irenaei" in the Old Latin Biblical Text series, edited, with introductions, apparatus, notes and appendices, by the late Dr. William Sanday and Professor C. Hamilton Turner, with the assistance of many other scholars. The inclusion of this volume in the series was accepted by the delegates of the Oxford University Press as long ago as December, 1889, and the earliest installment of printed matter was sent out in "first proof" in September, 1893. "I doubt," writes Professor Turner in his preface, "if any other press in the world would have been so tolerant of a delay that has now extended over nearly thirty years."

The literature on the seal of confession has lately been enriched by "Le Secret de la Confession" by the Abbé Honoré (Beyaert). The author traces the history of the seal from the 17th provincial council of Carthage (419) to the latest utterances of twentieth-century theologians. We have not yet seen his book, but the *Catholic World* (No. 715, p. 141) recommends it highly to all theological students and says: "It is fair, objective, scholarly, and it answers briefly but effectively the false accusations of superficial controversialists like Lea." A learned German work on the same subject is "Das Beichtsiegel in seiner geschichtlichen Entwicklung" by the Rev. B. Kurtscheid, O. F. M. (Herder), which was reviewed in the *F. R.* shortly after its publication, in 1912. In English we have nothing worth while on the important subject of the seal and its history.

Correspondence

The Paulist Broadcasting Station

To the Editor:—

In the F. R. of March 1st, Mr. Fueglein, in an article "Radio and Religion" states that the Paulist Fathers propose to install a 100 watt broadcasting station in New York City. Will you be kind enough to correct the impression given your readers, since we are installing not a 100 watt station, nor a 500 watt station, but a 5000 watt station? And we hope, about the first of July, to be "on the air" with a broadcasting station that is as powerful and as perfect as any in the United States.

James F. Cronin, C. S. P.

The "Possible" in Scholastic Philosophy

To the Editor:—

The F. R. of March 1, 1925 (page 111) prints a review of "The Philosophy of St. Thomas Aquinas," by Etienne Gibson, translated by Edward Bullough.

The reviewer admits that the book is "competently written," but continues: "There is a curious slip on page 97, where it is stated that the possible is something that possesses already a certain degree of existence."

Now the slip is the reviewer's. The possible indeed possesses a certain degree of existence and by this is distinguished from the "nihil." This is the teaching of the School. To quote but one author: "Possibile autem dictur, cui non repugnat esse, seu quod est aptum ad existendum. Habet ergo aliquod esse reale-ideale, et conceptum positivum, quia ratione distinguitur a nihilo, quod positive concipi nequit." (Hugon, O. P., *Metaphysica*, II, 37.)

Chicago, Ill.

(Rev.) Dr. A. Muller.

A Monument to St. Francis of Assisi

To the Editor:—

On the occasion of the seventh centenary of the death of St. Francis a monument is to be erected on the piazza fronting the Basilica of St. Mary of the Angels (Portiuncula), at Assisi. The monument has been designed so as to make a portico its chief feature. Thus the piazza will at last receive a becoming appearance and a number of crying abuses will be done away with. Hitherto its condition has been an eyesore to every visitor of the chief sanctuary of the Franciscan Order;—fairs, markets, public games, etc., are held there to the great disedification of devout pilgrims and to the scandal of visiting non-Catholics. Even the sacred functions inside the Basilica are interfered with by the disturbances created by the worldly activities going on outside its very portals. Until now

the friars have been powerless to put a stop to this disgraceful state of affairs, but on this occasion both the Municipality of Assisi and the Regional Office at Perugia for the Conservation of Monuments have promised their generous assistance by giving us a free hand. For the collection of the necessary funds a committee has been formed, of which the humble signer, for years Guardian of this Sacred Shrine, has been chosen president. Encouraged by the worthiness of our intentions, I venture to issue this appeal to all lovers of the Little Poor Man of Assisi, especially to his children of the Third Order. The cost of the undertaking is estimated at about 100,000 Lire, i. e., about 5000 Dollars. The estimate speaks for itself; no sumptuous or pretentious affair is planned, but a worthy and dignified commemoration of the great

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centenary we are about to celebrate in 1926. To our poor, tax-burdened Italian people 100,000 Lire is a great sum; but when you reflect that the present rate of exchange is 23 Lire to the Dollar, you will readily see that even the smallest contribution from the United States,—always so generous in aiding every worthy cause,—will prove a substantial help.

Fr. Bernard del Sole, O. F. M.

Collegio di S. Bonaventura,
Brozzi-Quaracchi, Italy.

Pornography on the Screen and the N. C. W. C. News Service

To the Editor:—

You may recall that some years ago the Catholic Press had occasion to denounce in the most scathing terms the production of "Salome" and kindred abominations. The leopard cannot change his spots. That same producer has now laid his hands upon one of the world's greatest masterpieces, "Dante's Inferno."

I must confess, therefore, to some surprise at the endorsement by the "N. C. W. C." of that picture. Despite a word or two of qualification, the notice was, if not in intent, certainly in effect, a capital advertisement: such a one as to make readers want to see "Dante's Inferno" at the first opportunity.

I respectfully ask space for this extract from an editorial note in the *Catholic World* on the "Movie" of "Dante's Inferno:"

"Even the most sacred subjects are made the occasion for a subtle appeal to passion. One conspicuous example of this contemptible trick is in a moving picture of 'Dante's Inferno.' Ostensibly the producer aims to present a picture that will be a help to art, if not to religion. But, if one may judge by the advertisements in the newspapers, the picture is really pornographic. 'Daring, Dazzling, Sensational,' says the 'ad.' Corking good picture—hell is supplied with a lavishness of ladies, fascinating though damned. 'Might have been made with the tired business man in view.' * * * Catering to libidinous curiosity is not enough for those managers. They make hypocritical pretense of encouraging religion. They give away their prime motive in their brazen advertisements."

It will not do to say that the *Catholic World* presents a one-sided impression. A question of fact, not of opinion, is raised and the producer of "Dante's Inferno" establishes himself the fact of what the appeal of the picture is meant to be.

Granted that, in the choice of what is evil in literature, in the drama, and in moving pictures people must exercise their own free will;—granted that, to denounce publicly what is vicious often serves to advertise it;—yet is it not to be deplored?—cannot it be avoided?—that from Catholic sources of authority should come inducement to patronize

what is not only of doubtful propriety, but of undoubted impropriety?

Alfred Young

Brooklyn, N. Y.

The Emmerick Visions

To the Editor:—

Under this heading the first March number of the F. R. printed a letter from the Rt. Rev. Msgr. Richen. Permit me to say a few words concerning some of those of its statements which seem to call for a reply.

Msgr. Richen mentions the work of Father Hümpfner, "Clemens Brentano's Glaubwürdigkeit in seinen Emmerick-Aufzeichnungen." This author he says "goes so far as to impute them (the Visions) almost entirely to the man who wrote them—Clemens Brentano." F. Hümpfner does so indeed, but not without giving proof for all his affirmations, *e. g.*, when he maintains that Brentano's "vocation" to write the Visions was entirely self-made. Those who wish to know more about this remarkable book are referred to the *Cath. Hist. Review*, April, 1924. To call attention to one point, the parallelism between long passages of the Visions on the one side, and sections of the Apocryphal Gospels, of Cabbalistic, pagan and Mohammedan writings on the other, is so striking as to make it impossible to suppose that they should have originated independently in the mind of a poor uneducated country woman. I do not mean to say that every item adduced by F. Hümpfner has the full argumentative value he seems to attribute to it; but the book as a whole certainly leads the reader to the conclusion which the author himself draws from the facts he marshals,—notwithstanding Msgr. Richen's review of the book in the *Linzener Quartalschrift*.

Msgr. Richen does not put the rôle played by Brentano into a better light by leaving open the possibility that the Visions are in part the outcome of five years of an "interchange of ideas." This can only mean that Brentano first talked his ideas into Ann Catherine and then was childish enough to receive them back from her as genuine revelations. It would only be a round-about way of authorship.

Nor is Msgr. Richen's "either—or" at the end of the article a happy one. He says: "The revelations as recorded by Brentano are either inventions of a pious soul suffering from self-deception, or the output of a poet." If by "a poet" the Rt. Rev. author understands someone who from his own brain draws a series of worthless stories, we would modestly state that, in our opinion, the Visions contain many passages of high poetical merit. But if he thinks that the Visions are deserving of being considered the "output" of a genuine poet, we stand before the very embarrassing question, how a peasant

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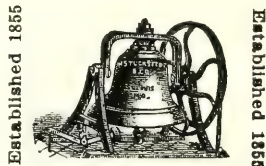
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woman with not even a decent elementary schooling, after decades spent in the most ordinary occupations, with no books to draw from, a person almost constantly in a state of intense physical suffering, could invent such a compilation. The conclusion reached by Fr. Hümpfner, that Brentano himself is answerable for the bulk of the Visions in their actual state, is the simplest solution, and it would at the same time relieve Ann Catherine of all responsibility. It has happened before that objectionable visions were ruled out of a process of beatification, although the person to be beatified was undoubtedly the author. (See Poulain, "The Graces of Interior Prayer," page 335.) How much more easily can this be done, if the authorship is shown to be non-existent, or, to say the very least, doubtful in the extreme.

Francis S. Betten, S. J.
John Carroll University,
Cleveland, O.

Excerpts from Letters

For about 30 years I have read every issue of the F. R. with ever increasing interest.—
(Rev.) M. Weyer, Milwaukee, Wis.

I am enclosing a check to renew my subscription. The F. R. is very dear to me. Nuff said!—(Rev.) John J. Neppel, Mallard, Ia.

I wish to be included in the long list of those who rejoice that the F. R. will continue its good work. No fair-minded Catholic, who wishes to "hear the other side," can do without your publication. May it ever grow and flourish is my wish!—Joseph H. Fromme, Conductor Olean Symphony Orchestra, Olean, N. Y.

I herewith send you the names of two more new subscribers. This makes four in all for this year. If they like the F. R. as well as I do, they will stick. I have been a subscriber to the F. R. for thirty years and observed it was all this time a fearless defender of Catholic principles. May God bless its future and reward its editor with life everlasting!—
(Rev.) J. A. Gerlemann, Granville, Ia.

Were I to pay for the real pleasure I derive from the reading of your REVIEW, the amount would be many times the increased price of subscription. I hope that you will get all the support that you need in your fine work.—(Rev.) John Canova, Monaca, Pa.

Enclosed please find my subscription to your splendid REVIEW, which is worth much more than its modest price.—(Rev.) Joseph Pothmann, O. M. I., Rogers, Minn.

Three dollars a year is a small price for such a great Promotor Fidei, alias Advocatus Diaboli, as the F. R.—(Rev.) A. J. Kelly, Richfield Springs, N. Y.

BOOK REVIEWS

Pruemmer's Moral Theology

We have received two volumes (I and III) of the new second and third edition of Fr. D. M. Prümmer's, O. P., "Manuale Theologiae Moralis," which is professedly based on the teaching of St. Thomas Aquinas and of which the Dominican censor justly says that it contains nothing against faith or morals, but much sound and solid doctrine proposed in a clear style.

The text is preceded by an alphabetical catalogue of all the leading moralists, giving biographical data and the titles of their principal works.

The author excels in the historical knowledge of his subject, and, before giving his judgment on any disputed point, examines exhaustively and fairly all that his predecessors and even his contemporaries have written.

The manual is equally well adapted to the needs of theological students and of priests engaged in the cure of souls. The style is simple and clear and the print agreeable to the eye.

The author occupies a peculiar position in regard to the systems of moral teaching. He is not a probabilist, nor an equiprobabilist, nor a probabiliorist, but an advocate of the so-called *systema compensationis seu causae sufficientis*, invented some decades ago in France, which he chooses to call *systema prudentiae christianae*. Practically this theoretical attitude is of no importance, since Fr. Prümmer freely admits the right of every moralist to embrace any system tolerated by the Church, and carefully quotes the opinions of the different authors and compares them one with another.

The work can be recommended to students of moral theology, though we think some will wish that the author would stick more closely to his own science and rigorously exclude all canonical and other more or less extraneous matter.

Literary Briefs

—No. 18 of Father George Nell's "Parish Information Service" shows how parishes can co-operate to mutual benefit with the Home Bureau movement (cfr. Preuss, "A Dict. of Secret and Other Societies," pp. 512 sq.). It is a subject that seems to affect only Illinois at present, but it is probable that the Home Bureau movement will spread into other States, and in that case Fr. Nell's observations and suggestions will be of wider interest. (Y. M. S. State Office, Effingham, Ill.)

—Marietti of Turin, Italy, has published a fourth edition of the "Mystica Theologia Divi Thomae" of Fr. Thomas a Vallgornera, O. P. Fr. Vallgornera, an ascetical writer of the 17th century (b. about 1595, d. 1665),

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- Burch and Paterson. American Social Problems. An Introduction to the Study of Society. N. Y., 1918. \$1.
- Hussein, Jos. (S. J.). Democratic Industry. A Practical Study in Social History. N. Y., 1919. \$1.
- Husslein, Jos. (S. J.). Work, Wealth, and Wages. Chicago, 1921. 75 cents.
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- U. S. Catholic Chaplains in the World War. N. Y., 1924. \$1.50.
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- Rosenberg, H. Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen. Zweite (Schluss-) Abteilung. Freiburg i. B., 1924. 80 cts.
- The "Practice" of Mother Clare Fey, Foundress of the Congr. of the Poor Child Jesus. A Guide to a More Close Union with God. London, 1925. \$1.
- Pastor, L. von. Die Fresken der Sixtinischen Kapelle, Raffael's Fresken in den Stanzen u. Loggien des Vatikans. Mit 5 Tafeln. Freiburg i. B., 1925. \$1.
- Muckermann, H. (S. J.) Die Botschaft vom Gottesreich. Mit einem Titelbild. Freiburg i. B., 1925. 50 cents.
- Ude, J. Das Wirtschaftsideal des Volks- und Staatshaushaltes. Graz & Wien, 1924. \$1. (Wrapper).
- Gabriel, Hy. A. (S. J.). An Eight Days' Retreat. 3rd Ed., rewritten and enlarged. St. Louis, 1925. \$1.50.
- Spiritual Guide for Religious. By the Brothers of the Sacred Heart, Metuchen, N. J. 1925. \$1.
- Pohle-Preuss, Soteriology. 4th ed. St. Louis, 1923. \$1.

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Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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THE ECHO

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was renowned for his learning and piety. His "Mystica Theologia Divi Thomae" was first published in Barcelona, in 1662; a new and augmented edition appeared in 1665. The work having become difficult to obtain, Fr. J. J. Berthier, O. P., brought out a new edition at Turin, in 1890. The present (fourth) edition is reprinted from the plates. The doctrine of the book is that of St. Thomas, founded on Scholastic theology, and therefore safe and sound, though, quite naturally, somewhat antiquated in spots. (2 vols. 8vo).

—"Der Traktat des Aegidius Romanus über die Einzigkeit der substantiellen Form, dargestellt und gewürdigt von Fr. P. theol. L. J. S. Makaay, O. E. A. S." (St. Rita-Druckerei, Würzburg, Germany), is a valuable contribution to the history of Scholastic philosophy. Aegidius Romanus, an Augustinian, was one of the two followers of St. Thomas who defended his teaching that every body has but one substantial form against the attacks which inspired the condemnation of certain propositions attributed to the Angelic Doctor by Richard Kilwardby, primate of England, and Stephen Tempier, bishop of Paris. Aegidius's "Liber contra Gradus et Pluralitatem Formarum," was composed in 1277 and is the oldest polemical treatise written in defense of St. Thomas. The author endeavors to show that the teaching of the Angelic Doctor on the "unicitas" of the substantial form, which he sets forth in detail, is not refuted, but confirmed, by the arguments of its opponents. Copies of this book can be purchased in America from the Rev. Fr. Eucharius Teves, a German Augustinian who is temporarily sojourning with his reverend brother at Petersburg, Neb.

—Dom Roger Hudleston, O. S. B., has re-edited the late Abbot Snow's "St. Gregory the Great: His Work and His Spirit" (Benziger Bros.). This is not a biography in the ordinary sense of the term, but a collection of materials from St. Gregory's letters, showing his characteristics, methods of thought, feelings, and bent of mind, and thus enabling the reader to form his own estimate of the character and work of the great Pontiff. The introductory chapter, intended to show the difficulties of St. Gregory's life and the unhappy state of Italy in the sixth century, has been somewhat curtailed in this new edition. Those who wish to read a full biography of St. Gregory the Great are referred to Dr. F. Homes Dudden's "Gregory the Great; His Place in History and Thought," London, 1905.

—A previous volume by Fr. Joseph J. Williams, S. J., "Keeping the Gate," considered the soul in its struggle with sin, with a view to help the fallen to rise again and to assist one and all to withstand temptations. "Yearning for God," by the same author, considers the soul as purged from guilt, striving to advance in the love of God and thus

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to approach to the perfection of its state. It marks out clearly and deftly the way to the higher life, which consists in a closer and more intimate union with God. As in "Keep the Gate," here also the author makes use of many stories and anecdotes, from S. Scripture as well as from history, ecclesiastical and profane, which open up rich veins of thought. Altogether a very readable and stimulating book which can be warmly recommended to those who are trying, as all of us should, to advance in the love of God. (Benziger Brothers).

—The thesis of Mr. Sylvester J. McNamara's booklet, "American Democracy and Catholic Doctrine" (Brooklyn, N. Y.: International Catholic Truth Society), is that Catholicism is the mother of American democracy; that she nursed it during the early Middle Ages and brought it to political and industrial manhood; protected it against the assaults of the Protestant Reformers; caused it to regain its former power and prestige in the 17th and 18th centuries, and inspired the Declaration of Independence and the Bill of Rights. A sober historical treatise would be more effective than an *ex parte* plea, but the author has collected much valuable information from a variety of sources, and one who has read his 144 pages will, if he is fair-minded, hardly be disposed to uphold the proposition that democracy and modern

civil liberty are fruits of the Protestant Reformation. We regret to observe that the proofreading has been rather carelessly done.

—"Catherine," by Sophie Maude, is a historical novel which tells the story of an English lad who found his way to Avignon at the time when St. Catherine of Siena was delivering her message to the Pope. Edward, looking more like an Angel than an Angle, received the name of Angiolo and became one of Catherine's scribes. His history, as here told, is enriched with many beautiful excerpts from the Saint's words and works. The author handles the rather stiff conventions of historical romance better than some other writers who have won fame and fortune in this difficult field. (Benziger Bros.)

—"The Preachers of the Passion" by Fr. Herbert, C. P., (Benziger Bros.) tells the story of the Passionist Order from its foundation by St. Paul of the Cross to the present day, with special reference to its fortunes in England and Ireland. (The history of the Order in the U. S. has been treated with considerable detail by Fr. Felix Ward in his book "The Passionists," reviewed not long ago in the F. R.) Fr. Herbert's book is illustrated with pictures of the principal Passionist "retreats" in England and Ireland, saints and other remarkable men of the Order, and its Generals from the beginning.

New Books Received

Neues Leben. Ethisch-religiöse Darlegungen von Hermann Muckermann. Zweites Buch: Die Botschaft vom Gottesreich. iv & 92 pp. 12mo. Herder. 65 cts.

De Elementis Liturgiae Christianae. Auctore Stanislaus Stephan. 88 pp. 8vo. Ratisbon: Fr. Pustet.

Die Opferanschauungen der römischen Mess-Liturgie. Liturgie und dogmengeschichtliche Untersuchung von Joseph Kramp, S. J. Zweite, völlig neubearbeitete Auflage. 310 pp. 12mo. Ratisbon: Verlag Joseph Kösel & Fr. Pustet K.-G.

Liturgisches Handlexikon. Von Joseph Braun S. J. Zweite, verbesserte, sehr vermehrte Auflage. viii & 399 pp. 12mo. Joseph Kösel & Fr. Pustet K.-G.

Der Weg der Kirche im heiligen Jahr 1925. Herausgegeben von der Abtei Maria Laach. 149 pp. 16mo. Joseph Kösel & Fr. Pustet K.-G.

Die klösterliche Tagesordnung. Anleitung für Ordensbrüder und Ordensschwester, die täglichen Übungen ihres hl. Standes im rechten Geiste zu verrichten. . . Mit einer Auswahl von Gebeten. Von P. Ludger Leonard, Benediktiner der Beuroner Kongregation. Sechste vermehrte und verbesserte Auflage. viii & 586 pp. 16mo. Joseph Kösel & Fr. Pustet K.-G.

Lehrbuch der geschichtlichen Methode. Von Alfred Feder S. J. Dritte, umgearbeitete und verbesserte Auflage. xvi & 372 pp. 8vo. Joseph Kösel & Fr. Pustet K.-G.

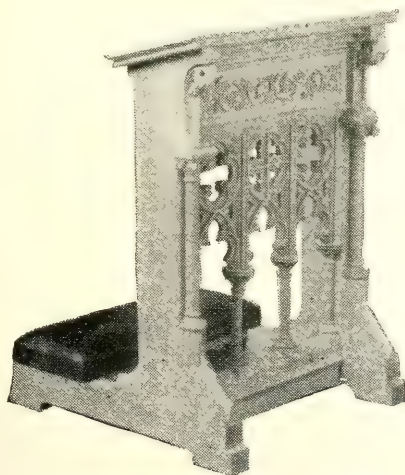
Die Herz-Jesu-Verehrung des deutschen Mittelalters. Nach gedruckten und ungedruckten Quellen dargestellt von Karl Richstätter S. J. Mit 18 Tafeln altdeutscher Herz-Jesu-Bilder. Zweite, umgearbeitete und vermehrte Auflage. 410 pp. 8vo. Joseph Kösel & Fr. Pustet K.-G.

Katechetik. Von Michael Gatterer S. J. Professor an der Universität Innsbruck. Dritte, umgearbeitete Auflage. vii & 656 pp. 8vo. Innsbruck: Felizian Rauch. (Fr. Pustet Co., Inc.).

Kindersorge. Von Michael Gatterer S. J. viii & 222 pp. 8vo. Innsbruck: Fel. Rauch. (Fr. Pustet Co., Inc.)

Catholic Customs and Symbols. Varied Forms and Figures of Catholic Usage, Ceremony, and Practice Briefly Explained by Rt. Rev. Msgr. Hugh T. Henry. xvii & 322 pp. 12mo. Benziger Bros. \$1.90 net.

Das Wirtschaftsideal des Volks und Staatshaushaltes. Mit Anhang: Der österreichische Volks- und Staatshaushalt. Eine Monographie des Volks- und Staatshaushalts vom nationalökonomisch-ethischen Standpunkt aus auf der Grundlage der christlichen Lebensreform von Dr. Johann Ude. xxiii & 530 pp. 8 vo. Graz: Verlagsbuchhandlung "Styria."



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A SPRINKLE OF SPICE

A Nebraska pastor sends us the following contribution to the "Spice" column: "A Klansman meets an old-time Catholic friend, to whom the former's conversion to Kluxism becomes evident in the course of their chat. When the Catholic expresses astonishment over his friend's affiliation with the Klan, the latter replies: 'Well, Jim, we are not opposed to Irish Catholics, or to German, French or English Catholics, and the likes of them, but only to the d— Roman Catholics!' 'The man meant what he said, and his remark illustrates the mentality of many Kluxers in these parts.'"

Much Scottish humor that is peculiarly characteristic circles round the minister and the beadle or sexton. A minister one Sunday was reproving his congregation for sleeping in church during the sermon. He said: "Look at Jamie Fleeman, the parish fool; he's wide awake." "Ay, and if I hadna been a fool, I would hae been sleepin' too," responded Jamie, loud enough for everyone to hear.

Some of the stories about the Irish Bar told by the Rt. Hon. Sir John Ross, last Lord Chancellor of Ireland, in his recently published book, "The Years of My Pilgrimage" (London: Edward Arnold), bring a smile to the lips. A judge delivered a strong charge against a batch of prisoners, and when the foreman of the jury announced that they were all agreed except one man, His Lordship broke forth: "All I have to say is, that that juror is a disgrace to his country, violating the solemn oath he has taken;"—upon which a small, bald-headed man sprang up and shrilly vociferated: "I'm the man, and I'm the only man houldin' out fer yer Lordship, the rest are all for an acquittal."

Cardinal Manning, on one occasion, when a waiter spilled a plate of soup over him, plaintively observed: "Is there no layman present who can do justice to the occasion?"

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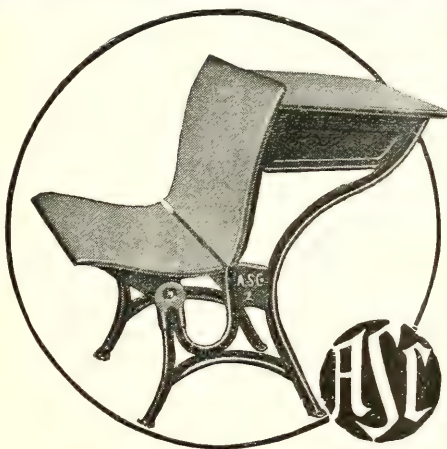
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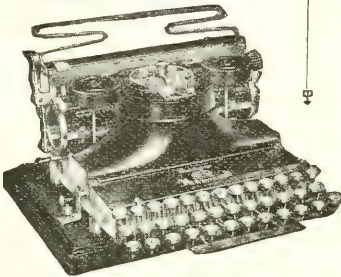
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The Fortnightly Review

VOL. XXXII, NO. 8

ST. LOUIS, MISSOURI

April 15th, 1925

CHRONICLE AND COMMENT

A Contemporary Case of Diabolic Possession

"Une Possédée Contemporaine," by Canon Champault (Paris: Tequi), is one of the most remarkable biographical records published for many years. It tells the story of Hélène Poirier, of Coullons, a small town in the diocese of Orleans, France, who died in 1914 at the age of eighty. From early womanhood until the last few years of her life, she was alternately an ecstatic and a demoniac, enjoying often the highest supernatural favors from God, yet subject constantly to terrible attacks from Satan. The first attack lasted for thirteen months, being terminated by an exorcism; the second she endured for five years, and the exorcism having failed, she was at length set free while bathing in the waters of Lourdes. It is impossible to enumerate the phenomena described in this narrative, but they are such as to merit the attention of all who are interested in matters of this kind, and should be studied especially by those who are infected with the modern heresy that denies the existence of a personal devil. The story seems to have every reasonable guarantee of truth, being almost wholly a transcript from the diaries of three priests who, simultaneously or successively, had Hélène under daily observation for the greater part of her life, and two of whom—the author himself being one—were for many years her spiritual directors.

The Place of the Mother

Mr. Wheatly, Minister of Health in England, says: "There can be nothing of a more evil character creep into our national politics than the idea that any public organization could possibly take the place of the mother in a civilized

community." These words also apply to our country, in which are found so many fads inspired by a tendency to retire the mother and turn her children over to some organization. The Socialists say that the children belong to the State, as they did in ancient Sparta. Is that God's plan? Who is right—God or the Socialists?—or those childless women who know nothing about the rearing of children except what they have read in books? The family is a divinely founded institution, and any nation which has no respect for the sanctity of the family is drifting towards the rocks. Our country is clearly headed in that direction. If the mother loses her place, the family's centre of unity is gone. The State may and should see to it that married women are left at home, where they can fulfill the duties of their state of life, of which the principal one is to bear and rear children. Above all should provision be made that mothers need not work in factories, stores, or offices, to the neglect of their domestic duties.

The Communion of Saints

The history of Catholic thought shows that every century has its own tendency, taste, and preference, that it selects from the Catholic religion such aspect or notion as appeals to it best, and labors it to the utmost. The seventeenth century, so preoccupied with individual salvation, was captivated by the *moral* aspect of Christianity and rang all the changes on the two notions of original sin and salvation. The eighteenth century, with its passion for beauty, singled out the *artistic* aspect of Christianity, and mainly emphasized the esthetic value and intellectual harmony of Catholic doctrine. The present century,

with its infatuation for human solidarity and brotherhood, has turned to the *social* aspect of Christianity and found a response in the doctrine of the Communion of Saints, with its complement of monastic orders and indulgences. The Communion of Saints unites men among themselves, and with the dead and the saints, by the common bond of prayer and merits. It is, as the *Catholic Herald of India* (N. S., Vol. XXII, No. 43) observes, "a sort of supernatural collectivism that pools the spiritual wealth of mankind, and enables the workman of the eleventh hour to draw on the reserves of the first comers."

The Strange Case of George Marasco

In 1920 attention was called to "a cure at the shrine of Our Lady of Hal" in Belgium. A 30-year old girl, who had been paralysed for a year and blind for two months, was brought in a stretcher to the shrine and claimed to be entirely cured. The supposed *miraculée* later became known as the recipient of extraordinary spiritual favors, including the stigmata. Unfortunately, she was arrested a few months ago on a charge of obtaining money under false pretences, and has since been transferred to an asylum.

Fr. Thurston unravels her strange story in the *Month*. She was born in 1890 at Brussels, of a Czechoslovak father and a Belgian mother. Her real name is Bertha Mrazek. Her parents turned her out in her early teens to earn money in the streets. She at one time had an engagement to sing at the "Chat Noir" and at the "Minerva" in Paris. Georges formally admitted that a little girl who lived with her, is her daughter.

It is, of course, possible that a sinner who has led an irregular life may be converted and afterwards admitted to participate in supernatural charismata. But Georges Marasco's conduct, since the alleged miracle of Hal, has been viewed with disfavor by ecclesiastical authority. Her persistence in wearing male attire, her alleged mission and prophecies, and the clientèle which she gathered around her and from whom

she collected considerable sums of money, have very rightly aroused distrust in the minds of the clergy. Fr. Thurston finds in this case a confirmation of his theory that besides the classes of genuine miracle, diabolic influence and fraud, "we ought to recognize the existence of a small class of abnormally constituted persons who seem to have lived in an atmosphere of extravagance and miracle, but who are not necessarily to be accounted either impostors or saints."

The World War in Its True Colors

Surveys of the World War recently published in American and European journals show that men are gradually coming to perceive that the World War from the beginning, and on both sides, was a vile and dishonest thing; that it was not caused by Germany alone, but in greater or less degree by all the nations involved; that it was fought with utter disregard of all treaty obligations and humanitarian principles, by all the combatants; that its purposes were not the saving of civilization, not the "making of the world safe for democracy," not the ending of war itself, but the lust of conquest, and the control of the economic markets of the world; that the entrance of the United States was a serious mistake, having no relation to idealistic purposes, but being dictated by fear, and especially by a desire to protect the huge American investments in the Allied cause; that the end of the War, in the Versailles Conference, was an orgy of vengeance, lust, hatred, and cruelty; that the War accomplished nothing but death, destruction and disillusionment.

It is "better late than never," and we are therefore glad that these confessions are now being made and these facts woven at last into the texture of history.

GRIEF

By Charles J. Quirk, S. J.

We trust, O Lord, by Thy sweet grace and love
To find again our dear ones safe above;
We hope, we trust, ah yes, but Lord, our loss
Is in long waiting; this the Cross! the Cross!

An Open Letter to Judge Gary

By the Rt. Rev. Vincent Wehrle, Bishop of Bismarck, N. Dak.

Honorable Judge Elbert Gary,
New York City.

Dear Sir:—

You or some one else has had the kindness to send me your address "Law Observance and Enforcement." You lay down a very strict rule in regard to the sacredness and obligation of law, but I cannot find in your address any *motive* which should inspire us to be law-abiding in that degree which you demand. It would be quite different if you had a word to say about God, the Supreme Lawgiver, from whom all authority and all obligations derive.

I fully agree with you that so much lawlessness has come to the surface that real fear for the welfare of the country must take hold of every serious-minded man. But why? First because so many lawmakers have lost the correct idea of law. Denying God or at least putting Him aside as if He did not exist at all, is the first cause of the present lawlessness.

Every human law must be based upon the divine law, *i. e.*, upon the will of the Supreme Being from whom all creatures receive their existence. Since a large number of law-makers have lost this first principle, and, therefore, legislative bodies have become nothing more than a kind of experimental station, law-making has grown wild. What Tacitus says in regard to the Roman empire is repeated again, but in a much higher degree: "Res publica corruptissima, leges plurimae."

Instead of emphasizing in an exaggerated way the obligation of every law that is in some statute book, you would do much better to speak with the greatest force against all those tyrants,—I have chosen this word intentionally,—who are determined to bring their hobbies into the shape of laws, by means fair and unfair; for example, against the way in which the prohibition amendment was added to the United States Constitution, and how at present so many, in a truly tyrannical

way, work for the "Child Labor Amendment." First public opinion is misled for years by a well-paid press propaganda, by fabricated so-called "statistics," until a large number of citizens have lost their common sense and mental balance, and then the law-makers are told that so and so many thousands will be against them if they do not vote as commanded.

What motive can a man have for observing laws which are not in harmony with the laws of God or with the fundamental principles of our Constitution? For laws which have been introduced and passed by all kinds of crooked means? For laws which evidently have no other purpose but to benefit certain classes or individuals, instead of being made for the public good?

A true campaign for law and order should begin with the definition of law as it was given in times when people were guided by Christian principles. "*Lex est quaedam rationis ordinatio ad bonum commune, et ab eo qui curam communitatis habet promulgata.*" A regulation made by reason, not by passion, not by selfishness, not by minds worked up to a frenzy, but by reason, *i. e.*, that light in the human mind which is a reflection of the light of God or of Divine Wisdom. *Ad bonum commune*; not for the purpose of carrying out the domineering commands of tyrants, whether they be kings or politicians or fanatical party leaders, but for the general good of the community. Finally, promulgated by those who have the care of the community.

From this definition it is evident that only men who have sound reasoning and have the welfare of the community truly at heart, can make real laws. A people or nation driven to frenzy is simply unfit to make true laws. Whenever men are led by passion or prejudice, they cannot and will not make true laws, but tyrannical regulations.

True liberty, which is inseparably

connected with real law, can exist only when men are guided by truth, as Christ declared: "The truth will make you free."

This is the reason why at the present time, when an unscrupulous press poisons the mind of the people with all kinds of misrepresentations, a large number of laws which are brought into the statute books are despised and hated, and why the hatred of many unnecessary and even unjust laws drives a large number of people to a strong contempt of all laws.

For this reason citizens who are anxious to preserve law and order should first of all protest with all their energy against lawmaking which cannot be called true lawmaking at all, because it sins against the very idea of a real law, not coming from reason, but from passion and selfishness, and having for its purpose, not the general good, but selfishness and party interest.

Then they should also make it very clear that God's law must be at the bottom of every human law, and that human laws must be a reflex of the Divine Law. To illustrate this by an example. At present the United States are spending millions of dollars every year for the enforcement of the prohibition laws, which, if carried out in the days of Christ, would have made the Son of God a criminal when He changed water into wine; at the very same time every State in the Union, with, perhaps, the exception of one, legalizes divorce, though our Lord declared: "Who dismisses his wife and takes another one, commits adultery." We have legalized adultery in such a degree that nearly every seventh marriage is broken up, in spite of the clear declaration of the Son of God.

These sad facts should be realized, and every one who has the welfare of the country at heart, should take the firmest stand against those crimes, frequently committed without ever being punished by the State, which are in the strictest sense crimes against God's law, as dishonesty in high places, criminal disregard for human life by causing loss of human life by criminal carelessness or by lynching, crimes

against public decency and purity, as they are committed by so many publications, etc.

Let me add that your quotations from President Coolidge are unfortunate. If they are correct, they deserve a public protest. You quote as his words: "Men speak of natural rights, but I challenge any one to show where in nature any rights ever existed or were recognized, until there was established for their declaration and protection a duly promulgated body of corresponding laws." Natural rights and natural laws existed before human laws were made. Man has in his reason light enough to see that many acts are wrong, sinful against God and men, even if they are not forbidden by human laws. When God is set aside, when He is rejected, then there are no natural rights and no natural laws, but only for those who, by wilful obstinacy, have shut the eyes of their mind to the light which God gives to every man that has come into this world.

Very respectfully yours,

† Vincent Wehrle,

Bishop of Bismarck.

Dr. Charles W. Eliot, President Emeritus of Harvard University, inventor of electivism and the "five-foot shelf," lately picked a list of "All-Time, All-World Educators." The list is being circulated by the University of Chicago in its campaign for a \$17,500,000 endowment and building fund. Here it is: Adam Smith, Michael Faraday, John Stuart Mill, William E. Channing, Horace Mann, Herbert Spencer, Ernest Renan, Charles Robert Darwin, Ralph Waldo Emerson, Louis Pasteur, Aristotle, Gallen, Leonardo da Vinci, John Milton, William Shakespeare, John Locke, Immanuel Kant, Francis Bacon, and Isaac Newton. Counting this list of "The Twenty Greatest Educators," we find there are only nineteen. As the twentieth might fittingly be added the Rev. Timothy Brosnahan, S. J., who taught the learned Dr. Eliot a thing or two some twenty-five years ago. Or should the place go to Dr. Eliot himself?

Prejudices Now and Then

By P. H. Callahan of Louisville

We measure progress achieved, by looking backwards and contrasting present conditions with those that formerly obtained. We draw encouragement out of gloomy situations by reflecting on the darker experiences of the past. If the business outlook is cloudy, we all know when it was black; if there is much sickness, it is nothing compared to the epidemics that once followed one another like the ten plagues of Egypt; if human life seems cheap, what was it when every man wore a sword? Thus, in spite of our jeremiads, most of us keep in good heart, take the evils that surround us with the day's work, and hopefully exert our efforts for still greater improvement in future times.

So it is in the matter of prejudices. Ten years ago, in a suit for libel instituted by a Catholic priest against a notorious anti-Catholic publication, the owner of the paper testified in court that it was his policy to publish everything of a defamatory character which his scavengers could gather regarding Catholics and things Catholic. He admitted that he would not publish anything, however high its literary or news value might rank, which reflected favorably upon Catholics. His purpose was to blacken. At that time most of the non-Catholic religious papers regularly quoted from that man's paper, often with avowed approval, even with exultant praise. Many of them advertised the paper and commended it to their readers. Some of them republished the lists of books which it approved, written by so-called ex-priests or ex-nuns, or by unscrupulous professional propagandists. If any one of them ever condemned the sheet, the writer never knew of it. If any denounced the immoral policy avowed by its owner before the court, he never heard of it. Under the circumstances, considering the many channels through which it was exploited, it was not surprising that the *Menace* came to have the largest circulation of any weekly pub-

lication sent through the United States mails.

How different the situation to-day! Very few of the religious weeklies ever go in for those old indecent attacks against our priests and our nuns. While they still criticize the Church and our hierarchy, and, misled by their line of reading, frequently misrepresent Catholic teaching and belief, their attitude is so much more dignified, their tone so much more temperate, that comparing the non-Catholic religious press of to-day with that of ten years ago, one can not but feel that there has been much progress towards the realization of the day when people in this country who live together as neighbors will, irrespective of their differences in religion, come to regard one another as friends.

These observations are prompted in particular by a recent issue of the *Christian Work*, edited by the Reverend Dr. Lynch, which carried two reviews of a book entitled "Alien Rome." The book was written by the Rev. Bertrand M. Tipple, who was at one time connected with the Methodist Church in Rome, and is published by "The Protestant Guards." The editor of the *Christian Work* requested Dr. John A. Ryan of the Catholic University of America to review the book for his paper. With Father Ryan's review was also published a review by the Rev. Robert L. Kelly, a minister of the Disciples of Christ. Father Ryan exposed the book as being loose and unscholarly in treatment, distortive of truth, vicious in tone, in short everything that a writing should not be. It is not so much, however, that the book has that character or that Dr. Ryan in his clear, concise, and conclusive manner should show it for what it is, but that the editor of a non-Catholic religious weekly should ask Father Ryan to review such a work, and publish his crushing article.

The review of Dr. Kelly deserves a further word; as it is a non-Catholic's

view of a vicious attack by a Protestant minister on the Catholic Church. As illustrating the change that has come about among non-Catholic leaders in the past ten years, it will be interesting to quote it at some length.

After stating frankly that the book "is an attack [on the Roman hierarchy," Dr. Kelly says: "Among the charges on the hierarchy made in this book by the author and his sponsors, are that it is a sinister, political autocracy, that it is associating with the most reactionary forces of Europe, that in America it would substitute the parochial school for the public school, and that it is moving aggressively ahead for national conquest. The author is disturbed at what he calls the revival of Romanism in Europe and asserts that this revival 'is due mainly to two things: Socialist Radicalism and the betrayal of Protestantism by German Militarism' (p. 19). On page 26 he asserts: 'The subsequent downfall of Prussianism has left all European Protestantism seriously shaken.' The implications of these confessions, however true they may be, call to mind the inquiry, since he assumes to speak for European Protestantism: 'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' There is always such a difficulty bobbing up to plague one who makes this sort of an 'attack,' and furthermore, it is very doubtful if the American public will be greatly benefitted or the Kingdom of Heaven promoted by such muckraking in the religious field.

"To the reader who is accustomed to weighing evidence, the attack is unconvincing. If there is evidence to substantiate his charges, the author does not produce it. Many of his unproven assertions have been and are being categorically denied by high authorities of the Catholic Church. One is always on dangerous ground in attempting to interpret the motives of others. The nature of the evidence offered in the book is indicated by such citations as these, taken at random from it: 'Is the conviction of,' 'is said

to be,' 'it is generally understood,' 'a report was circulated,' 'he is credited with saying,' 'my conviction is,' 'it is said,' 'some maintain that,' 'it is more or less evident,' 'a statement appeared in the *New York Evening Post*,' 'word comes that,' 'it was rumored about Rome,' 'a report just in from Washington,' etc., etc."

Dr. Kelly, with a true eye to its importance, deals at length with the charge that the Church would substitute the parochial school for the public school, which he completely refutes. He says: "It seems very difficult for the author to discriminate between an effort to 'substitute' the parochial school for the public school and a policy of maintaining parochial schools. Both 'charges' are made and they seem to be of equal weight in the author's mind. Of course, the Catholic Church is not attempting to make such a 'substitution.' Since Catholics pay their taxes for public education as all other citizens do, they have a perfect right to maintain their own schools in addition if they desire, just as all kinds of Protestants do. The *principle* is not changed in the fact that the Catholics emphasize the lower and the Protestants the higher grades. The author loses sight of the fact that the churches were pioneers in American education and that even to-day there are more students enrolled in denominational and independent colleges and universities than in those supported by taxation. This dual character of our education, especially in the college and university realm, is one of the most striking features of our American educational system and is almost universally considered as having advantages for both types of institutions.

"On page 191 some very 'damaging' evidence is offered versus the Reverend James H. Ryan, Executive Secretary of the National Catholic Welfare Conference. I quote verbatim, including Dr. Tipple's running comments. The 'charges' and the comments speak for themselves.

But the Reverend James H. Ryan, Executive Secretary of the National Catholic Welfare Conference, also appeared before

the Senate Committee. His word was: "The National Catholic Welfare Conference opposes the Sterling-Reed Bill." Of course. Father Ryan says, "It would create Federal control of education." Of course. This might restrict somewhat the operation of the parochial school. "It would establish a Federal Department of education, which we do not need." Of course. All we need are more parochial schools.

"The author might easily have pointed out even more damaging evidence of 'alien' sentiment. He might have quoted President-Emeritus Hadley of Yale:

I regard the Smith-Towner Bill as a long step in the Prussianizing of American education.

"Or President Butler of Columbia University:

The bill would effect so great a revolution in our American form of government as one day to endanger its perpetuity.

"He might have included among the 'aliens' Dr. Charles R. Mann, Director of the American Council of Education, Chancellor Samuel P. Capen, former Director of the American Council of Education, now head of the University of Buffalo, the Senate of the University of Chicago, the Presidents of many American colleges and universities, as well as the United States Chamber of Commerce. All these people are American citizens, and whether they are right or wrong, they have the constitutional guarantee of freedom of opinion and speech.

"Or Dr. Tipple might have quoted Dr. Ryan's introductory statements before the Senate Committee on Education and Labor of the Sixty-eighth Congress:

In the first place, the National Catholic Welfare Conference heartily favors every effort by the Federal Government, consistent with the principles laid down in our Federal Constitution, tending to the development of education in the United States. Therefore we favor legislation which will help to remove illiteracy, which will assist in the Americanization of the foreign born, which will promote physical education and the training of teachers, which will equalize educational opportunity to the extent that the benefits of education may be brought within the reach of every citizen of this Republic.

We believe, however, that no Federal legislation of the character presented in the Sterling-Reed bill is necessary to attain these laudable purposes. Education is, according to our Constitution, a matter for State control. We therefore, oppose every effort to attain purposes good in themselves by means which are bad; that is, unconstitutional.

"If Dr. Tipple had wished to warn his readers further on the spreading of the 'un-American' sentiment in favor of 'parochial' schools, he might have quoted from Dr. Walter S. Athear's 'Religious Education and American Democracy':

The American children will be educated in the public schools. Religion will not be taught in the American public schools. The church and the home must teach religion to the American people if it is to be taught them at all. This will require the establishing of a system of church schools which will parallel the public schools all the way from the kindergarten to the university (page 21)."

Such articles by a non-Catholic published in a non-Catholic paper, do more good than articles by Catholics published in Catholic papers. The writer has long entertained the opinion, and both time and observation have confirmed it, that neither Catholics on the one hand nor non-Catholics on the other, will take kindly to correction, much less criticism, offered to one group by members of the other group. They should correct one another. Dr. Kelly in his review of "Alien Rome" has carried into practice an excellent precept plainly, if somewhat roughly, put many years ago in a letter to the Chairman of the K. of C. Religious Prejudice Commission, which said, "Let each camp muzzle its own fools."

Mark Twain's "Roughing It" has been translated into German, with the odd title of "Durch Dick und Dünn." Though the text is well rendered by Ulrich Steindorff, the title itself is inadequate.

The Holy Father recently addressed a party of German pilgrims in their own language. He spoke fluently and was understood by every member of the party.

Child Labor Correspondence

The F. R. of late (Nos. 4 and 5) furnished its readers with two strong papers advocating the Federal Child Labor Amendment by those well known students of economics and sociology—the Hon. Edward Keating and Col. P. H. Callahan of Louisville. We received several criticisms of these articles and feel that the other side should be given the privilege of a brief rejoinder.

While very much interested in this controversy, we must confess that we never became alarmed one way or another, as was the case with so many of our good friends; it never seemed to us that the advocates of the proposed amendment made a real case for such a drastic procedure, while the opponents saw a menace in the origin and possible workings of this measure which seemed to us exaggerated.

Our own conclusion would be very much that of the *New York World*, which strongly advocated the elimination of child labor, yet opposed the 20th Amendment, saying: "The enthusiasm of the present leadership can be of the greatest sociological advantage if it will be directed to such States and communities as are considered delinquent and backward toward the interests of their children," for, the *World* continues in substance, many of the present opponents, and even legislatures who have already rejected the amendment, will gradually change their mind and vote yes if those now using child labor continue to offend, without any effort to eliminate this evil, for the dictate of the American conscience is very plain that child labor must go.

Here are the criticisms we received, with brief replies thereto by the writers of the respective articles:

"CHILD LABOR CRITICISM"

To the Editor:—

The article appearing in your issue of February 15th, under the above caption, is to my mind, entirely typical of the average Catholic in politics. They all seem powerless to get away from the idea that if he or his

church is to escape the "fury of the mob" in this country, the only safe course left to pursue, is that of expediency.

The author, Mr. Keating, through quotation and otherwise, makes quite a laborious effort to anathematize Cardinal O'Connell for his views on the Child Labor Amendment and in like manner, spares nothing in an attempt to canonize Father Ryan as the patron saint "of the weak against the strong."

Being "a worker" and loyal union man of thirty five years standing, I will venture an objection that is neither "aside from the question" nor in the least "unwarranted." My objection I know to be grounded upon fact, rather than upon theory, as are the opinions of the proponents of this legislation.

Unsmitten by "the march of progress," as no doubt millions of other Catholic parents are, my wife and I are blessed in the possession of ten happy and growing children. (Did I hear someone say that it was neither polite nor progressive to have so many children?). Anyhow, we have them and are firmly convinced that there is nothing which we can give them that will compare with a good Christian education. Two of the number have already completed high school under Catholic auspices, and two others are in process of completion; by virtue of the fact that there are no disabling measures such as the Child Labor Amendment, they were able to earn all or nearly all of their tuition during vacation. I copy from a magazine that lies on my desk, the following:

"We approve and re-assert our belief in the free and compulsory education of the children of our nation in public, primary schools supported by public taxation, or which all children shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the efforts of the membership of the Rite to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to continually oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."

With the Child Labor Amendment in force the above becomes imperative and a God-send for us, just as it will for every other Catholic man and woman who still believes that God blessed their union and that God still reigns.

Now this objection does not emanate from any of the sources referred to by Senator Walsh or Mr. Keating, nor any of the other innumerable self-constituted guardians of those who toil, but from one of millions of "workers" who, like him, see with the coming

of the Child Labor Amendment, the exaltation of Margaret Sanger and like supporters of this legislation "in the hearts and minds of workers everywhere, regardless of their religion." John J. Donovan
Ludlow, Ky.

[Mr. Donovan is sadly confused. Evidently he thinks that the Child Labor Amendment is a statute, instead of merely an enabling act, and that it would immediately upon ratification prevent all children under eighteen years of age from laboring. He ought to learn the facts. Evidently, too, he believes that the Amendment was put through Congress by enemies of the parochial schools. Again, he should learn the facts. Had he taken the trouble to do so before he wrote he would not have committed that sin against fraternal charity which the Catechism calls "rash judgment."—Edward Keating.]

"THE HOBBY HORSE LEADER"

To the Editor:—

We believe that the greatest affliction that has ever come to the people of our beloved country is the Hobby Horse Leaders. Once they get astride their little hobbies, woe be to you if you differ with them. You are instantly rammed and damned by them as a bigot, intolerant fanatic, and of the vicious class.

In No. 4 of the F. R. one of the bold equestrians appeared mounted on his hobby, a helmet of brazen audacity as a mask, whip and spur of shameless impudence, a mantle of righteousness (K. K. K. fashion) enveloping his form as he sallied forth to exterminate all who oppose his pet hobby.

He decapitates a cardinal with the dexterity and ruthlessness worthy of Henry VIII, and his Cromwellian hand puts the daylight out of the balance of the opposition, and in the parlance of the day, he is now "setting pretty."

Indulging in their own soliloquy is one of the prerogatives of greatness and so this H. H. L. laments the attitude of the Church on his pet hobby (the Child Labor Law). And he goes on to say that forward-minded non-Catholics will not think well of us. *This great authority says they will not think well of us—because we think for ourselves.*

We don't care a rap what others may think about our actions, so long as those actions are in accordance with the laws of God, and we follow the dictates of our conscience. Obey the Commandments, lead a virtuous life and have a good conscience, and no priest, bishop or cardinal dare ask more of us. And we of the Church know that we are never asked to do that which would stultify ourselves, or to do anything which would be inconsistent with conscientious duty. If this reform H. H. L. is a Catholic, he should know this; if he is not a Catholic, he has no need to lament our attitude.

Mother Church with the parent has cared for the interest of "the Child" for the past 2000 years, and we Catholics are willing that she continue with us to supervise and manage the education of our children. And we are positively against handing this interest over to any Federal agents. And we say it out aloud, that we have no reason to apologize for this attitude.

We are not at this time going to discuss this dangerous and needless law. We only want to say to its author that it ill becomes him to slur us who are earnestly and honestly opposing this nefarious law,—not, as he would imply, at the behest of some priest or cardinal, but because in our hearts and souls we believe this is the most dangerous legislation ever before attempted in our beloved country.

In closing, I would say that the various States are caring for this question (Child Labor) in a competent way. The census of 1900 showed that about 24% of the child population between the ages of 10 and 16 years were employed; that of 1920 shows that only about 8% of the child population of the same age were employed, and more than half of those were employed on the farm. It is needless to adopt this reform into our Constitution when the various State laws are caring for the matter so well. It is well to remember that we can change, amend or repeal a State law; not so a Constitutional Amendment.

Pacific, Mo.

James McCaughey

[The tone and contents of Mr. McCaughey's letter constitute its sufficient refutation. If he had read the proposed Child Labor Amendment intelligently, he would realize that it has nothing to do with education. If he had some acquaintance with the failure of the backward States to make any notable improvement in their child labor laws, particularly in the enforcement of them, since the Great War, he would not have committed himself to the complacent but astounding assertion that "the various States are caring for this question (child labor) in a competent way."—Edward Keating.]

"STATISTICS"

To the Editor:—

Acting on the suggestion of Mr. Keating's paper in the FORTNIGHTLY REVIEW, I procured a copy of the speech of Senator Walsh of Montana, and from the statistics contained therein, made up some figures of my own, and it seems, according to the census of 1920 that there were 12,592,582 children between the ages of ten and fifteen, and that 1,060,858 were "engaged in gainful occupations."

Let us, for the sake of argument, deduct from those engaged in "gainful occupations" the 647,309 who are said to be occupied in forestry, agriculture, and animal husbandry, which leaves us the following:

54,006 engaged in domestic and personal service;
63,368 engaged in trade and commerce;
80,140 engaged in clerical occupations;
185,337 engaged in manufacturing and mechanical industries.

Are we to infer that so many children are kept away from school on account of such work? Are they occupied the whole year round, the bigger part of the day, in such occupations? If such is the condition, things are extremely sad and require correction. But it is my thought they are engaged only for short times, say during vacation or during the pressing work of planting and harvesting on farms,—which makes a great deal of difference.

It seems to me almost incredible that 8.5% of all children of said ages are during the bigger part of the year so engaged in gainful work that they cannot attend school and avail themselves of the rights and privileges of all other children.

I know a little about how reports and statistics are prepared, and am somewhat fearful that Mr. Keating's article is not altogether based on actual facts.
Cleveland, Ohio.

Joseph A. Kysela

[What Mr. Kysela deplores and hopes to find "incredible," is true. In fact, the figures that he quotes do not fully describe the evil condition. They were gathered by the Census Bureau, not by any partisan organization. They were obtained in the month of January, 1920, when the schools were in session, not during vacation time. In three respects they understate the number of children regularly employed: First, because a smaller number of children are at work in agricultural occupations in the month of January than in any other part of the year; second, because the investigation was made in 1920, when the Federal Child Labor Law was in operation, and we have the testimony of the factory inspector of Mississippi that after this law was declared unconstitutional 1200 boys and girls went back to work in the cotton mills of the State; third, because the census figures do not cover working children under ten years of age. Finally, the census enumerators were instructed not to count as "employed" children who were "helping their parents at household tasks, or chores, or doing irregular work about the home farm."—Edward Keating.]

SOUTHERN TEXTILE BULLETIN

David Clark, Managing Editor

Clark's Directory of
Southern Textile Mills
Clark's Directory of
Cotton Oil Mills

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March 9, 1925.

Mr. P. H. Callahan,
Louisville Varnish Co.,
Louisville, Ky.

My dear Pat:

I am calling you Pat on account of your initials. I had the pleasure about twenty years ago, when I was with the *Chattanooga News* and we attended that night the Elks Club or the Knights of Columbus, I forget which, of meeting you. For the past six months I have devoted my time against the wonderful, nonsensical, "damn Fool" Child Labor Amendment. We have just about defeated this. My partner, Mr. Clark, of this paper is a Shriner and a high Mason. He is just as much against this educational amendment as I am. The fraternal weekly, the official organ of the Ku Klux, gave us a hard roast last week, but little did Mr. Clark care what the Ku Klux said about him, although he is a Mason, and neither did I, although I am a Catholic. I could not miss the opportunity to send you one of Bishop Candler's articles against this educational amendment. The Bishop was with us on the child labor bill and wrote some wonderful stories, that I printed in over a hundred papers. Read this clipping over thoroughly and note the Bishop's language that the educational bill will mean the white children and black children going to school together in Kentucky. These words in itself will carry the solid South against this fool amendment. Allow me to wind up this letter by saying that if you people in Kentucky allow your legislature to ratify this Child Labor Bill, I hope they put every white man in Kentucky on the road with a Negro overseer.

Not yours truly but

Your friend

Jeff. Palmer

[Here is a coarse straight-out appeal to prejudice, both of a religious and racial character. Knowing of my being a Catholic, Mr. Palmer appeals to me to oppose the Child Labor Amendment with the idea that just because some Kluxer in some place or other may be for it, therefore my influence must be against it. Likewise, knowing of my being a Southerner, he throws out the intimation that we shall have negro domination. But my regard for this type of propagandist playing on prejudices is far below that held for a Negro or Kluxer. It is just this kind of propaganda that first kindled my interest, and finally urged me to become an advocate for the amendment.—P. H. Callahan.]

"PREJUDICES"

To the Editor:—

Other letters criticising my article, were received by me, but can not be published without permission. While their criticism is valuable, it still remains of the same character described by Edward Keating in the initial article,—not based on the real issue at all,

but largely on distrust and lack of confidence in our fellow-citizens.

Here, for instance, are a few excerpts, resembling the letters addressed to me, but from a recent issue of *The Lamp*, one of our most readable Catholic monthlies. They are fairly representative of the expressions of most Catholic papers.

"We call the attention of our *Lamp* readers to a *very grave peril* now confronting the liberties and the best interests, not only of the citizens of the Commonwealth of New York, but of the entire American Republic. This *peril* exists in the form of a so-called *Child Labor Amendment* to our Federal Constitution."

"Whereas the literal wording of the Amendment grants Federal power 'to limit, regulate or prohibit the labor of all persons under eighteen years of age,' in reality it covers much more; for that language carries with it by implication Federal control of your children's education, as well as the condition of their employment, preventing them from working not only in factories, but in their homes and on the farms."

"It is yet another Act of Congress calculated to change our National Government into a highly centralized and autocratic bureaucracy devouring the substance of the people with ever increasing taxation and preparing the way for *Leninism* in the United States."

After reading such stuff and many similar examples of gross misinformation, it is easier for me to understand the bigotry, suspicion, and prejudice of many Protestants against us. Our own provide an exact parallel both of the phenomenon and its causes.

Louisville, Ky.

P. H. Callahan

"MR. JAMES EMERY"

To the Editor:—

I was very glad to see the FORTNIGHTLY REVIEW give the advocates of the Child Labor Amendment their day in court, for here in Washington we have been only getting the side of the opposition.

Another angle to this case is in my mind that should be mentioned in your independent journal.

The *Queen's Work*, published by Jesuits in St. Louis, of which I am a careful reader, carried recently as a leading article in opposition to the Child Labor Amendment a paper written by a James Emery, without a word of explanation as to the business or profession of Mr. Emery. He is a professional lobbyist, engaged and paid a good salary by the National Manufacturers' Association to defeat legislation of this kind.

The activities of James Emery and his associates have been in unenviable prominence on several occasions, beginning in 1913, their efforts being centered to defeat anything that would be helpful to organized labor, and in

the interest of the National Manufacturers' Association. Emery was connected with Van Cleave of St. Louis in the famous suit by the Bucks Stove Co. to destroy union labor.

If the editors in charge of Catholic papers, which furnish reading matter to the Catholic laity, are not better informed, or through a spirit of unfairness present matters in this way, they should be put to some other work.
Washington, D. C. F. S. Sherlock

Indulgences and the Jubilee

Under the title, "The Roman Jubilee," Father Herbert Thurston, S. J., has published an abridgment of his larger work, "The Holy Year of Jubilee." He has omitted some controversial matter and added "a certain amount of information of the guide-book order," which makes the new volume a useful *vade mecum* for pilgrims going to Rome in the present *anno santo*. Our readers probably know that most indulgences are suspended during the jubilee year. Of those that are *not* suspended the most important are: (1) the plenary indulgence at the hour of death; (2) the indulgence for saying the Angelus; (3) the indulgence for the Forty Hours; (4) the Portiuncula; (5) the indulgences which are granted by cardinal legates, nuncios, and bishops.

In view of the wholesale suspension of the ordinary indulgences the question arises: In what respect is the Jubilee to be regarded as a privilege? Fr. Thurston answers: "The common opinion, while it seems to regard the gaining of an ordinary plenary indulgence as an extremely difficult task, rarely accomplished even by the holiest, looks upon the complete remission of the Jubilee as much more easy of attainment by all who honestly do their best to comply with the conditions. After all, we know little or nothing, as the best authorities freely confess, about the manner in which indulgences take effect. It is quite conceivable that, besides the dispositions of the penitent, something also depends upon the greater or less intensity of the Pope's desire to communicate them" (p. 115). He adds that since the time of Boniface VIII it has been the Pope's will to grant Jubilee indulgences "as far as

ever the power of the keys may extend," and that it would seem that the more arduous the conditions of an indulgence, the more likely it is to be gained by one who fulfils them.

A Problem in Sacramental Theology

In the Milan *Scuola Cattolica* (March, 1924) Father Federico Fofi, Abbot General of the Canons Regular of the Lateran, printed as a new discovery the text of the two Bulls of Boniface IX to the Abbot of St. Osyth (A. D. 1400), of which the first gives him faculties to confer the priesthood on his own subjects, though but a simple priest himself; while the second revokes this privilege because of a complaint made by the Bishop of London, within whose diocese the monastery of St. Osyth was situated.

This is no very recent discovery, but, as the readers of the F. R. know, was made in 1911 and commented upon in this magazine in 1917 (F. R., Vol. XXIV, Nos. 5 and 7). We said at the time that the two bulls, being registered in the official acts of the Holy See (Arch. Vat., Reg. Lat., CVIII, f. 132), were most likely genuine and raised a real difficulty against the common teaching of theologians that the sacrament of holy orders can only be conferred by one enjoying the plenitude of the priesthood, *i. e.*, a bishop. We also expressed the hope (F. R., XXIV, No. 7, p. 104) that the problem would be promptly tackled by the theologians.

However, this has not yet been the case to any satisfactory extent. Abbot Fofi is the first theologian to tackle it since our articles were written. He admits the authenticity of the two Bulls of Boniface IX, and says that while it is undeniable that, if the Pope ever made such a concession, it meant that he had the power to do so, it is difficult to explain how he can grant such a faculty to ordain to one who is not himself in possession of the plenitude of the priesthood. After dealing with the various phases of the question and examining the different opinions that have been expressed by theo-

gians, he abandons the *sententia communis* and holds that while the bishop is the ordinary minister of every order from tonsure to the episcopate, a simple priest may by pontifical delegation become extraordinary minister even of deaconship and the priesthood.

To this position Dr. E. J. O'Donnell, in the *Australasian Catholic Record* (Vol. I, No. 4) raises the objection that "the power of ordaining validly is not a question of jurisdiction, and no pontifical concession will supply the deficiency of the *potestas ordinis*."

Dr. O'Donnell himself favors the solution adopted by Pesch, Pohle, and others, that one pontifical act does not solve such a question ("unum factum pontificium non facit legem neque dogma"), and quotes the *Revue Théologique*, which says: "No theologian claims infallibility for the Pope in particular judgments or particular laws. Boniface IX was not infallible, either directly or indirectly, when he granted this extraordinary privilege to the English abbot, and so the question still remains an open one."

For the rest, as the same theological review observes, "Sacramental theology is far from being completed. Its treatises are encumbered with controversies which *a priori* principles alone will never solve. A serious study of history and the Patristic texts is absolutely necessary, and every new document should be received with gratitude."

Notes and Gleanings

A recent issue of the *Denver Catholic Register* contains a letter from J. L. O'Connor, formerly Attorney General of Wisconsin, regarding his effort to exclude sacramental wine from the Eighteenth Amendment. This amendment states very clearly that prohibition affects intoxicating liquors only when used "*for beverage purposes*," and it would be contrary to the Constitution to make any restrictions whatever when they are used for other purposes, *e. g.*, sacramental or medicinal. Hence the 18th amendment seems to give adequate protection to Catholics

and to members of other denominations who use wine for liturgical purposes.

Professor G. Eisen's monograph on the Antioch Chalice is reviewed in a recent number (January) of the *Revue d'Histoire Ecclésiastique*, published by the University of Louvain, by "R. M."—initials that seem to stand for R. Maere, who has several other archeological articles in the same number. He is, not unnaturally, cautious about a date "antérieure au iv^e ou tout au plus au iii^e siècle." The authenticity of the work, he says, "ne paraît faire aucune doute." While his review is careful, he does not purport to pass a definitive judgment on the problem of the Chalice.

No. 1 of the *Divus Thomas*, edited by the Collegio Alberoni at Piacenza, and published by the Casa Editrice Marietti, of Turin, Italy (cfr. F. R., XXXII, 6, pp. 113 sq.), contains several interesting papers on the relation of Einstein's theory to the philosophy of St. Thomas, one on the development of dogmas, one on the question whether the Pope can delegate a simple priest to confer deaconship and the priesthood, etc., together with the usual survey of current Neo-Scholastic books, pamphlets, and review articles, and notes on the progress of the Thomistic movement in different parts of the world. The *Divus Thomas* now again appears quarterly. The subscription price is 25 francs per annum. Orders can be sent through the B. Herder Book Co., St. Louis, Mo.

The Brothers of St. Vincent de Paul this year celebrate the centenary of the birth of one of their first members, Père Hello (b. 1825, d. 1900). He was a brother of the renowned French philosopher and essayist, Ernest Hello. Fr. Charles Meignen, the famous author of "Le Père Hecker, est-il un Saint?," now procurator-general of his order, has just edited a life of Father Hello, which, in conjunction with his previous monographs on Jean Léon Le Prévost, Henri Planchat, Clément Myonnet, and one on Maurice Meignen which is to be published in the near

future, contain a complete history of the Society of the Brothers of St. Vincent de Paul (founded March 1, 1845). We are indebted for this information to No. 44 of *Rome*, the interesting French newspaper which M. Robert Havard de la Montagne publishes in the Eternal City and which we can recommend to those of our readers who, though unable to read Italian, wish to subscribe for a Roman newspaper. The office of the publication is at 69, Place de la Minerve, and the foreign subscription rate is 20 French francs a year.

Since the imagined discovery of Livy's books last summer a great deal of talk has been going on regarding old manuscripts found and old manuscripts to be searched for. There is some suggestion that Livy's books may yet be hidden in the buried city of Herculaneum, but the recovery of this old Roman city is attended by so many difficulties that not much hope is held out. It would not be possible to unearth Herculaneum without completely demolishing the two little towns of Portici and Resina which are built on its ruins. From the little that has been uncovered various treasures in bronze and marble, as well as a whole library of papyri, have come to light, and one can imagine what a wealth still lies buried under the soil. There is hardly any doubt that many of the villas of Herculaneum possessed rich libraries, and what more natural than that some missing documents may be found there?

Do not let us be misled by side-issues. The central issue between us and Communism is: not whether production ought to be in the hands of the State or not, whether wealth should or should not be more equally divided, still less whether some reform of the capitalist system is desirable. On all those points there is room for discussion. The central issue is whether religion, the sanctity of marriage and the inviolability of family life are or are not essential to man's well-being. For Catholics, there can be but one answer—Yes; it has been proved up to the hilt that Communists answer—No. The conclu-

sion is obvious: no Catholic can be a Communist.—*The Christian Democrat*, Vol. V, No. 1.

Bishop Henry Grey Graham's "Where We Got the Bible—Our Debt to the Catholic Church," which was first published in 1911 as "a Catholic contribution to the tercentenary celebrations" (three hundred years since the appearance of the King James' version of the English Bible) has been re-issued in a paper-covered edition at fifty cents. We gladly renew our previous recommendation of this scholarly book, written by a learned convert who has since been raised to the episcopate. Nowhere will the English reader find a more convincing argument that it is to the Catholic Church, under God, that the world owes the preservation and integrity of the Sacred Scriptures of both the Old and the New Testament. "Throughout the ages, when there was no other Church, she has preserved them from error, saved them from destruction, multiplied them in every language under Heaven, and put them with the necessary prudence in her people's hands." (B. Herder Book Co.)

There is to be a new edition of the works of Leibniz in 40 volumes, 22 of which will contain his letters. Volume I has appeared. This work was begun before the war, and was to have been carried out in conjunction with the French Academy. The French have now decided to withdraw, leaving the entire enterprise to the Prussian Academy of Sciences.

Manresa: Revista Trimestral de Ejercicios (Apartado 73, Bilbao, Spain) is a quarterly review devoted exclusively to the propagation and explanation of the principles and methods of spirituality set forth by St. Ignatius Loyola in his Exercises. Its programme is: (1) To expound ascetical and technical points of the Exercises; (2) to chronicle the forms of activity in missions, retreats, etc., in the different countries of the world; (3) to indicate books dealing with the Exercises; (4) to sup-

ply ready information from a General Bureau; (5) to deal with sundries relating directly or indirectly to the book of Exercises. To lovers of St. Ignatius and his method this review will be welcome.

The proper function of the State is to supervise, co-ordinate and guide the various forms of individual and sectional enterprise, but we have allowed such a state of things to grow up that the bulk of the community, divorced from property, has sunk to a quasi-eleemosynary status, to the detriment both of character and efficiency. This process will go on until we modify the capitalist system. If we are tending towards Socialism, we have to thank for that fact the concentration of wealth in the hands of a comparatively few, due to the prevalence of various forms of usury. Unreformed, undisciplined, un-Christianized Capitalism is bringing about its own doom.—*The Month*, No. 725, p. 453.

In an article on Joyce Kilmer in No. 729 of the *Month* James J. Daly refers to the strange fact that Kilmer, though having a wife and five children,—one of them sick,—and a sixth coming, all depending on him for support, nevertheless volunteered as a private in the World War in 1917. Not only that, but, "once at the front, he deliberately sought the most perilous employments." "There was," says the writer, "no urgency for a sacrifice which involved others as well as himself." He adds: "My own explanation, which space will not permit amplifying, is that Joyce Kilmer acted at this time from spiritual motives at least as much as from patriotic motives. As for his family, he had received what seemed to be the most reliable assurances that they would be provided for in the event of his death. If misunderstanding on this score developed afterwards, he could not possibly have foreseen it." This "explanation" leaves the matter involved in greater obscurity than before. Until the motives of Kilmer's conduct are fully cleared up, a shadow will rest on his memory.

Correspondence

Dante's "Inferno" on the Screen

To the Editor:—

Your agitated correspondent Mr. Alfred Young (F. R., No. 7. p. 149 sq.) needs only to see the film "Dante's Inferno" to realize that the "pornography" he fears there is confined to the announcements and advertisements. What will and should disgust him with the film itself is that Dante's transcendent and Catholic masterwork has been "edited" (Heaven save the mark!) to meet the sentimental and comprehensive limitations of Main Streeters, Babbitvillians, and the "Booboisie." "Hell" via Hollywood turns out to be a dull and depressing spectacle, not a provocative one.

Possibly this may be somewhat to the good, but to one who reveres medieval and Catholic Art, the thing becomes a desecration akin to bedaubing with cheap advertisements a noble Gothic cathedral.

St. Louis, Mo.

Wm. Booth Papin

Dr. J. A. Ryan and Prohibition

To the Editor:—

May I take a little of your space to correct a statement made by Mr. H. A. Frommelt in an otherwise excellent article in the F. R., April 1? He says that "Father Ryan sponsored the Eighteenth Amendment at the time it appealed for ratification." I have no recollection of publicly, or even privately, advocating the Eighteenth Amendment. In fact, the only article that I remember to have written on any phase of the prohibition question was published in the FORTNIGHTLY REVIEW, April 1, 1916, and it dealt with the general policy, rather than with any specific legislative proposal. In an article which will appear in the *Catholic World* for May, 1925, I express the opinion that State prohibition, or the Canadian system of government operation or a combination of both, according to the preferences of the various States, would have been a better method of dealing with the liquor problem than national prohibition. During the years, 1917-1919, inclusive, I was editor of the *Catholic Charities Review*. I find that I wrote several news items on the progress of prohibition legislation, but said nothing on the merits of the Eighteenth Amendment. John A. Ryan

Duchesne's "Histoire Ancienne de l'Eglise"

To the Editor:—

In Vol. 31, p. 357, the F. R. says that *America* should not have withheld from its readers the information that Msgr. Duchesne's "Histoire Ancienne de l'Eglise" is on the Index of Forbidden Books. In a lengthy review on Msgr. Duchesne and his work which appeared recently in the *Catholic Historical*

Review I read (January, 1925, p. 605): "The *Histoire Ancienne de l'Eglise* caused some sensation, for in its Italian translation it was placed on the Index until certain modifications had been made by the author."

Who can give reliable information as to the following: (1) What were the "certain modifications" which were demanded for that Italian translation? (2) Have those modifications been made? (3) Is it only the Italian translation which is condemned, or does the condemnation affect the French original as well?

Enquirer

[It was not the Italian translation of Msgr. Duchesne's "Histoire Ancienne de l'Eglise" which was put on the Index in 1912, but the French original. That this prohibition had not been revoked up to 1924, is plain from the latest edition of the "Index Librorum Prohibitorum," Rome, 1924, p. 83, which contains this entry: "Duchesne, Louis. *Histoire Ancienne de l'Eglise*. Decr. 22 jan. 1912." We are sorry to say that the *Catholic Historical Review* is no longer as reliable as it used to be when Dr. Guilday was the editor. —EDITOR F. R.]

The Origin of Printing

To the Editor:—

I read with keen interest the short note on Dr. Thos. Carter's studies regarding the origin of paper and printing (F. R., Vol. XXXII, No. 5, p. 104). The facts instanced have been known for some time (cf. F. R., Vol. XX, March 15, 1913, pp. 163 sq.), but the conclusions Dr. Carter jumps at are still greatly debatable. The learned Doctor establishes a real dependence between European and Chinese printing. Yet scholars are pretty much convinced that printing was invented independently of the earlier Chinese invention in Europe by Gutenberg.

Opinions are divided on the origin of xylography or plate-printing in the Chinese fashion. According to the better view, xylography has been practiced in Europe only since the invention of typography or printing from movable type. The latest work upon this subject, by Gottfried Zedler ("Von Coster zu Gutenberg," Leipzig, 1921) did not clear up matters, but rather confused them still more.

However, single lines had been printed centuries before a book issued from the printing press. Scholars have been acquainted with many instances where lines of words had been printed with movable type in Germany at the opening of the 15th century. Accordingly they placed the invention of such printing into this period. In 1922, however, a German scholar, Dr. Funk, discovered a specimen of typography dating from the beginning of the 12th century. In the Abbey Church at Pruefening, near Ratisbon, is preserved a slab set up in commemoration of the dedication of that church on May 12, 1119. The monks practiced the art of printing in impressing

words upon this slab; they cast types and impressed the letters with these types into an originally soft substance, which later hardened. This is the oldest example of printing from movable types in Europe. Even Dr. Carter admits that at that time the knowledge of Chinese printing had not yet reached Europe. May be he will make his Chinese invention travel faster into Europe, so that the Benedictine monks at Pruefening could be regarded as pupils of the Chinese.

(Rev.) J. M. Lenhart, O. M. Cap.
Pittsburg, Pa.

Lay Participation in the Mass

To the Editor:—

Kindly allow me to make some remarks on the article by K. in the April 1st issue of the F. R. on "Lay Participation in the Mass." I must say that I was somewhat disappointed at what your correspondent had to say, after I read the heading of his article. We know that the Mass is the continuation of the Sacrifice of the Cross, that it is through the Mass that it becomes possible for all of us to "eat His flesh and drink His blood." Without the Mass this command of Jesus,—without the fulfilling of which, He says, we cannot have life in us,—is impossible, as far as we know. At any rate the Saviour has instituted the Mass for that purpose. For that purpose He said the first Mass. The liturgy surrounding His Mass was rather short, but, for all that, we have the same Mass now. The Church may change the liturgy or add to it, as she has repeatedly done. Now, the liturgy of the Mass is quite elaborate and most beautiful. No doubt, in years gone by, when Latin was understood by the lay people, they participated in the liturgy more than now. But to say that the people do wrong when they assist at Mass and at the same time occupy their mind with devout thoughts, seems beside the point. One would rather expect the author to say that people who assist at Mass without receiving Communion, are doing the wrong thing, unless they are legitimately impeded.

The comparison with May devotion is beside the point. If I go to May devotion, I know that I go to honor Mary, to occupy my mind with a devotion to the Mother of God; for this is the object of May devotions. But when I go to Mass, I should know that I go to a Sacrifice which connects me with that on the Cross, and enables me to complete the Sacrifice of Calvary by partaking of it, by consuming it;—in short, I go to Mass in order to go to Holy Communion, unless I have a legitimate excuse, and even then I should not assist without making a spiritual Communion, for Mass exists for Communion. Without Communion Mass has no reason to exist, without Communion through the Mass even the Sacrifice on the Cross would be incomplete, as far as we in-

dividuals are concerned. Mass enables us to complete the Sacrifice of the Cross by consuming the Victim.

Hence lay participation in the Mass is none other than actual Communion, or at least spiritual Communion for those who are excused.

It is too bad indeed that the lay people cannot be induced to actually participate in the liturgy of the Church surrounding the Mass. We all know why the Church has and keeps her official language. Besides, she does not seem to want the people to participate in all of the prayers, for most of them are said by the priest in such a low voice that even those nearby do not hear him. And why should he say them aloud? He is talking to God. Let the people, if they want to follow him, read the translations of them in their prayer books, or else let them concentrate their mind upon the main object of Mass, which is Communion. Few of them will realize that the Mass is a sacrifice connected with that on the Cross; but all of them will easily understand that in order to participate in it properly, they should go to Communion and have their minds on this. A person who assists at Mass fasting and without a mortal sin on his soul, and does not go to Communion, no matter how well he imagines he follows the liturgy of the Church, does not assist at Mass properly. A Priest

The "Leakage" Problem Again

To the Editor:—

The late Maurice Francis Egan, in an article "Some Leakages from the Church" (*America*, August 11th, 1923) wrote: "In every large city which I have lately visited there is a fringe of Catholics, not well instructed, it is true, who had given up their Church and its exactions for 'the Book' [Christian Science]. * * * Those I have met had acquired a smattering of the Little Catechism, knew nothing of the mystic or the beauty of the Church and had no idea whatever of the symbolism of her services. Christian Science would have had no attraction for them whatever if they had learned anything concerning the Catholic Church, except certain formal rules, which for a time they applied without in the least understanding the spirit beneath them. They have * * * a longing for peace—for a calming philosophy of everyday life, and for a solution of the problem of the existence of pain and sorrow. It may seem censorious to say that this condition of soul and mind is largely due to the way in which we Catholics present the teachings of the Church... Catholics ought to believe that they must deal frankly with facts. They must accept facts, and facts that are destructive to some of their cherished delusions. Everything is not right with the world, provided that a sufficient number of cathedrals are built... If the Catholic Church is losing groups of fairly intelligent people the reason

is, as I have said, not in the bad faith of these people or in their hatred of truth, but because their education has not fitted them to understand that the Church contains all they are searching for...."

Now, this may be an illuminating illustration of the truth of the saying that "fools rush in where angels fear to tread," but may one be permitted to suggest that the sermons and instructions given at our religious services might be more efficacious, while fully retaining their Catholicity, towards imparting a clearer knowledge of our faith, not only as the certain means of eternal salvation, but

also as the depository of lasting peace, wisdom, joy, and beauty?

Does not the "fringe of fairly intelligent, poorly instructed" perverts to Christian Science from the Church, mentioned by Mr. Egan, imply a much greater body of apathetic, indifferent, nominal Catholics, who retain the name, but rarely, if ever, attend religious services though expecting to die in the faith? Does it not include some who still hold a remnant of the faith from the teaching or environment of childhood or who lack the conviction or decision to embrace the religions of the sects? But what of the children of such people? They lack even the meagre home religious influences which surrounded their parents and are confronted daily with every possible instrumentality for the destruction of all religious belief.

Does not this largely account for the leakages from the Church as shown by the numerous distinctly Catholic names in the West and South now strongly identified with the Church's opponents? What Catholic is not aware of parallel local cases?

When a priest makes the usual announcements, followed by the reading of the gospel for that particular Sunday with comment or sermon, in matter and language practically similar to that of each preceding year, and of which the first impressions were made upon immature minds in childhood, can mere repetition have the desired impressive affect? In these days of movies, illustrated papers, Sunday paper science, evolution-sex novelists, pagan college instructors, circus-method religionists, and radio philosophers, can such stereotyped methods be depended on to incite Christian reflection and to exercise a controlling influence in moulding minds and directing thought? Is it not true that many devout Catholics give an onlooker the impression of merely accepting or performing an unpleasant if not depressing duty? Could not a little more of the positive, fervent, joyous spirit of a St. Francis or of the "Little Flower" be instilled into our good Catholics and exhibited to our separated brethren with benefit to all?

While admitting its possible presumption, observation and reflection has inclined the writer to believe that one year out of every three or four, each Sunday could be profitably devoted to a discourse on one or more of the Ten Commandments; the Commandments of the Church; the Seven Sacraments; the seven Deadly Sins; the seven Gifts of the Holy Ghost; the Eight Beatitudes; the origin, uses, and blessings of the Holy Rosary; Sacred Badges, Medals, Novenas, and the Sacramentals—the why of their promulgation, existence or bestowal on mankind; a detailed illustration of their meaning; their personal application and relation to each individual; and outstanding historical examples of the effect of conformity to, or defiance of, divine laws and graces in the case of each? Could not the Church's pre-eminence

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in fostering, developing and making use of all the arts, music, painting, sculpture, architecture, poetry, eloquence, color and form be, on festival occasions at least, generally dwelt on to advantage?

This is merely a layman's idea of what might be done toward substituting a positive, cheerful, abiding realization of the eternal truth and beauty of our holy religion to be reflected in the speech and demeanor of the normal American Catholic in the future, for the misunderstood, explaining, defending, trial-burdened Catholic as he often appears to-day.

Maurice Laughlin

Ishpeming, Mich.

Excerpts from Letters

I wish to join the ranks of those of your subscribers who have accepted the slight raise in the subscription price so cheerfully. Personally I must say I would miss a good, prudent, and inspiring companion if your valiant and instructive Review ceased to appear. God bless you, Mr. Preuss, and *ad multos annos* for the F. R.!—(Rev.) *Edw. A. Kowalewski, South Chicago, Ill.*

How haphazardly are the religious wants and needs of our people supplied at times! The idea has often occurred to me that in some dioceses an efficiency expert would not be out of place to survey the religious needs and conditions of our people from an entirely unselfish point of view. We all realize that it is often physically impossible for those in authority, with the multiplicity of questions and work which confronts them, to satisfy all legitimate wants. In some dioceses there are boards for this and for that purpose; committees appointed to do this work and that work; but membership seems to be mostly of an honorary nature and as a consequence the practical value of these boards and committees as a rule is small.—*Spectator.*

May God bless and reward you for the sacrifices you have made and are still making for the cause of Church and country through your most valuable contributions, most of all through the FORTNIGHTLY REVIEW. I never fail to peruse the little magazine from cover to cover and whenever an opportunity presents itself, direct the attention of my acquaintances to the treasures found in its columns. Owing to damnable apathy towards the reading of serious literature, even among those who are called to be leaders of God's armies against the legions of Satan, efforts of said kind meet with but little success. It affords me, therefore, all the more pleasure to be in a position to enclose a check, for which you will please credit the parties mentioned on the enclosed list with a two-years' subscription each to the F. R. Wishing you continued success in your strenuous efforts for the good cause, I am, etc.—(Rev.) *Godfrey Hoelters, O. F. M., St. Joseph's Hospital, San Francisco Cal.*

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

Gabriel, Hy. A. (S. J.). An Eight Days' Retreat. 3rd Ed., rewritten and enlarged. St. Louis, 1925. \$1.50.

Kelley, F. C., Bishop. The Epistles of Father Timothy to His Parishioners. Chicago, 1924. \$1.25.

Esser, F. X. (S. J.). Zepter und Schlüssel in der Hand des Priesters. 60 cts. Freiburg i. B. 1924. 60cts.

Sayings of S. Catherine of Siena, Arranged for Every Day of the Year. With an Introductory Essay by Abbot Ford, O. S. B. London, 1924. \$1.25.

Schreiner, Geo. A. The Craft Sinister. A Diplomatic-Political History of The Great War and its Causes. N. Y., 1920. \$2.

McCann, Alfred, The Science of Eating. N. Y., 1919. \$1.

Burch and Paterson. American Social Problems. An Introduction to the Study of Society. N. Y., 1918. \$1.

Hussein, Jos. (S. J.). Democratic Industry. A Practical Study in Social History. N. Y., 1919. \$1.

Latini, Jos. Iuris Criminalis Philosophici Summa Lineamenta. Turin, 1924. 50 cts. (Wrapper).

Herwegen, Ild. Der Weg der Kirche im hl. Jahr 1925. Ratisbon, 1925. 50 cts.

Rosenberg, H. Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen. Zweite (Schluss-) Abteilung. Freiburg i. B., 1924. 80 cts.

The "Practice" of Mother Clare Fey, Foundress of the Congr. of the Poor Child Jesus. A Guide to a More Close Union with Gód. London, 1925. \$1.

Mary Elizabeth Townley, in Religion Sister Marie des Saintes Anges. A Memoir with a Preface by the Bp. of Southwark. London, 1924. \$2.

Ude, J. Das Wirtschaftsideal des Volks- und Staatshaushaltes. Graz & Wien, 1924. \$1. (Wrapper).

Pohle-Preuss, Soteriology. 4th ed. St. Louis, 1923. \$1.

Ude, Joh. Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg i. B., 1912. \$1.

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BOOK REVIEWS

Ius Publicum Ecclesiasticum

Dr. Matthaeus Conte a Coronata, O. M. C., is already known to the readers of the F. R. His writings are solid and pleasing in style, even if one can not agree with him in every detail. Thus we do not understand why, in his new "Ius Publicum Ecclesiasticum" (Marietti, Turin) the *Fontes Iuris* should be placed at the end of the volume, while the *notio iuris*, etc., are treated at the beginning. The whole division seems to lack organic unity. The three principal parts are: *ius internum*, *ius externum*, *ius speciale*, which division seems to indicate that the author has not fully mastered his subject. The Code contains little about the *ius publicum*, but what it contains admits of proper co-ordination. The author holds to the bilateral character of concordats, though in a wider sense. I must stick to my explanation of immunity referred to in can. 1160, as Blat also does; the text seems perfectly clear on this point. And what I said in Vol. II, p. 65 of my Commentary, concerning personal immunity, still holds good, provided it is properly understood. I neither deny nor affirm the *ius divinum*, because I could not find any definition or decision of the Church which would guarantee such a divine law or right.

Here let me ask a question: If personal immunity is of clearly divine right, why was it that some French bishops and priests hurried from their missions to fight for their country? And why is it that there was such pronounced animosity against Catholic Austria even in the Apostolic Chancery? *Festina lente!*

These remarks should not, however, deter the reader from a careful perusal of the volume, which is well written and clearly printed, though the small type appears really just a little bit too small.

Fr. Charles Augustine, O. S. B.

Literary Briefs

—"The World's Debt to the Catholic Church," by Dr. James J. Walsh (Boston: The Stratford Co.), tells briefly and in popular style how the Catholic Church has fostered the arts, architecture, painting, sculpture, and music, and the making of useful things beautiful, which we call the arts and crafts. It also takes up the achievements of the Church in religion, charity, education, scholarship, law, literature, philosophy, physical science, surgery, medicine, and in fostering men of world-wide influence. It is indeed a great debt which the modern world owes to the Church of Christ—greater than it can ever hope to repay. Dr. Walsh's book will do much towards making Catholics and non-Catholics alike realize this debt and the duty that devolves on all of us because of it.

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We have not many popular books of this kind in English and those that we have should be more extensively circulated.

—Herder & Co., of Freiburg i. B., have added to their collection of pontifical documents the "Indictio Universalis Iubilaei Anni Sancti MCMXXV," together with the Apostolic Constitutions "Ex quo primum," "Si unquam alias," and "Apostolico muneri," all pertaining to the jubilee. The Latin text is accompanied by an authorized German translation.

—"Talks With Our Daughters," by Sister M. Eleanore, C. S. C., Ph. D., is a cheery appeal to Catholic girls to hold fast to the moorings of true womanhood as well as to realize the latent possibilities for good within them and to draw them out to their full fruition. It is a plea for Christian ideals at a time when these ideals are in danger of being lost. Parents and teachers will make no mistake if they place this beautifully printed booklet into the hands of their daughters or pupils. It will make a fine Christmas or birthday present. (Benziger Bros.)

—Vol. XII of Abbot Herwegen's collection, "Ecclesia Orans," completes Dr. Hans Rosenberg's "Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen," the first installment of which was recommended in the F. R. not long ago. We

have here the hymns of the Proper of the Saints, with an appendix on the sequences of the Missal. The author has added a very instructive "Vorbemerkung" (pp. 1-15), a short bibliography, and many useful notes. (Herder).

—A new, extensively improved and carefully revised edition has appeared of Devivier-Sasia's well known and highly esteemed work, "Christian Apologetics," which the subtitle aptly describes as "a rational exposition and defense of the Catholic religion." The vast field of apologetics is dealt with under these headings: God, His Existence, His Nature or Essence; The Human Soul; The Christian Religion; The Sacred Scriptures; The Divinity of the Christian Religion; The Catholic Church, its prerogatives, some of the accusations brought against it, and its relation to modern civilization. In wideness of range and completeness this two-volume handbook surpasses any other work of the kind in English. (Joseph F. Wagner, Inc.)

—"Communion Devotions for Religious," by the Sisters of Notre Dame, of Cleveland, O., contains preparations and thanksgivings for the daily use of members of all religious communities. It is a book which, in the words of Fr. Le Buffe, S. J., who contributes the preface, "ought to help many to draw near to Christ." (Benziger Bros.)

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Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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THE ECHO

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New Books Received

Die Hausschatzbücher. Eine Sammlung von Romanen und Erzählungen hervorragender moderner und älterer Autoren. 31. Ernst Jahn, der Büsser; 32. Louise von François, Judith, die Kluswirtin; 33. I. Turgenieff, Susannas Geheimnis und die Abenteuer des Leutnants; 34. L. Anzengruber, Sieben Meistererzählungen; 35. Karl Linzen, Die Glaskugel, Die sechste Stunde, und Janko der Slowak; 36. J. von Eichendorff, Aus dem Leben eines Taugenichts und Die Glücksritter; 37. Al. Puschkina, Die Hochzeit im Schneesturm und andere Novellen; 38. Marie v. Hutten, Der immergrüne Kranz; 39. Taras Bulba, ein Kosakenroman; 40. Anton Höfer, Der Buckelschneider, Der Knecht von Hinterstubb und Petrine Weil; 41. Fr. v. Gaudy, Venezianische Novellen. Verlag Joseph Kösel & Fr. Pustet K.-G., Regensburg. 1 gold mark each.

Die Fresken der Sirtinischen Kapelle und Raffaels Fresken in den Stanzien und den Loggien des Vatikans. Beschrieben und erklärt von Ludwig Freiherrn von Pastor. Mit 5 Tafeln. 169 pp. 16mo. Herder & Co. \$1.20 net.

Anton de Waal's Rompilger: Wegweiser zu den Heiligtümern und Sehenswürdigkeiten der ewigen Stadt sowie der bedeutendsten Städte Italiens. Zehnte Auflage, neu bearbeitet von Dr. J. P. Kirsch. Mit 21 Plänen und Kärtchen, einer Eisenbahnkarte von Italien, einem grossen Plane von Rom und 83 Bildern. Herder & Co. \$2.50.

SSmi. Dmi. Nostri Pii PP. XI Indictio et Constitutiones Apostolicæ De Universali Iubilæo Anni Sancti MCMXXV. (Autorisierte Ausgabe; Lateinischer und deutscher Text). 59 pp. 8vo. Herder & Co. 45 cts (Wrapper).

The Roman Jubilee: History and Ceremonial. An Abridgment of "The Holy Year of Jubilee," by Herbert Thurston, S. J. Illustrated from Contemporary Engravings and Other Sources. xv & 206 pp. 12mo. Sands & Co., and B. Herder Book Co. \$2.25 net.

The Mystical State—Its Nature and Phases. By Auguste Saudreau, Hon. Canon of Angers. Translated by D. B. M. xvi & 204 pp. 12mo. Benziger Bros. \$2.25 net.

The "Practice" of Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus. A Guide to a More Close Union with the God of Our Altars. Translated by a Member of the Congregation. vii & 77 pp. 16mo. Burns, Oates & Washbourne and B. Herder Book Co. \$1.25.

Constitution of the Church in the New Code of Canon Law. (Lib. II, can. 215-486). By V. Rev. H. A. Ayrinhac, S. S. 378 pp. 8vo. New York: Blase Benziger & Co., Inc. \$3 net.

A SPRINKLE OF SPICE

Johnnie was gazing at his one-day-old brother, who lay squealing and yelling in his cot. "Has he come from Heaven?" inquired Johnnie. "Yes, dear." "No wonder they put him out."

An enterprising press clipping bureau not long ago addressed a letter to "M. Guy de Maupassant, care of Alfred A. Knopf," the New York publisher, soliciting his account for clippings. If Mr. Knopf doesn't know the present address of M. de Maupassant, he might forward the letter in care of Sir Arthur Conan Doyle.

If words can feel, the German word *Dampf-lokomotive* shrieked when it was dismembered thus in a recent issue of the *Literary Digest*: Dampf-flokomotive. Perhaps the printer was trying to make this poor German locomotive whistle after the fashion of our American brand. Another explanation which suggests itself is that the printer wished to play fair with both vowels and thus gave them each two consonants as companions.

Chichester is not the easiest word to rhyme, but a *Punch* contributor gets over the hurdle very neatly with the following:—

There was an old Bishop of Chichester

Who said thrice (the Latin for which is Ter):

"Avaunt and Defiance,

Foul spirit called Science,

And quit Mother Church—Thou Bewitchest Her."

Pope Benedict XIV was elected after a deadlock which lasted six months. Several plans had been adopted in an effort to end a situation which seemed hopeless when Cardinal Lambertini addressed the conclave thus. "If you wish to elect a saint, choose Gotti; a statesman, Aldobrandini; an honest man, elect me." These words, spoken as much, perhaps, in jest as in earnest, helped to end the difficulty. Lambertini was chosen and took the name of Benedict XIV.

The London *Universe* hears from a friend in Birmingham that Fr. Cyril C. Martindale, S. J., created a small stir at a meeting which he addressed there recently. He had been asked to speak, to a circle composed chiefly of Anglican clergymen, who met for religious discussion, upon the Catholic doctrine of the Fall and Original Sin, with reference to assertions made by the Anglican Bishop Barnes upon these subjects. He concluded his discourse thus: "Such, gentlemen, are the treasured possessions of Catholics, and they feel no inclination to imitate the fool in the Gospel and pull down their old Barns and put their trust in a new one."

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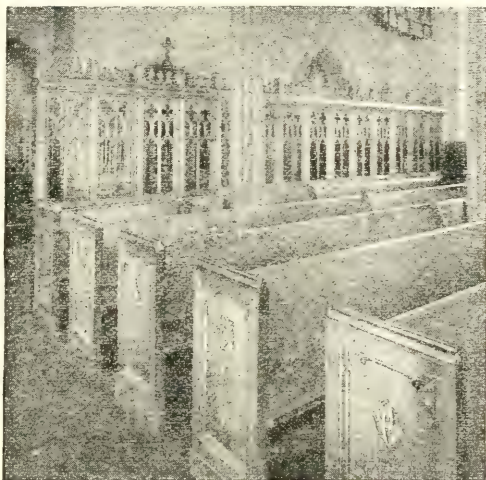
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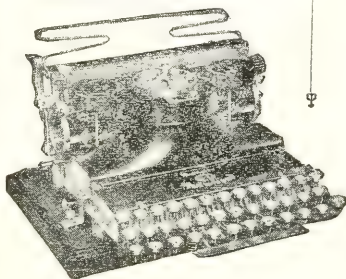
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The Fortnightly Review

VOL. XXXII, NO. 9

ST. LOUIS, MISSOURI

May 1st, 1925

CHRONICLE AND COMMENT

An Unsuccessful Attempt at Rehabilitating Alexander VI

In No. 730 of the *Month*, Father Herbert Thurston, S. J., reviews Msgr. Peter de Roo's five-volume work, "Materials for a History of Pope Alexander VI, His Relatives and His Time" (Bruges: Desclée, De Brouwer et Cie.). He says in substance that, while the student of church history has reason to be thankful to the author for compiling from original and often unpublished sources a much more copious record of that Pontiff's creditable activities than has ever been presented to the world before, Msgr. de Roo "gives proof of a quite deplorable lack of that sobriety of judgment which one looks for in a serious historian" and is unjust to previous Catholic writers, as *e. g.*, H. de l'Espinois, the Bollandist Fr. Matagne, and, above all, to that universally respected scholar, Dr. Ludwig von Pastor. Msgr. de Roo is obsessed by the idea of forgery and other prejudices which show him to be "lacking in that balance of mind which is necessary for any critical inquiry." His picture of Alexander VI is one-sided and unreliable and by his attempted rehabilitation of the Borgia Pope, he "has not only wasted a good deal of his own time, but is also likely to waste the time of such as may read his book in the hope of discovering that the scandals of the Borgia pontificate are merely an ugly dream."

Fr. Thurston's article deserves careful study, and we hail its appearance in one of our leading Catholic magazines not only for the sake of the historic truth, but likewise for the reason that our enemies will not now be able to say that Msgr. de Roo's misguided and unscholarly book was highly es-

teemed by Catholics until non-Catholic critics showed it to be worthless, as they no doubt will. As so often before, Fr. Thurston has forestalled the enemy critics and thereby rendered the Catholic cause an important service.

"Doctoring" War Documents

When the letters exchanged between President Wilson and the late Walter Hines Page during his term as ambassador to Great Britain were recently deposited in the Library of Congress, it was disclosed that there are many discrepancies between the originals and the text as printed in the "Life and Letters" of Mr. Page by Burton J. Hendrick. When questioned by a representative of the *Christian Science Monitor*, Frank C. Page, a son of the former ambassador and his close associate during the World War, said that all personal references had been deleted from the printed text, and furthermore, since Mr. Page's letters are the property of Mrs. Wilson, who would not allow them to be used, such of them as are reproduced in Mr. Hendrick's book were taken from Mr. Page's original drafts, which in many cases do not coincide with the letters as they were afterwards written.

We are assured that "there is no significance at all" in the discrepancies that undeniably exist between the letters in the originals and as printed, nor in the fact that many of the letters from Mr. Page to President Wilson are omitted from the printed correspondence. Some of them "have been lost;" others are to be published later in a companion volume.

Whatever the reasons for this "doctoring" of important documents may have been, so much is certain, the "Life and Letters of Walter Hines Page"

by Burton J. Hendrick has little historical value and can be quoted by serious writers only with great caution and proper reserve. (Cfr. *Chr. Sc. Monitor*, Vol. XVII, No. 110).

American and British Freemasonry

Students of American Freemasonry and its relation to the Freemasonry of Europe will read with interest the following note from the pen of Mr. Dudley Wright, printed in the *Christian Science Monitor* of July 10, 1924, page 24:

"Sir Alfred Robbins has made a preliminary report on his tour through the United States. He says he visited ten American jurisdictions, spoke at Masonic gatherings in twenty American cities, and he has come back to his own country with the assurance of the devotion of those grand lodges to the standards for which the Grand Lodge of England has always stood. His visit, he says, has taught him one great lesson—not to depend on hearsay or hasty impression for information regarding American Freemasonry. Much of the working is identical with that in vogue in England before the union of the Ancients and Moderns in 1813. Differences observable between English and American lodges, such as he had witnessed, whether in matters of ritual or regalia, though very manifest, are explicable on historic grounds, and the attempts which have sometimes been made to prejudice American Freemasons against England, or English Freemasons against America, because of these differences, ought to be dropped in face of the fact that, on the fundamentals—which, in truth, are all that really matter—American and British Freemasonry are agreed."

The Mysteries of the Libyan Desert

"The Mysteries of the Libyan Desert," that vast and waterless region in northeastern Africa, as described by W. J. Harding King in his book of the same title, which reports the results of a scientific expedition extending over three years, (1909 to 1912), are of two kinds: the first have to do with the nature of sand: there

are places in this desert where the sands "sing"—presumably they make the same strange noises that Marco Polo writes about in his account of the Desert of Lop. The sand has another quality that to the native must have been no less suggestive of djinns:—

"When I got out of my bedding I picked up a woollen *burnus* and shook it to get rid of the sand. It blazed all over with sparks. I put the end of my finger near my blankets and drew from them a spark of such strength that I could very faintly feel it. When I took off the hat I was wearing I found that my hair was standing on end—this I hasten to state was only due to electricity."

The mysteries of the second kind are unsolved historical problems. There is frequent mention of roads and of traces of older roads that suggest regular traffic in times past. Traffic implies water; and this newly examined desert is like other parts of Africa in providing evidence that the widely prevalent tendency to desiccation is comparatively recent. Roman remains were discovered, and the search for buried coins is almost an industry with the natives. Arid though the desert is, it supports much animal life. Mr. King heard from his men of an *issulla*—a reptile with a capacity for flight. He never saw one; but he was shown its track, and decided that both it and a feathered snake of which he heard might have the properties ascribed to them.

The Central Bureau of the Catholic Central Verein in a recent press bulletin scathingly reviews Mr. Rafael Sabatini's latest book, "Torquemada and the Spanish Inquisition," which is "based on the entirely discredited pamphleteer Llorente" and, therefore, is unfair and unreliable in depicting the Spanish Inquisition as "a ruthless engine of destruction, whose wheel dripped the blood of mangled generations." As an antidote to Sabatini the Bureau recommends Hoffman Nickerson's "The Inquisition, A Political and Military Study of its Establishment," which, as the F. R. has shown (XXXII, 2, 35 sq.), while remarkably fair for a non-Catholic, is not very profound and contains some strange anachronisms.

The Philosophy of "As If"

Professor Hans Vaihinger's "*Philosophie des Als Ob*," which has been long known among philosophers, is now offered to us in an English translation, "*The Philosophy of 'As if.'*" By Hans Vaihinger. Translated by C. K. Ogden. (New York: Harcourt, Brace & Co.). This system of thought is a curious form of the doctrine which made a considerable stir in intellectual circles, now almost a generation ago, as Pragmatism. It differs from Pragmatism in an essential point, or perhaps it would be truer to say it carries that theory beyond itself. The Pragmatist said that we make truth: Professor Vaihinger says that we make fiction, and fiction is so much more valuable than truth that, having the one, we can well dispense with the other. In fact, the very concept of truth is declared to be a useful fiction. Consequently, the doctrine cannot but present a paradoxical, even a self-stultifying, appearance.

Professor Vaihinger appears to be diligently engaged in sawing off the branch of the tree of knowledge on which he is sitting. His doctrine resembles a certain form of idealism, which begins by locating the whole external universe within the mind, which is within the brain, which is within the skull of the perceiver, and then discovers that the perceiver himself, his skull and his brain, must also be located in the mind.

Our thoughts, concepts, and ideas, Professor Vaihinger declares, are not pictures or copies of the actual world, but instruments for grasping and subjectively understanding it. In the mere statement of such a theory we admit that there is an actual world, —what part then does it play and how does it succeed in affirming itself in opposition to our useful fiction? The actual world, we are told, is quite inaccessible to us. How then do we know that a fiction is a fiction? So far as we have been able to follow the argument of the book, we must hold that this idea of an actual world is itself a

fiction, valuable only on account of its utility. The famous "thing-in-itself" of Kant is not even a hypothesis. We grow dizzy—not only does the ground shake beneath us, but we appear to have no ground on which we can even seem to stand. Instead of an actual world in which to live and work, we are told we must rest content with our ability to live and work, *as if there were an actual world.*

The "as if" theory, although it is developed by Professor Vaihinger along lines all his own, has its origin in the philosophy of Kant,—in a part of that philosophy which, Vaihinger tells us, has been strangely neglected and actually misunderstood by most of Kant's followers. The third part of Professor Vaihinger's book is mainly devoted to a critical exposition of the Kantian doctrine. The three ideas of pure reason,—God, freedom, immortality, he says, have no objects corresponding to them, the existence of which we can demonstrate, the reality of which we can come to know. Yet we are bound by our practical reason, by the moral law within us, to act "as if" they were true. All the working concepts of philosophy are, in Professor Vaihinger's view, in precisely the same case. It is of no consequence, therefore, if, as Kant thought, the categories of thought—substance, cause, space, time, infinity, unity, plurality, identity, difference—are infected with contradiction and give rise to antinomies whenever they are applied to things-in-themselves. It is the nature of these concepts to be fictions. Their justification is their expediency as instruments. They set up no claim to be truth or to lead to truth. We act "as if" they were true, and nothing more is necessary. Nay, even the ideal of truth expressed in the "as if" is a fiction.

If, then, all logical thought is falsification, what is the reality which is falsified? For if there be no truth, falsehood loses its meaning, and if there be no reality, thought has nothing to

think about. Professor Vaihinger has a quite definite metaphysical theory, a "pou sto" for his system. He names it "Critical Positivism." It is that sensations are the sole and only reality, and that all knowledge is ultimately resolvable into observation of the sequence of sensations. Sensations are given to the psyche, but they are given in mass; they are a chaos, the kind of buzzing confusion which Prof. William James imagined the infant's first experience to be like. The activity of

the psyche is exercised on this disorderly material, and the goal of its activity is expediency, not truth. Reality in its crudity is literally "without form and void." Knowledge is a secondary aim, a by-product of logical thinking, the primary aim being the practical attainment of communication and action.

Now that this exaggerated form of Pragmatism is propagated in English, it will be necessary for our text-book writers to take critical notice of it.

A Queer Idea of Christianity

By A. H. Frenke

Pascal's plea: "Let those who oppose religion at least learn what it is before opposing it," is as much in order to-day as it was in 1660.

There appeared recently in a prominent mid-western daily an account of an address by one Mrs. Frances Carre on "The Essential Oneness of Religions." Mrs. Carre said: "As man mingles freely with his fellowmen, in this mature age of the world, he is finding that the essential reality which underlies every great religion is the same." And again: "In this scientific era, man is breaking the fetters of superstition, dogma and creed, and realizing that each soul must examine and find for itself the spiritual path He thinks too clearly now to hold to blind ancestral beliefs and declare all others wrong."

These declarations emanate from that same spirit,—not of tolerance, but of indifference,—which animates such would-be liberal-minded rationalists as Dr. Grant and Bishop Brown, and either has its genesis in ignorance of the facts or is the result of that hypercritical frame of mind which accepts many, yea practically all, of the commonly admitted truths of everyday life on no better evidence than that on which it rejects the fundamental truths of revealed religion.

The propositions advanced by Mrs. Carre are absolutely untenable for all who profess allegiance to the tenets of

Christianity. That uniformity and substantial likeness of the basic principles of morality and religion which are manifest in all the major systems of religious thought, and which can be summed up in the merest recognition of the existence of the Deity and the practice of the Golden Rule, are no warrant whatever for concluding, as to value and truth, that the diverse religions existing in the world are objectively equal, particularly if we consider the aggregate of their respective teachings, for this fundamental similarity of religions to which Mrs. Carre alludes finds a more or less adequate explanation in the existence of a primitive revelation and of the natural law which every religion worthy of the name presupposes.

Out of the idea of creation flows with strict logical consequence a natural religion and a natural code of morality which the Supreme Artificer necessarily impressed upon His handiwork. We can no more conceive of the Creator planting man in the midst of His creation without a set of directions for his guidance in the use of the delicate and highly intricate faculties with which he had endowed him, than we can imagine the manufacturer of a very complicated piece of machinery shipping out his machine without instructions as to its care and manipulation. The maker knows exactly what he designed his machine for, what it is built

to accomplish, and how the best results can be obtained with it. Some persons might successfully find this out for themselves, but in the majority of instances the machine would be damaged before the operator acquired the knowledge necessary to handle it.

So too, the Author of our nature supplies us with rules to be followed in utilizing the powers which He furnishes us. Our instincts and the primary conclusions we can easily draw therefrom are the "read before applying" message we receive with our being from our Maker. These spontaneous promptings of our make-up spring naturally from the uncorrupted human heart and are dictates of what is generally termed the natural law. Being, therefore, a necessary substratum, common to all religions, and constituting a condition antecedent to any form of positive religion, such precepts as are found alike in different religions and are directly traceable to the natural law, are clearly no fit criterion for passing judgment on the relative merits of several contending religions, each of which claims to be the rightful heir of unalloyed truth.

Apart from her implied denial of Revelation as a factor in God's Providence, Mrs. Carre's assumption that "men think too clearly now to hold to blind ancestral beliefs and declare all others wrong," is ill-founded, for it ignores the logic underlying an intelligent acceptance of Christianity as the last word in the matter of positive religion.

That the source of all truth should be the legitimate authority for the highly contradictory utterances of the original exponents of the principal cults in existence is not consonant with sound reasoning.

Of the several claims made upon the human mind by Confucius, by Judaism, by Mohammed, by Christianity, etc., there is only one, that of Christ, which can command our entire logical assent and thoroughly and completely meet the exigencies of our intellect.

In spite of the scurrilous attacks of Voltaire and the would-be dissection

and surgery of the Gospels by Renan, these records, taken solely as historical documents and leaving out of consideration their character as the inspired word of God, prove to the satisfaction of the overwhelming majority of men who know them, the divinity of Jesus Christ. (To be concluded.)

For a Colored Priesthood

As if the official letters of Rome were not sufficient to express the Holy Father's approval of a Colored Priesthood, his Delegate lately visited the Preparatory Seminary for the Education of Colored Candidates to the Society of the Divine Word, to work as missionaries among their own people at home and abroad, conducted by the S. V. D. at Bay St. Louis, Miss., and again voiced the time-honored policy of the Catholic Church in regard to a native clergy. He honored the institution by staying over Saturday and celebrating Mass Sunday morning in the Seminary chapel and distributing Holy Communion to the students. He took pleasure in walking about with the boys on the campus and offering them little scholastic hints and fatherly advice.

At the close of an evening celebration he delivered an address, wherein he made the encouraging observation that, wherever he had been sent as Apostolic Delegate, whether it was India or Japan, one of his chief concerns had always been the establishment of a native clergy. Continuing he said:

"In coming to this great land I see the same needs. I am, as before, principally interested in the education of American young men to the priesthood, both among the white and the Colored people. I think that the salvation of the souls of the Colored people depends largely upon the piety and learning of a native Colored clergy."

"We are, it is true, only at the beginning of the work. There are reasons that I need not mention, which have held back the work among the Colored people. But, though the organizations outside the Catholic fold have their

millions, we have the grace of God. The future is ours because we have Christ with us. It is for this strong reason that the Catholic need never entirely despair when he looks to-day upon lost opportunities and past failures."

Then followed a warm exhortation to the young men to persevere in prayer and study. After that a commendation to the priests: "As to you, my good Fathers of the Divine Word, in regard to this work in which you are engaged, I have to say but this, that one who receives from the hands of the Holy

Father so remarkable a letter of commendation as you received when you built the Seminary at Bay St. Louis, can feel assured that his labors are directed in the right path and that the grace of God is with him."

Along with this encouragement, what the Seminary would appreciate right now is for priests to say a cheering word to good Colored boys who show signs of a religious vocation and tell them to write to Rev. Father Rector, St. Augustine's Mission House, Bay St. Louis, Miss.

Making Orphans by Process of Law

By Benedict Elder

In a recent number of *Liberty*, the weekly magazine backed by the *Chicago Tribune* and other midwesterners in competition with the *Saturday Evening Post*, is an article by Julia Hoyt dealing with the question of marriage and divorce, one point of which deserves recognition. It is in reference to the rights of children that are violated in the application of divorce laws. While Mrs. Hoyt advances the opinion that those who have sincerely and honestly tried to make the best of marriage and failed, have a right, if there are no children, "to start life anew and separately," she opposes divorce where there are children. "Once there is a child," she says, "the child and its future should be the first consideration, and such problems as incompatibility, etc., should be put up with or solved in some other way than by divorce."

"Nothing can make up to a child," she continues, "for the absence of a home with his father and mother in it. The child whose parents are divorced and who is sent from the one to the other, grows up in an unnatural way . . . We hear a great deal to-day about the terrible behavior of the young people in America and their lack of respect for anything, their lack of a sense of responsibility, etc., etc. . . I do not see how the older generation can entirely blame the younger. When we

take away from our children the surroundings which make the basis of their start in life, the basis of the most important years in their lives—father and mother respecting each other and together at home with them—I believe we are taking away an irreplaceable thing."

The futility of Mrs. Hoyt's thought that a married couple, even where there are no children, can ever "start life anew," as though they were not married, need not be discussed. Marriage is the fulness of life; one can no more experience it and then blot it out than a child can re-enter the mother's womb to be born again. Marriage is a mutual obligation and purpose; the parties to it can only carry out their vows or be false to them. The vows can not be cancelled.

The Moving Finger writes, and having writ
Moves on; nor all your piety nor wit,
Shall lure it back to cancel half a line;
Nor all your tears wash out a word of it.

But we can follow Mrs. Hoyt all the way when she insists upon the rights of children. While their presence does not make the obligation of the married couple more certain, it does make it more imperative, more appealing, and it is remarkable that popular writers have not before this called attention to the indefensible practice of our courts in divorce cases where there are children involved.

At the last meeting of the Federation of Catholic Societies of the United States, in Kansas, in 1917, where Bishop Schrembs of Cleveland was Chairman of the Resolutions Committee, one resolution adopted dealt with this phase of the divorce question, and the secretary was instructed to urge each affiliated organization to take action with a view to putting this matter in its proper light before the legislative bodies of the respective States. It was thought then, and the reasons for the thought still hold, that once our people come to realize that our divorce courts in many instances deliberately make orphans of little children there would follow such an effective protest, local and general, that divorces of parents who have children, if not entirely prohibited, would be greatly reduced.

We are accustomed to feel tenderly for an orphan. It is the most pleading member of human society, appealing in vain for the love and care that parents alone are in nature able to give. Truly, as Mrs. Hoyt says, nothing on earth can make up to the child for the loss of its father or mother. It is indeed striking that in our enlightened age, when all the finer impulses of humanity are being stirred, we should support and even cherish an institution that deliberately and solemnly makes orphans of little children. It is humiliating, that a thousand years of effort in perfecting our system of jurisprudence should find us applying our laws and courts in a way to deprive unoffending children of the only guidance, companionship, and protection which nature has provided for their unfolding years. Nay, we not only deprive them of one or the other of their parents, but we set the seal of finality on that privation by destroying, as far as a chancellor's decree can destroy it, all relationship between their parents, as completely as if one of them had died. Thus, the children of divorced parents become orphans,—orphaned by process of law.

But most humiliating of all is the fact, which but for its commonness would shock us, that such a thing is

done without the children ever being heard in the matter, without their interests being represented in the proceeding which deprives them of the greatest blessing and the richest heritage of their young lives.

No other right of a child can be dealt with in this summary manner by our courts. The child's property rights are jealously guarded by statute, and the child is a necessary part to any action affecting them. Even though it is perfectly certain that the action of the Court touching a child's property interests will be beneficial, the child must be represented by counsel, who is required to make a defense, before the decree of a court can be valid or binding.

In every legal proceeding known, except that for a divorce, the court is required, where the interests of a minor child are even remotely involved, to appoint a guardian *ad litem* to represent its interests. Only where the action seeks to orphan the child by depriving it of the care and protection of one of its parents, is this safeguard of the child's rights abandoned.

It is bad enough, surely, that it should ever be found necessary to deprive a child of one of its parents, though it may be admitted that such cases will arise. But it is altogether indefensible that this thing can be done by legal process without separate consideration being given to the welfare of the child, without its natural rights or its future interests being presented to, or made a subject of inquiry by, the court.

It would be somewhat different did the parents seek a separation only, but there is a finality to divorce that literally orphans the children of the marriage, often with far greater unhappiness resulting than death itself would entail, and it can only be regarded as a barbarism that the legal proceeding which brings this blighting disaster into a child's life is conducted without a thought being given to the right of the child to the undivided care and protection of both of them who brought him into the world.

Yes, it is humiliating, not so much because it shows a lack of Christian feeling, as because it reveals our lack of appreciation of nature's law. Children, unlike the offspring of lower animals that reach maturity in a few weeks or months, require from a third to a half of a whole lifetime to pass through infancy to maturity and self-dependence. This prolongation of infancy in the human race is a natural law, and its fruition requires the unbroken continuity of relationship between parents and their children, which means the strict coherence of the married pair. A child is the most dependent creature born, but at the same time capable of the highest development. This range gives a measure of the importance of the parents in the life of the child. Nature has ordained them to train the child and help it to "make the grade" from helpless infancy to self-reliant maturity, and deliberately to take from the child this support does violence to the natural law.

True, some parents may seem unsuited for the duty of rearing children, but we can never be sure of that. We can not measure the depths of a parent's heart or the reach of a child's vision. We can not search out the secret and invisible attachments that nature has stored in the relationship of parent and child, and though they may seem dull and irresponsive to-day, to-morrow they may be the means of keeping the family off the rocks. But divorce has no to-morrow. It is the finality of the thing that damns it. It leaves nothing to the providence of God. It allows nature no time. It cuts off a lifetime for the failure of a day. The child's natural ties are torn asunder, its natural props thrown down, its natural affections uprooted and scattered, and the seal of finality is put on it all as if it were nothing to go through life like an atom floating through space, with the proper attractions all gone.

Many divorces would be avoided, many reconciliations brought about, if only the rights and the interests of children were put to the force, as they

should be, as they would have to be were they safeguarded in divorce cases with the same jealous care that obtains in all other cases where their rights are involved.

There is nothing more appealing than the rights of a child, if only they can be heard. The judge in the case, the counsel on each side, the parents themselves, all would be given a distinctly different viewpoint, were a guardian *ad litem* to assert earnestly the right of the child not to be lightly orphaned. The testimony would take on a different aspect and bearing, with the representative of the child present to examine and cross-examine. The effect of this neutral light constantly thrown on the facts would tend to soften them. The unfailing reminder at every turn in the case that the litigating parents have a common interest and a common aim in life, would tend to sober them. The presence of their innocent and helpless child, pleading against the unnatural proceeding that will destroy their home, cut asunder their lives, victimize the offspring of their once pure love, would touch the heart of any but the most callous.

After all, it is the child that matters. Its rights will win the day if they are given a chance to be heard. For who can deceive himself when he sees his actions mirrored in the conscience of a child?

Our divorce statutes should be amended. Where there are minor children, divorce proceedings ought not to be permitted, if at all, until a guardian *ad litem* has been appointed and the rights of the children have been duly considered, as in all other cases where children have an interest.

Possibly, at times, we must orphan the child of an unhappy marriage; but let us first at least hear the child.

THE TOWER OF THE CATHEDRAL OF ANTWERP

By Charles J. Quirk, S. J.

From the quaint street, it rises in the air,
Marvelously carven, wonderfully fair
And now, its voices goldenly declare
Time's passing in the music of their prayer.

Notes and Gleanings

The Western Catholic Union, a fraternal beneficiary association with headquarters at Quincy, Ill., having placed its insurance system on a thoroughly safe basis, is now creating an old age fund to take care of aged and dependent members who have no one to look after them and are financially unable to do so themselves. For such the organization is going to provide a clean, comfortable, and pleasant home for the rest of their life. The provision of the new law covers not only whole-life and 20-year pay members, but every insurance member of the order. This is not only good business, but real charity as well, for which the W. C. U. deserves hearty commendation.

Unity (Chicago, Vol. XCV, No. 7) reprints from an unnamed daily paper the following news item:

Keystone, Nebraska. The Catholics and Protestants have built a community church. In one end of the edifice is the Catholic altar, at the opposite end is the pulpit for Protestant services. Seats are arranged like those of a railroad coach so that reversal of benches thus changes the church from one denomination to the other as desired.

The Official Catholic Directory for 1925 mentions no parish at Keystone, Neb. The story is evidently a "hoax."

Further evidence to support the claim that Americans are a race of "jiners" is given in a recent report of the Census Bureau of a survey of manufacturers of emblems and insignia. The eighty-four establishments engaged in this industry had a gross output in 1923 valued at \$10,500,000. (See *N. Y. Times*, March 23).

The "Stampa," or Publicity Bureau of the Holy Year Central Committee, warns the public against a weekly publication entitled *L'Anno Santo—Periodico di Fede Cattolica per l'Anno Giubilare*, 1925, which, "far from being authorized, contains contributions from apostates such as Minocchi and Buonaiuto, and is utterly deplorable and despicable." This periodical is not to be confused with *Anno Santo MCMXXV—Bollettino Ufficiale del Comitato Centrale*.

Many boys and girls have in the last five years learned to sing Latin songs to popular tunes, as a result of a booklet published in 1919 by Dr. Roy C. Flickinger, Northwestern University. This booklet has gone through four editions and has just been launched in a fifth, this time in an improved form, with musical accompaniment. Latin translations of a variety of American songs, from "The Star-Spangled Banner" to the Rotarian ditty, "I'm a Little Prairie Flower," are published here with their original melodies. The collection includes the Latin versions of hymns, such as "Oh Come, All Ye Faithful" and "Lead, Kindly Light," as well as Latin university songs and rounds. Some of the Latin lyrics are of classical origin, others are translations made by Dr. Flickinger.

Dr. Alexander DeMenil has collected into a brochure of 69 pages a series of papers written for the *St. Louis Times*, on "St. Louis Book Authors." There are thirty of them in all. Dr. DeM. presents a portrait of each author and gives many biographical and bibliographical data for which one would look in vain elsewhere. Among the authors listed are Miss Temple Bailey, Msgr. M. S. Brennan, Father John E. Rothensteiner, Denton J. Snyder, Roland G. Usher, Arthur Preuss, and several others who have a more than local reputation. (St. Louis, Mo.: The Wm. Harvey Miner Co., Inc.).

The Des Moines (Ia.) *Register*, by way of experiment, has begun to relegate all crime news to an inside page. Why not eliminate news of crime altogether, as does the *Christian Science Monitor*, or at least reduce to the smallest possible space, recording only important facts under a single inconspicuous headline, as most European newspapers do? The guiding principle ought to be that crime should not occupy a more conspicuous place in the newspapers than it does in real life, and should be treated so as not to give scandal or incite readers to imitate the evil deeds recorded. It would be easy

to adopt such a policy. The main reason why it is not done is undoubtedly the fact that the reading public has been fed with sensational crime news for so long that it demands them as a daily diet. One thing is certain—there will be no abatement of the “crime wave,” of which there is such universal and bitter complaint, unless and until the daily press radically changes its present policy of featuring and exploiting criminal news.

To make chauffeurs more careful, the French Minister of Labor and of Health lately introduced a bill in Parliament which would hold automobile owners personally responsible for ten per cent of the damages assessed against them, insurance companies being permitted to pay only 90 per cent. Why not make it “fifty-fifty?”

It is said that there are 60,000,000 unchurched people in the United States. The *Lutheran Witness* (Vol. XLIV, No. 7) wonders that there are not many more, in view of the lack of ecclesiastical discipline among the Protestant sects. Our contemporary quotes a news report from Storm Lake, Ia., saying that the victims of an auto accident in that city,—a family of three persons, man, wife, and child, lodge members who had not belonged to any church,—were buried by the local Presbyterian minister with all the honors due to regular church members, and asks: “So why go to church?”

The appearance of the Official Catholic Directory for 1925 has reopened the perennial debate as to the reliability of the statistics contained in that useful reference work. It is a notorious fact that the figures given, though furnished by the chancery offices of the various dioceses, are far from reliable. They are for the most part based on incomplete parish reports. Father Gannon says in the Omaha *True Voice* (Vol. XXIV, No. 14) that in one diocese last year “the parish figures were multiplied by three in the chancery office,”—which clearly “was making matters worse.” The same writer says that a method of getting at

the actual Catholic population of the U. S. with any degree of exactitude is yet to be devised, and intimates at least one potent cause of the present confusion when he observes: “Perhaps diocesan assessments have too close a relation to census figures.”

The *Nation* (No. 3118) prints the sensational “Filippelli Memorial,” circulated secretly in Italy. According to this document, dated June 14, 1924, and containing fragments of evidence regarding the Matteotti case, Mussolini helped plan the murder of Matteotti, the Socialist deputy who threatened to interrupt his dictatorship. And when it had been accomplished, and he had “received papers and the passport” of the murdered man as evidence of the execution of his orders, Mussolini publicly denounced the crime! When their guilt was suspected by supporters of Matteotti, he imprisoned his henchmen. But here the milk of human kindness diluted his logic. Instead of silencing them forever, he merely had them kept in jail.

Correspondence

The Denver Community Chest

To the Editor:—

In connection with the articles that have appeared recently in the F. R. regarding Community Chests, it occurred to me that your readers might like to know what we are doing in Denver.

There are five Catholic charity institutions included in our distribution of the Community Chest Funds, *viz*:

Convent of the Good Shepherd -----	\$11,000
Mount St. Vincent's Home -----	13,200
Queen of Heaven Orphanage -----	15,500
Sacred Heart Aid Society -----	1,500
St. Clara's Orphanage -----	14,000
Total -----	55,200

Furthermore, the budgets for 1925 carry an additional appropriation for each of these institutions, the Budget Committee having gone over the books and approved the advances requested.

In addition to working with our fellow-citizens for the welfare of all charitable institutions in Denver, we have the opportunity, as outlined by Mr. O'Brien of Detroit, of making our associates familiar with our own Catholic

charitable activities, which is always beneficial.

We believe very much in the Community Chest and in having our Catholic institutions incorporated therein. E. M. P.
Denver, Colo.

Again the "Possible" in Scholastic Philosophy

To the Editor:—

Whose is the slip? Vide F. R., Vol. XXXIII, No. 5, p. 111; No. 7, p. 148. In the "Praelectiones Dogmaticae," Louvain, 1902, I read on "De Deo Causa Rerum Exemplari:"

"Deus producit entia extra se in similitudinem sui. Non habet tamen in se imagines variarum rerum, quas creat. Ne Deum operantem homini operanti assimilari velimus. Homo enim, ad quaecunque operationem rationalem indiget idea praevia effectus tamquam complemento necessario actionis suae. Non sic Deus: non dantur in mente divina imagines rerum creandarum. Deus non contemplatur omnes mundos possibiles, *quia non ens est nihil*; et praeterea, cum Deus sit simplicissimus in omni ordine, in eo nihil potest numerari. Quod igitur Deus contemplatur seriem infinitam mundorum possibleum, *hoc est metaphora*, et non recta notio operationis divinae."

McHenry, Ill. (Rev.) William Weber

The Case of Mr. Thomas F. Woodlock

To the Editor:—

We all shared the pleasure expressed by the editor of the *Commonweal* a few weeks ago, when he expressed his gratification over the nomination by President Coolidge of Thomas F. Woodlock, one of the "Calvert Associates," as a member of the Interstate Commerce Commission. While there were very few of us that had ever heard before of Mr. Woodlock, we were, nevertheless, pleased to know that one of his talent and well-established status in the financial world was associated with the *Commonweal*.

Our pleasure was still languishing with us when we were shocked to learn that the United States Senate, following the precedent established in the Warren Case, a few weeks before, refused to confirm Mr. Woodlock's nomination. This reminds me of a story. A couple of years ago it was my pleasure to visit a Catholic girls' academy. I was entertained with lemonade and cake, and, as usual, five or six of the Sisters, who were not at the time busy with their classes, gathered about me. If the lemonade had not been so very good, one of these sweet Sisters would have knocked me off the chair with the remark: "I hope the Senate will not confirm the appointment of Judge Butler to the United States Supreme Court." Only a few days before, when talking to some of my old friends, I had ventured a similar

remark, but more diplomatically, and was called down for it on all sides, not escaping the "knock-out" usual under such circumstances:—"Isn't he one of our own?"

My surprise at the Sister's remark interfered with my showing any acquiescence, and in the tone of an ultra-conservative, I asked her, how, why, and when she had reached such an unusual conclusion. She said: "There is a murder trial going on down town and I see in the papers that they have rejected over 100 jurors, mostly because they had already reached an opinion on the case. Having taught school in Nebraska and in Minnesota at different times, I have followed the activities of Judge Butler very closely and do him no injustice in believing that whenever a case will come to the Supreme Court involving property rights, as against human rights, his opinion has already been reached; in fact, he has given public expression to fixed opinions in cases of this kind, and, like the jurors down town, his selection should not be allowed when there are so many cases of just this particular type coming before the Supreme Court."

Now, back to the case of Woodlock. We generally hear of him as a financial writer, but occasionally it is mentioned—though with rather a soft pedal—that he is editor of the *Wall Street Journal*. If there is a writer in this country who has not only already made up his mind, but expressed it publicly since 1919, as to how the railroads throughout the country should be run, it is the editor of the *Wall Street Journal*. The Interstate Commerce Commission has to do with the great problem of railroads, which is going to be the outstanding issue from now on, and the same philosophy which the good Sister applied to Mr. Butler, can likewise be extended to Mr. Woodlock. OBSERVER

[Meanwhile Thomas F. Woodlock has been given a recess appointment as a member of the Interstate Commerce Commission, and his case will come up again next winter.—EDITOR.]

A Protest

To the Editor:—

A criticism appearing in the Italian weekly *Fede e Ragione* moves me to request a few lines to answer an unjust slur on the Catholic Church in the United States.

In the first place, in view of the low status of Latin Catholicism, it ill befits a man of Latin race to decry American Catholicism. The Catholic Church in America is largely made up of Irish-Americans, German-Americans, Polish, and a scattering of other races. It is vigorous in faith and in conduct. In America faith reflects itself in conduct. American Catholics make great sacrifices to build and maintain churches, schools, hospitals, orphan asylums, and other necessary institutions. At the same time they contribute more to the maintenance of the Holy

See than all Europe. I have traveled in many countries and I have never found a better type of Catholic than I have found in my own country. Our faith reflects itself in attendance on holy Mass, in the reception of the Sacraments, in generous giving to every religious need.

We are not blind to certain defects in the human element of our Church. These defects are found everywhere. We live amid a non-Catholic majority. We witness many noble traits of character, many upright deeds of men who have not the Catholic faith. Hence the sharp line of doctrinal differentiation between our non-Catholic nationals and our selves often is submerged in a false spirit of good fellowship. This is the "Americanism" condemned by Leo XIII—a false, dangerous thing; but insidious, popular, specious. It is our greatest danger. It has led to a false fraternalization between some Councils of the Knights of Columbus and the Free-Masons. It is a great cause of the growing evil of mixed marriages. Nationalism, that age-long curse of Christianity, is the close ally of the aforesaid spirit of indifference. Over all reigns as king the spirit of the world.

But notwithstanding these evils,—which are not confined to the U. S.,—there is a large majority of American Catholics who believe right and who live right. To speak, therefore, of the "spiritual misery" of the Catholics of the United States is ignorance or knavery. My antagonist might well apply such an epithet to his own countrymen, both at home and abroad.

What he says of my ignorance and lack of piety, it is not in my mind to deny. He has rendered me a service.

Touching, however, Pope Gregory the Great, I beg to advise *Fede e Ragione* that the greatest monograph ever written on Pope Gregory is: "St. Gregory the Great—His Work and his Spirit," by the Right Rev. Abbot Snow, O. S. B., second revised edition by Dom. Roger Hudleston, O. S. B., 1925. Now Dom Hudleston says in the Catholic Encyclopedia:

"First of all, perhaps, it will be best to clear the ground by admitting frankly what Gregory was not. He was not a man of profound learning, not a philosopher, not a controversialist, hardly even a theologian in the constructive sense of the term. He was a trained Roman lawyer and administrator, a monk, a missionary, a preacher, above all, a physician of souls and a leader of men." (Article "Gregory.") This is a temperate, true estimate by a man of eminent knowledge, who dearly loves the great St. Gregory.

Touching the Catholic Encyclopedia, let me advise the writer in *Fede e Ragione* that no priest or layman is obliged to buy this work.

I admit what he says of its errors. In the *Salesianum*, July, 1920, I wrote as follows:

"It is unwise to attack any institution on knowledge gained from popular encyclopedias. There are some good articles in the Catholic Encyclopedia; there are others that are worthless; still others that have been corrected. The method of its publication did not insure a monumental work. Articles were not always assigned on the basis of the merit of writers. The great questions of theology, history, etc., can not be decided on the authority of such a work."

The Catholic Encyclopedia is not the gauge of the Catholic Church in America.
St. Francis, Wis. A. E. Breen

Excerpts from Letters

There are some puzzling questions in our church administration, for the discussion of which it is good to have an honest and independent organ like the F. R. Take, for instance, the frequently mentioned shortage of priests. Some time ago I read an appeal by the superior of a religious order in the South, who stated that 10 priests were needed in this part of the country, in addition to those already working there. You may imagine my surprise when with my own ears I heard the Bishop of that same diocese say that he had all the priests he needed. Whence the discrepancy?—*A Southern Reader*.

I come rather late as a booster, but I have read with great pleasure and satisfaction—and always before the other spicy articles and gleanings—the encouraging excerpts from letters of so many other REVIEW "fans." Having been an editor myself for a while, I fully realize your position as a prophet and a voice crying in the wilderness. And believing in prayer, as you do, I offer you, besides my small pecuniary contribution, a daily memento at the altar, that the Lord may preserve you in health and strength and mental vigor, and also provide you, especially for your later years, with a *sustentatio honestissima* at the hands of an enlightened clergy and laity. Furthermore, I shall try to get you at least one new subscriber.—(Rev.) *Theodore Hammeke, Reading, Pa.*

Enclosed please find my subscription for five years, at the new rate, to your most valuable, instructive, and fearless magazine. No matter what the price may be in future, I ask you to keep my name on your subscription list as long as I am among the living. I would rather do without any and all of the magazines to which I am a subscriber, than without the F. R.—(Rev.) *L. Etschenberg, Victoria, Tex.*

I want to express my appreciation of your magazine. Of course, I don't always agree with what you say; but I am glad that there is at least one Catholic magazine with nerve enough to say some of the things that you do.—(Rev.) *J. Elliot Ross, C. S. P., New York City.*

Good Catholic man organist and choir director, sings, and can teach catechism, wants a position in a Catholic church. References available. Address A. B. C., c/o FORTNIGHTLY REVIEW.

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(Signed) **Arthur Preuss**, Ed. and Publ.

Sworn to and subscribed before me this 30th day of March, 1925.

(Seal) **P. Kraemer**, Notary Public
(My commission expires March 14, 1926.)

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BOOK REVIEWS

The "Logia" in Ancient and Recent Literature

"The Logia in Ancient and Recent Literature," by John Donovan, S. J., M. A. (Cambridge: W. Heffer & Sons, 1924) is a little book of not quite fifty pages, in which Father Donovan traces the usage of a single word, "lógia," or word-phrase, "lógia tou theou," from its earliest appearance in Herodotus and Aristophanes through the Septuagint, the New Testament Greek, and the writers of the Apostolic and sub-Apostolic age.

He finds that the word "lógia" or the phrase "lógia tou theou" was synonymous with our English "the inspired Word" or "the Word of God."

But why, the reader will ask, all this philology on the score of one word or word-phrase? Because when modern critics found Papias talking about "lógia kyríou," or "lógia tou kyríou," they said that he was talking about "sayings of Jesus" or "a manual of Messianic prophecies." Father Donovan argues that to translate Papias thus is to make him fly in the face of his predecessors, contemporaries, and successors, in their use of the term "lógia tou theou." As employed by Papias, the phrase means simply, "evangelical document" or "the Gospel." This argument from usage destroys the critical assumption of a "Logian document" as a conjectural source for the Gospel of St. Matthew. Father Donovan has carefully investigated a small but important point, and after reading his essay we cannot but agree with H. Dieckmann, S. J., in a review of the brochure in the *Theologische Revue* (Nr. 2, 1925), that "he has accomplished his task successfully."

Literary Briefs

—Dr. Karl Boeckl presents the results of original research in his slender volume, "Die Eucharistielehre der deutschen Mystiker des Mittelalters" (Herder & Co., Freiburg i. B.), which incidentally possesses apologetical value. It is a chapter in the history of dogmas in that it refutes the accusation that the medieval mystics did not believe in, or at least did not live up to, the dogmatic teaching of the Church on the Holy Eucharist. Dr. Boeckl shows that the leading German mystics of the Franciscan, the Cistercian, the Benedictine, and the Dominican Orders devoutly embraced that teaching and sought to express it in their lives. It is interesting to note that these mystics all without exception cultivated and promoted the practice of frequent communion, so that, as the author points out in his "Epilogue," it can now be stated as an indisputable truth that those periods in the history of the Church in which frequent

communion was practiced were the most productive of real piety and devotion.

—We are indebted to Canon V. A. Huard, of Quebec, editor of the *Naturaliste Canadien*, for a copy of the sixth edition of his "Abrégé de Botanique," one of a half dozen textbooks of natural science with which that gifted writer has enriched Canadian educational literature and which are used in many French-speaking schools. The text is built up in methodical fashion and quite naturally pays special attention to the flora of the Province of Quebec, which is a vast empire in itself. (Québec: Imprimerie de l'Événement, 1925).

—The late Bishop Coffin's translation of a selection from the devotional writings of St. Alphonsus de' Liguori has been reprinted under the title "The Mysteries of the Faith, The Redemption," without an introduction or explanation, or any indication as to who may be the responsible editor. (Benziger Bros.)

—The Baroness E. von Handel-Mazzetti's novel, "Rita's Vermächtnis," despite the unfavorable criticism it received from Dr. Cardauns and a few other writers, is going through edition after edition. The latest to reach us is marked "6.—10. Tausend." We noticed the book in the F. R. of Aug. 15, 1923, and it therefore only remains to call attention to the postscript added to the new edition, which reads as follows: "The milieu of 'Rita's Vermächtnis' is derived in numerous details from 'A Study in American Freemasonry, Based upon Pike's Morals and Dogma of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopedia of Freemasonry, and Other American Masonic Standard Works, Edited by Arthur Preuss, Editor of the Catholic FORTNIGHTLY REVIEW,' fourth edition, B. Herder St. Louis, Mo., and London, 1920. Arthur Preuss is regarded, even in Masonic circles, as the leading Catholic authority on Masonry next to Fr. Herman Gruber, S. J." Though we must decline this exaggerated, if well-meant compliment, it is gratifying to see the results of serious research work utilized for the benefit of the general public by one who has justly been styled the foremost Catholic woman novelist of Europe. "Rita's Vermächtnis" is published by Anton Gander, Hochdorf, Switzerland, and those who are interested in seeing how "A Study in American Freemasonry" has been worked into a novel, can order the book through the B. Herder Book Co. of this city.

—Dean Charles R. Brown's "Faith and Healing" (Crowell) in its new and rewritten edition is one of the best books on mental healing, its possibilities and abuses. The chapter on Christian Science is keen, fair, sympathetic, yet most devastating. Dean Brown has the advantage over most critics of knowing a good deal about Christian Science. He took a regular course, paid good money for it, and has a diploma entitling him to

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- McCann, Justin, O. S. B. The Cloud of Unknowing and Other Treatises by an English Mystic of the 14th Century. With a Commentary by Fr. Aug. Baker, O. S. B. London, 1924. \$1.
- Bona, Card. De Sacrificio Missae. Tract. Asceticus. Turin, 1925. 50 cts. (Paper covers, prayerbook format).
- U. S. Catholic Chaplains in the World War. N. Y., 1924. \$1.50.
- Herwegen, Ild. Der Weg der Kirche im hl. Jahr 1925. Ratisbon, 1925. 50cts.
- Grussi, A. M. Chats on Christian Names. Boston, 1925. \$2.
- Poulain, Aug. (S. J.). Handbuch der Mystik. Freie Wiedergabe. Freiburg i. B., \$2.
- Cladder, H. J. (S. J.). In The Fulness of Time. The Gospel of St. Matthew Explained. Tr. by G. J. Schulte, S. J. St. Louis, 1925. \$2.
- Kelley, F. C., Bishop. The Epistles of Father Timothy to His Parishioners. Chicago, 1924. \$1.25.
- Esser, F. X. (S. J.). Zepter und Schlüssel in der Hand des Priesters. 60 cts. Freiburg i. B. 1924. 60cts.
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- Husslein, Jos. (S. J.). Democratic Industry. A Practical Study in Social History. N. Y., 1919. \$1.
- Latini, Jos. Iuris Criminalis Philosophiei Summa Lineamenta. Turin, 1924. 50 cts. (Wrapper).
- Herwegen, Ild. Der Weg der Kirche im hl. Jahr 1925. Ratisbon, 1925. 50 cts.
- Rosenberg, H. Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen. Zweite (Schluss-) Abteilung. Freiburg i. B., 1924. 80 cts.
- The "Practice" of Mother Clare Fey, Foundress of the Congr. of the Poor Child Jesus. A Guide to a More Close Union with God. London, 1925. \$1.
- Mary Elizabeth Townley, in Religion Sister Marie des Saintes Anges. A Memoir with a Preface by the Bp. of Southwark. London, 1924. \$2.
- Ude, J. Das Wirtschaftsideal des Volks- und Staatshaushaltes. Graz & Wien, 1924. \$1. (Wrapper).
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New Books Received

A Short Visit to the Homes of Jesus and Mary. By Henry Morden Bennett. 62 pp. 16mo. Sands and B. Herder Book Co. 75 cts net.

The New Missal for Every Day. A Complete Missal in English, with Introduction, Notes, and a Book of Prayer. By Rev. F. X. Lasance. Student's Edition. Benziger Bros. \$1.75 net.

Boy: The Story of Missy's Brother. By Inez Speeking. 164 pp. 12mo. Benziger Bros. \$1.25 net.

Thoughts of St. John of the Cross for Every Day. Compiled by Kathleen Mary Balfe. With a Preface by the V. Rev. Bede Jarrett, O. P. vi & 149 pp. 4x5½ in. Benziger Bros. cloth, 80 cts; leather, \$1.75 net.

The Life of Our Lord in Sermons. By Rev. Richard Cookson. With a Preface by Rt. Rev. John S. Vaughan, D. D. viii & 295 pp. 8vo. Joseph F. Wagner, Inc.

The Sacramentary (Liber Sacramentorum). Historical and Liturgical Notes on the Roman Missal. By Ildefonso Schuster, Abbot of the Monastery of St. Paul's Without the Walls. Translated from the Italian by Arthur Levelis-Marke, M. A. Vol. I. ix & 418 pp. 8vo. Benziger Bros.

Uni Una. To the One God My One Soul! Retreat Lectures and Readings for Religious and Priests by Rev. Fulgence Meyer, Friar Minor of the Cincinnati Province. With a Foreword by the Rt. Rev. Joseph Chartrand, Bishop of Indianapolis. vi & 719 pp. 12mo. Cincinnati, O.: St. Anthony Monastery, R. R. 9, Box 254. \$3.

Das Exerzitienbuch des hl. Ignatius von Loyola. Erklärt und in Betrachtungen vorgelegt von Moritz Meschler S. J. Nach dem Tode des Verfassers herausgegeben von Walter Sierp S. J. Erster Teil: Text und Erklärung des Exerzitienbuches. xv & 362 pp. 16mo. Herder & Co. \$1.75.

Auf des Herrn Pfaden. Das Leben Jesu nach dem Evangelium des hl. Lukas in kurzen Betrachtungen für die Laienwelt. Von Karl Haggenev S. J. 2 vols. xi & 562 and ix & 512 pp. 16mo. Herder & Co. \$4.50.

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A Way to Peace. An Essay by A. E. Breen, of St. Francis Seminary, St. Francis, Wis. 16 pp. 6½x8 in.

The Jubilee Year 1925. A Short Account of the Meaning and History of the Holy Year and the Conditions on which the Great Indulgence may be Obtained. By Rev. E. J. Mahoney, D. D. xv & 48 pp. 16mo. Benziger Bros. 25 cts. net. (Wrapper).

On the Unity of the Catholic Church. By St. Cyprian, Bishop of Carthage. (Written A. D. 251). Translated into English by O. R. Vassall-Phillips, C. SS. R. viii & 85 pp. 12mo. Manresa Press and B. Herder Book Co. \$1.30 net.

Aszetische Bibliothek. Handbuch der Mystik. Von August Poulin S. J. Freie Wiedergabe. Zweite und dritte, gekürzte Auflage. xxiii & 564 pp. 16mo. Herder & Co. \$2.25 net.

The Catholic Encyclopedia. References to Articles and Topics of Missionary Interest in its Seventeen Volumes. 24 pp. 3x6 in. New York: The Universal Knowledge Foundation, 119 E. 57th Str. (Paper). New Pamphlets by the Paulist Press, 401 W.

59th Str., New York City. *Why Was Christ Born?* By Joseph McSorley, C. S. P. 13 pp.; *Psychology and the Catholic Teacher*, by Rev. G. B. O'Toole, Ph. D. 24 pp.; *Sixty Assertions of Protestants Tried by Their Own Rule of Scripture Alone and Condemned by Clear and Express Texts of Their Own Bible*, 32 pp.; *Why Not Be a Catholic?* by M. D. Forrest, M. S. C., 32 pp.; *Wise and Loving Counsels of St. Francis de Sales*, by A. M., 29 pp. These pamphlets sell at 5 cts. per copy, \$3.50 per 100, \$30 per 1,000.

In the Fulness of Time. The Gospel of St. Matthew Explained. By Herman J. Cladder, S. J. Translated by Godfrey J. Schulte, S. J. xii & 387 pp. 8vo. B. Herder Book Co. \$2.25 net.

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The Last Letters of Blessed Thomas More. Introduced by Cardinal Gasquet and Edited with Connecting Narrative by W. E. Campbell. xix & 123 pp. 12mo. (The Catholic Library—18). Mauresa Press and B. Herder Book Co. \$1.40 net.

Suora Benigna Consolata Ferrero e la sua "Voce." Di Monsignore Lorenz Richen. 28 pp. 8vo. Aquisgrana: Tipografia Jos. La Ruelle (Jos. Deterre & Sohn). (Brochure).

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St. Thomas Aquinas. Being Papers Read at the Celebrations of the Sixth Centenary of the Canonization of St. Thomas, Held at Manchester, 1924, by Aelred Whitacre, O. P., Vincent McNabb, O. P., Prof. A. E. Taylor, Msgr. Gonne, Prof. T. E. Tout, Hugh Pope, O. P. viii & 148 pp. 8vo. B. Herder Book Co. \$1.60 net.

Chats on Christian Names. By Rev. A. M. Grussl. vi & 449 pp. 12mo. Boston: The Stratford Co. \$3.

Religionsphilosophie. Von Johann Peter Steffens. Band IX der Philosophischen Handbibliothek. x & 280 pp. 8vo. Munich: Jos. Kösel & Fr. Pustet K.-G.

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A school teacher in an Eastside school sent one of her boys home with a note to his mother saying that he needed a bath. She received the following reply: "Miss Smith, when I sent Johnny to school, I sent him to be learnt and not to be smelt; he aint no rose."

Ex-president Taft is so large that he has to buy two seats to be comfortable at a ball game. On one occasion he handed his ticket stubs to the usher who looked puzzled and said: "You'll have trouble occupying those seats, sir, they are on opposite sides of the aisle."

At Catechism: "What is the outward and visible sign of Baptism?"—"The baby."

A prominent New Thought leader, who shall be nameless, recently announced a Sunday sermon on the subject, "Push Out and Grow Pep," and added: "He makes \$5 grow in place of \$1, makes a 96-year-old look 60." This man has a following, and, if Sinclair Lewis is right, is a true prophet of "the great American religion."

The following is contributed to the Spice column of the F. R. by a venerable prelate:

My cousin and his parents drove me around in their automobile one day this winter and on the way we picked up a little girl and took her along. My cousin smokes cigarettes. Some minutes after he lit a new one, we noticed a peculiar smell. The mother thought it came from the brakes and the boy got out to investigate, but everything was all right under the car. Suddenly I felt something burning at the seat of my trousers and jumped up as if a hornet had stung me. "Gracious goodness," I cried, "My pants are on fire!" Somehow or other the cigarette stump which the boy had thrown away had been blown back into the car right behind me. It was there all right and still burning. The little girl said: "I thmelled (smelled) that long ago." I asked her why she had not said anything. She answered blandly: "I thought it wath you that thmelled that way and wath afraid to say anything." *Tableau!*

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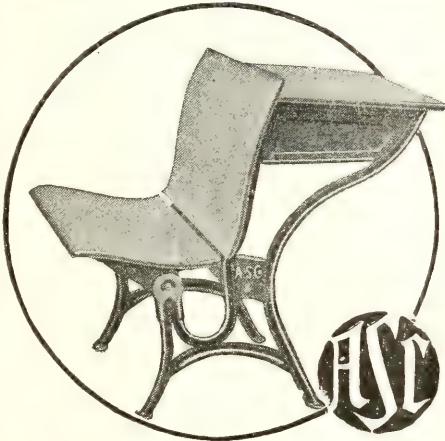
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The Fortnightly Review

VOL. XXXII, NO. 10

ST. LOUIS, MISSOURI

May 15th, 1925

CHRONICLE AND COMMENT

About Catholic Magazines

Father Edmund Lester, S. J., who, as editor of *Stella Maris*, receives a great many exchange copies of Catholic magazines from various parts of the world, says that most of them have neither style nor dignity, and many indulge in the use of slang and contain much tittle-tattle. Few are distinctive, but one might be put into the covers of the other. Why some of these magazines should be published at all "is a mystery, except that it has come to be believed that every society must have its 'literary' harmonium."

Another objectionable feature of many, especially "pious" magazines, he says, is the publication of "thanksgivings for favors received," generally with some such phrase as: "After promise of publication." This practice, declares the English Jesuit, "is growing into a craze not entirely healthy. Surely the best thanksgiving [for spiritual favors received] is not 'publication,' but a Holy Communion of thanksgiving between ourselves and God.... We cannot help feeling that editors would do a service to Catholic piety and to Catholic literature [if they were] to set their faces against the publication of such matter. It occupies valuable space and partakes a little of silly sentimentality."

Educational Ideals

The *Casket*, of Antigonish, N. S., reproduces our recent note on "Catholics and State Universities" (F. R., XXXII, 7, p. 133) and comments on it as follows (1925, No. 17):

"Catholics must be true to their ideals. In some respects they cannot hope to keep up with the cash millions of corporation presidents in building huge piles of brick and mortar; but

neither can they allow themselves to be swallowed up in those huge lecture plants. The thing is being overdone; already grave doubts are being expressed as to the educational effectiveness of great agglomerations where teacher and student are to each other as mere numbers on a chart or as motion picture figures on a screen. Catholics must bear in mind always the absolute necessity for keeping the health of the soul in the highest possible state and the folly of taking any chances of the loss of spiritual health because of glittering promises of worldly welfare."

A Protestant Encyclopedia

The American Institute of Christianity is planning an "American Encyclopedia of Christianity" that will be for Protestants what the Catholic Encyclopedia is for Catholics and the Jewish Encyclopedia for people of the Hebrew race and faith. The editorial board is headed by Cullen Ayer (Episc.) of Philadelphia. With the editors there will be associated a board of denominational counselors, consisting of twenty-six leaders of various Protestant communions. It is expected that the Encyclopedia will be issued in twelve volumes, with approximately one million words in each.

We are assured that "none of the articles will be propagandist, and none controversial. In instances where the topic admits of controversy, the treatment will be historical rather than argumentative, and parallel articles will give all sides of the point at issue. Each article will be written to record rather than create opinion. The viewpoint throughout will be American and Protestant."

Let us hope that this Protestant reference work will be a worthy pendant

to our own Catholic Encyclopedia and that it will replace the unsatisfactory "Schaff-Herzog Encyclopedia of Religious Knowledge," which Funk & Wagnalls got out on the basis of a German original in 1908 and which, so far as we are aware, has not been revised since.

The Louisiana Purchase

It was 122 years on April 30 since the U. S. acquired Louisiana. The event pacified an aroused West, dispelled a threatened war with France, and doubled the area of this country.

It is remarkable how many paradoxes are connected with this event. Jefferson did not desire Louisiana or dream of buying any land west of the Mississippi. He wanted only the island of New Orleans and West Florida. Napoleon did not wish to sell Louisiana or any part of it. He did not even consider selling it less than three weeks before it was actually sold, when he put out hints through Talleyrand and Marbois. The cession itself was not made on the day recorded. It was signed on Monday, May 2, and back-dated. Many thought the price of \$15,000,000 too high. To-day many a county has an assessed valuation of over twice this sum, and the total value of all property in Missouri alone is 530 times this amount.

The Louisiana purchase is a classic example of the futility of human plans. Napoleon forced helpless Spain in 1800 to cede France this imperial domain. He planned a colonial empire to enrich France and popularize himself. A powerful neighbor, instead of a weak one on the West, and in possession of the mouth of the Mississippi, alarms the U. S. England sees the war clouds gathering over Europe and plans an expedition to take possession of Louisiana. Napoleon promptly sells. The U. S. finds that, instead of a war with France over the island of New Orleans, or of British occupancy of Louisiana, or of a price of \$2,000,000 for New Orleans and West Florida, she has paid \$15,000,000 and obtained New Orleans and 900,000 square miles west of the Mississippi River, which it had never

dreamed of nor desired. Again, England gives approval to the purchase and thereby wittingly or unwittingly insures the creation of another world power. Not one of the four nations interested in this purchase, therefore, had its actual plans and purposes realized.

Selfishness of Catholic Societies

In an editorial of the *Catholic Bulletin*, of St. Paul, Minn., we find the following question: "Are our American Catholic societies above criticism in their efforts to keep aloof from parish religious activities?" This mild query is very pertinent indeed. We have numerous Catholic societies and "societies of Catholics." Do they do much more than amuse themselves? Do they help the pastor and the teachers? Are they zealous for the missions and the Catholic press? Only too often the welfare of the society comes first, last, and all the time, and the Church and her needs receive little or no attention. Are not vast sums spent on club-houses and other buildings, which could be expended in ways far more pleasing to God? What about providing churches for small communities in rural districts? Why not look after the needs of the Negroes and such poor immigrants as the Mexicans and Cubans in Florida and the Southwest?

We are Catholics merely in name and not in practice, if we work only for our own welfare and neglect the needs of those who live outside the parish limits.

Is Capitalism Anti-Catholic?

In discussing Father Lewis Watt's pamphlet, "Catholics and Communism" (C. S. G., Oxford), the editor of the *Month* says in No. 729 of that excellent review: "Capitalism, like Socialism, is an ambiguous word, and is used to cover the ordinary blameless employment of surplus wealth to further production, and various forms of usury, which take toll of human necessities, and seek excessive profits. A capitalist who employs sweated labor, who gambles with the nation's food,

who treats his workers as hands and not as souls, who exacts excessive interest on loans, cannot certainly be a Catholic, for he is an oppressor of the poor and has made shipwreck of his morals if not his faith as well. Our denunciations of Communism should always be accompanied by denunciations of the injustice from which it springs and which is an equally grave violation of God's law. The ownership of property, which, as Pope Leo teaches, should be as widely extended as possible, is grievously hampered by the fact that many own too much. It is not for the good of the State that the bulk of its inhabitants should be mere tenants on its soil, dependent on public charity for education, medical attendance, support in old age, etc.—a status due to the abuse of the right of private property. It may be difficult now to rectify things, but it will not become easier by ignoring them. We must never seem to condone usury, which is not merely taking payment for making an unproductive loan, but involves also the exacting more than the 'just price' for goods. As long as Catholics do not condemn the manifold iniquities connected with the use of property, which are as yet not condemned by civil law, Catholic teaching against Socialism, etc., will make little impression on Socialists."

"Indulgence" or "Pardon"?

Father Herbert Thurston, S. J., in No. 729 of the *Month*, emphasizes a point of terminology to which Cardinal Bourne had already drawn attention in his Lenten pastoral. Explaining the doctrine of indulgences, His Eminence referred to the Jubilee as carrying with it "an *indulgence*, or to use the old English word, so much easier of acceptance by the non-Catholic ear, a *pardon*." Father Thurston shows how "it was 'pardon' and not 'indulgence' of which men almost invariably spoke in this country for nearly three centuries before England broke away from the centre of Christian unity." The word "indulgence" does undoubtedly lend itself, as the Cardinal said, to misunderstanding on the part of non-

Catholics; a similar puzzlement is sometimes met with on the part of Protestants whose minds confuse the term Immaculate Conception with the idea of the Virgin Birth. "Indulgence," to the common ear and less instructed mind, is a word conveying the notion of something quite different from its theological meaning; whereas the good old word "pardon," used by our Catholic forefathers, gives to outsiders a clearer idea of the Church's teaching. Father Thurston notes among other things that the great Portiuncula indulgence was the "Portiuncula Pardon of Assyse" in an account written by Father Thomas Wynter, a monk of Syon, in the fifteenth century.

The Oldest Feast of the B. V. M.

It has been pretty generally believed hitherto that the most ancient feast in honor of the Blessed Virgin Mary was that of her Assumption into Heaven. Recent researches by the Rev. Martin Jugies render this belief improbable. The learned Assumptionist Father, in a brochure entitled "*La Première Fête Mariale*" (Paris: Maison de la Bonne Presse) shows from the homilies of St. Proclus that for some time before the Council of Ephesus there was celebrated at Constantinople a feast known as Memorial of the Blessed Virgin, which had for its object her divine motherhood, and, more particularly, the conception of the Eternal Word. Hesychius (+ after 451) testifies to the existence of a similar festival at Jerusalem. Chrysippus (+ 479) mentions the celebration, at Bostra, of this same feast and of another in honor of St. John the Baptist, which was celebrated a week before the former. Both were movable feasts. Similar testimony exists for Asia Minor and Egypt. Most probably the Oriental Church up to about 530 had only this one feast in honor of Mary. In the time of Justinian there suddenly sprang up a number of other feasts, among them those of the Birth of the Blessed Virgin, her Presentation in the Temple, the Annunciation, and, towards the end of the sixth century, the feast of her *koimesis* or dor-

mitio, later called Assumption. In the Occident the Spanish Church at the time of the Council of Toledo, A. D. 656, knew but one festival in honor of Mary, which by a decree of that

council was fixed for Dec. 18. In Milan the last Sunday before Christmas was and still is dedicated to the Mother of God and the mystery of the Incarnation.

That Anthropoid Ape from South Africa

By the Rev. Stephen Richarz, S. D. V., Techny, Illinois

The readers of the F. R. may be interested in some details regarding the new fossil anthropoid ape which has been discovered recently in South Africa. This find is of peculiar interest and importance and has already caused some comment in the newspapers and other periodicals.

Fortunately, we need not depend on newspaper reporters in this matter. The find was made by the geologist of the University of the Witwatersrand, and studied by Raymond A. Dart, professor of anatomy at the same institution, who gives a preliminary report in the London *Nature*, of February 7, 1925. Here are the facts:

Out of a limestone formation at Taungs, Bechuanaland, there was blasted the endocranial cast of an anthropoid ape, and from the rock fragments was recovered almost the entire face, together with the lower jaw, full of teeth. The new ape was named *Australopithecus Africanus*.

Two reasons can be alleged for the value of this fossil: First, our knowledge of extinct anthropoids is mostly based on fragments of jawbones and on teeth. The new find comprises the face and greater portion of the brain-cast. Secondly, there are no living anthropoids south of the Lake Kiru region in the Belgian Congo, *i. e.*, 2000 miles distant from Taungs. The next known fossil anthropoid lived even farther north, at Fayum in Egypt.

A disadvantage of the discovery is that "the specimen is juvenile, for the first permanent molar tooth only has erupted in both jaws on both sides of the face, *i. e.*, it corresponds anatomically with a human child of six years of age." For an anthropoid it would be the end of the fourth year. This

immaturity is a great handicap in comparing the new form with other living or fossil anthropoids, because in youth the distinguished features are not so well developed.

It is quite natural that Professor Dart should endeavor to make as much as possible of this find. He asserts: "The specimen exhibits an extinct race of apes intermediate between living anthropoids and man." Then he gives some details: "The whole cranium displays humanoid rather than anthropoid lineaments. . . . The dentition and the mandible are humanoid rather than anthropoid. . . . That hominid features were not restricted to the face is borne out by the situation of the *foramen magnum*," which "points to the assumption of an attitude appreciably more erect than that of the modern anthropoids."

The study of the endocranial cast of the brain-case, *i. e.*, the inner side of the brain-case as pictured by a natural process on the limestone which filled this brain-case, leads Dart to the following conclusions: "It is evident that the relative proportion of cerebral to cerebellar matter in this brain was greater than in the gorilla," and, as a consequence, "their eyes saw, their ears heard, and their hands handled objects with greater meaning and to fuller purpose than the corresponding organs in recent apes. There is an ultrasimian quality depicted in the brain of this immature endocranial cast, which harmonises with the ultra-simian features revealed by the entire cranial topography. It is manifest that we are in the presence here of a pre-human stock, neither chimpanzee nor gorilla, which possesses a series of differential characters not encountered hitherto in any anthropoid stock."

On the other hand: "It is evident that a creature with an anthropoid brain capacity, and lacking the distinctive, localised temporal expansions which appear to be concomitant with and necessary to articulate man, is no true man."

Finally Dart repeats the Darwinian claim that Africa would prove to be the cradle of mankind."

Thus far the rather sanguine and rash conclusions and speculations of Professor Dart, which no doubt will be repeated *ad nauseam* in our popular science magazines. Fortunately, they were immediately subjected to expert criticism in the following issue of *Nature* (Feb. 14) by four English specialists of unquestioned scientific repute.

Sir Arthur Keith writes: "It may be that *Australopithecus* does turn out to be 'intermediate between living anthropoids and man,' but on the evidence now produced, one is inclined to place A. in the same group or sub-family as the chimpanzee and gorilla. It is an allied genus. It seems to be near akin to both, differing from them in shape of head and brain and in the tendency to the retention of infantile characters. . . . In size of brain this new form is not human but anthropoid. The brain length is 118 mm.,—a dimension common in the brains of adult and also of juvenile gorillas. But in width the gorilla greatly exceeds the new anthropoid. [100:84.] The average volume of the interior of gorilla skulls is 470 c.c., but occasional individuals run up to 620; the brain of the *Australopithecus* must be less than 450, the adult brain perhaps 520 c.c." It is of interest that the new find is the first dolichocephalic (long-headed) anthropoid. That explains some characteristic features, *e. g.*, "the jaws are smaller than those of the chimpanzee and much smaller than those of the gorilla . . . The relatively high vault of the skull and its narrow base may be interpreted as infantile characters."

Professor G. Elliot Smith states: "The simian infant is an unmistakable anthropoid ape that seems to be much

on the same grade of development as the gorilla and the chimpanzee, without being identical with either. . . . It would be rash to push the claim in support of the South African anthropoid's nearer kinship with man. . . . Many of the features cited by Dart as evidence of human affinities, especially the features of the jaw and the teeth mentioned by him, are not unknown in the young of the giant anthropoids and even in the adult gibbon. . . . The features of the endocranial cast may possibly justify the claim that *Australopithecus* has really advanced a stage further in the direction of the human status than any other ape; but one is not justified in drawing *final* conclusions. Smith emphasizes that it would be of paramount importance to study the teeth more in detail than Dart has done. 'The size of the brain,' he says, 'affords definitive evidence that the fossil is an anthropoid on much the same plan as the gorilla and the chimpanzee.'"

Sir Arthur Smith Woodward says: "So far as can be judged from the photographs, I see nothing in the orbits, nasal bones, and canine teeth definitely nearer to the human condition than the corresponding parts of the skull of a modern young chimpanzee. . . The amount and direction of *distortion* cannot be determined [the bones of the brain-case are not preserved]. I should therefore hesitate to attach much importance to rounding or flattening of any part of the brain-case, and would even doubt whether the relative dimension of the cast of the cerebellum can be relied on. [Most of Dart's speculations as to the humanoid habits of this anthropoid were based on this proportion]. It is premature to express any opinion as to whether the direct ancestors of man are to be sought in Asia or Africa. The new fossil from South Africa certainly has little bearing on the question."

Dr. W. L. H. Duckworth is more favorable to Dart's claim to an intermediate form of the new fossil, but he also admits: "On the other hand, I feel fairly certain that some of the

other characters mentioned are preponderantly related to the youthfulness of the specimen. So far as the illustrations allow one to judge, the new form resembles the gorilla rather than the chimpanzee, that is an African, not an Asiatic form of anthropoid ape."

This is an instructive example how genuine scientists treat such questions: they weigh all observations carefully and compare them with known facts; and as soon as they are convinced that their knowledge of the object is incomplete, they refrain from drawing final conclusions. Writers on "popular science," on the contrary, are usually very positive in their assertions. A typical instance is found in the May issue of the *Scientific American* in an article on the fossil "man-ape" of South Africa. The author reproduces Dart's speculations without reserve and without even mentioning alternative views. And his final conclusion is: "Thus does the theory of evolution as applied to man receive another weighty vindication,"—utterly disregarding the fact that, according to high authorities, the new find is very likely without any bearing on this question.

Now the other extreme. In a prominent Catholic weekly review the new fossil, in spite of all doubtless a very valuable find, is ridiculed. "If the description [given in the *Scientific Monthly*] is complete and exact [why did the writer not make sure of that?] there does not seem to be a single feature in these remains that is not human. The size of the brain does not contradict this impression, because the remains are those of a juvenile, and hence the brain naturally would not be as large as that of an adult." The capacity of the brain-case, according to Sir Keith, is less than 450 c.c. At the age of six years about 80% of the brain is developed in a human child, therefore the capacity of the supposed man of South Africa, when grown up, would be 560 c.c.—far below the Bushman and even below the average gorilla!!! "If there is any evidence of characteristic ape features, it is not given in the *Scientific Monthly*." Yes, it is given: "Brain slightly larger than that of an adult chimpanzee." And it is

given more clearly and beyond all doubt in the original report with its pictures, of which the *Scientific Monthly* article is only an abstract. There exists no reason whatever for declaring the *Australopithecus* to be fully human. Does the writer not understand into what a dangerous situation he brings the cause he stands for? If he declares such a being to be fully human, then much more are *Pithecanthropus* and the living gorilla fully human, and the descent of man from these apes can no longer be called into question! Furthermore, the geologic age of the find has not been determined, but a Tertiary origin is possible. What if it should be proved by later finds to be middle Tertiary, *i. e.*, according to the now current opinion, two or three million years back?

The latest batch of pamphlets from the ever busy Paulist Press (401 W. 59th Str., New York City) comprises a short selection of "Wise and Loving Counsels of St. Francis de Sales," the Apostle of cheerfulness and hope; a reprint of the chapter "Why Was Christ Born?" from Fr. Joseph MeSorley's book, "Be of Good Heart," and two apologetical brochures: "Why Not Be a Catholic," in which Sister M. D. Forrest, M. S. C., undertakes to prove that there can be but one true church and that this church is the Catholic Church, and "Sixty Assertions of Protestants Tried by Their own Rule of Scripture Alone and Condemned by Clear and Express Texts of Their Own Bible," by an unnamed author. Among the assertions thus briefly but effectively refuted are: that the spirit of truth was not promised the Church of Christ; that there is no command in Scripture to hear the Church or submit to her decision; that the Church of Christ upon earth is not always visible; that it is uncharitable to say that heresy is a damnable sin; that people of all religions may be saved; that the Church has received no power from Christ to grant indulgences; that we are justified by faith alone, and many others of like tenor. A wide distribution of these pamphlets will effect much good.

Lafayette, The Freemason

By Benedict Elder

At a commemoration of Lafayette in Mobile, Ala., the other day a Jesuit Father was among those who delivered eulogies.

If all Catholics knew that Lafayette was not a Catholic, and others knew that Catholics knew this, something might be gained in the way of showing that we are not so narrow-minded that we would not commemorate a patriot simply because he was a Mason. But with so many Catholics believing that Lafayette was a Catholic, and the general public thinking that we all believe he was a Catholic, with some of our newspapers even claiming he was a Catholic and trying at times to bolster up our patriotism by citing him as an example, it only brings us into contempt with those who know better for us to be acting as though we were trying to claim him. Nor is it in any sense a show of broad-mindedness to those who think we believe he was a Catholic and they are the vast majority.

The difficulty is, we fear, that some of us have never been willing frankly to face the issue that *Lafayette was not a Catholic, but a Freemason in full sympathy with the Masonic teaching and programme*. There is no use trying to blink the fact. On his visit to our country in 1824 he was feted by every Grand Lodge where he visited. I quote from the minutes of the Grand Lodge of the State of New York for September 20, 1824: "The Marquis Lafayette having accepted the invitation of the Grand Lodge and this day having been fixed for the entertainment, the illustrious brother was received in the Grand Lodge with the highest honor of Masonry and conducted to the right hand side of the chair, where he was addressed by the most worshipful Grand Master as follows."

(We shall not reproduce the address of the Grand Master, but give below the reply of Lafayette. The italics are ours.)

"Most Worshipful Grand Master and

Beloved Brother: I am happy in an affectionate welcome; I am proud of the high *confidential* honors you have conferred and purpose farther to confer upon me. Our Masonic institution owes a double lustre to those who have cherished, *and to those who have persecuted it*. Let both glories, equal in my opinion, be the pride of every member of our Fraternity, until universal freedom insures us universal justice."

From the minutes of the Grand Lodge of Pennsylvania for October 2nd, 1824, we quote the following:

"This being the day appointed for a dinner to our distinguished Brother General Lafayette, about three hundred of the Craft assembled in the Hall at an early hour. The Past Worthy Deputy, Grand Master and Grand officers and members being seated in the Grand Lodge Room, the door was tyled, and the Grand Lodge opened.

"Present: Representatives and Past Masters from nearly all of the Lodges in the City and County of Philadelphia, and a large number of visiting brothers, among them the following by special invitation." (Then follow the names of Grand Masters, Grand Chaplains, Grand Sword Bearers, Grand Stewards, Past Guards, etc., from New York, Delaware, Georgia and other States.)

On this occasion Lafayette made the following reply to the address of welcome:

"Right Worshipful Grand Master and Brethren: I have often thought that we owe as much to our enemies as to our friends, and if this observation is true, it is most true, when applied to us as Masons. It is to enmity and persecution that the Masons of Europe in modern times have been indebted for opportunities of proving through much suffering and peril, that our principles are pure, and that our devotion to them is unchangeable."

In the Masonic Archives of Philadelphia, called "Golden Book of the

Supreme Council for the Western Hemisphere," is a copy of the patent conferring the 33rd Degree upon Lafayette by that Supreme Council. There is also a note written and signed by Lafayette, May 10, 1834, just ten days before his death, accepting in glowing terms of devotion the honor of the 33rd degree of Masonry. Lafayette's note is as follows:

"It is to the extreme indulgence of the Supreme Council of the United States, that elevated to the 33rd Degree in spite of the superiority in knowledge and in services of many of our brothers,

I owe today the favors, of which I am not worthy, with which the great Council of the Occidental Hemisphere has *deigned* to overwhelm me. I accept them with a deep gratitude, and will seek to merit them *by my zeal*. May our ancient institution propagate everywhere the Liberty, the Equality, the Philanthropy, and contribute to the great movement of social civilization which ought to emancipate the two Hemispheres."

Ten days after he had written the above letter, Lafayette died in Paris, May 20, 1834.

A New Attempt to Solve the Problem of Predestination

The Rev. Frederick Murawski, in a brief but noteworthy contribution to *Theologie und Glaube* (Münster i. W., 1924, 4. Heft, pp. 255—258) attributes the failure of theologians to solve the problem of predestination satisfactorily to a wrong conception of God. We teach the absolute simplicity of God, he says, but at the same time introduce various distinctions, which may possess a certain value for the human mind, but have no real basis in the divine essence. The result is that our conception of God is that of a very perfect spirit, but essentially a creature. If we must concede that God "knows and wills all things with one single and most simple act," why distinguish between *scientia simplicis intelligentiae*, *visionis*, and *media*? If the power of God is not really distinct from His knowledge and will, why speak of His *voluntas* as *antecedens* and *consequens*? If it is certain that there is but one act in God, why distinguish between *ordo intentionis* and *ordo executionis*? Such distinctions falsify the true concept of God. They are, moreover, of no use for scientific purposes because they savor of anthropomorphism.

The problem of predestination itself is simple. Time is objectively the same as motion or succession; eternity is the absence of all succession. (St. Thomas, *Summa Theol.*, 1a, qu. 10, a. 5). To represent time as a continuous entity, therefore, is a fiction (cfr. Suarez, *Disp.*

Metaph., 50, sect. 9, n. 15). In reality there are as many times as there are movements; that imaginary continuous entity, time, is nothing but the measurement of one movement by another. Different essentially (*plus quam genere*) from one another, therefore, time and eternity are absolutely incommensurable, *i. e.*, they have no common measure. It follows that we must not apply to God expressions which in any way connote time; in other words, in God there is neither past, present, nor future. Past and future are excluded not only from God, but also *for* God. (Suarez, *l. c.*, sect. 3, n. 1 sq.; St. Thomas, *Comment. in Sent.*, I, dist. 38, qu. 1, a. 5). This is evident from the concept of *actus purus*. Time and eternity co-exist (Suarez, *De Div. Subst.*, I, II, cap. 4, n. 7). This co-existence cannot, it is true, be grasped by the imagination, but it can be understood by the intellect. Since eternity, according to St. Thomas (*ibid.*, I, ult. c.), is "one and the same, and indivisible like a standing now," it must co-exist with every particle of time and with all time. Hence for God nothing is past or future, but all things are present.

It follows: (1) that there is no "foreknowledge" in God. What He knows, He knows as present by virtue of His eternity, since all things are actually present to Him in the strict sense of the word. (2) Since God has no fore-

knowledge, He does not decide anything in advance. (3) Knowledge, will, and operation being one in God, His knowledge is at the same time willing, and His willing is at the same time doing, and therefore the planning, creation, government, and judgment of the universe coalesce into one single act. Hence there can be no such thing as *predestination*.

In the light of this explanation it is easy to solve the difficulties raised by theologians. Regarding God's knowledge of the conditional future, we must say with St. Thomas (*De Veritate*, qu. 2, a. 12), that "it would be impossible for God to know the conditional future, if He knew it as future;" in other words, He knows the conditional future in its present actuality. That "predestination" does not abolish freewill, follows from the fact that it is not *predestination* at all. To say: "God foresees things as they will happen; but our actions are free; consequently God foresees them as free, and His knowledge does not abolish freewill," is wrong for the simple reason that future free actions cannot, by their very nature, be foreseen (cfr. St. Thomas, *ib.*, I, ult. c., ad 1). Reprobation, therefore, is neither negative nor positive, but simply the final rejection of the impenitent sinner.

Since God has positively revealed that He wishes all men to be saved (St. Thomas, *De Verit.*, qu. 2, a. 12), it is certain that no one is antecedently excluded from grace. Foreseen merits or demerits (*merita vel demerita praevisa*) play no rôle whatever in the matter of salvation. God gives to every man the necessary graces by means of which he can attain to Heaven, regardless of any previous decree.

Predestination, therefore, may be defined as God Himself, in so far as He knows in one act all that is knowable, selects that which is to become real, preserves and guides by natural and supernatural means that which He has selected, and rewards the good and punishes the wicked; or, more briefly, *predestination* is the supernatural operation of God.

This solution of the vexed problem of predestination is not new, but was plainly in the mind of St. Thomas when he taught that there can be no such thing as foreknowledge on the part of God; for if there is no divine foreknowledge, there can be no predestination.

A Queer Idea of Christianity

By A. H. Frenke

(2. Conclusion)

Christ assumes unto Himself the attributes of the Godhead and vouches for the truth of what He says about Himself by works "which are beyond the order or laws of the whole created nature." These signs can rightly be attributed only to divine power, and it would be preposterous to suppose God, the very essence of truth, capable of interfering with and counteracting the forces of nature in order to sanction and sustain falsehood.

Neither the lives nor the works of the reputed founders of other religions can be submitted to the same close scrutiny as those of Christ without suffering a decidedly serious impairment of their claims.

For a Christian to place other religions on a par with those truths which Christ bequeathed to mankind as a special legacy of His mission, would be the height of folly. He must perforce insist that other religions are wrong on all points wherein they are at odds with Christian doctrine, since, having accepted beforehand the divinity of Jesus Christ, he cannot logically prefer the product of a finite intellect.

This attitude on the part of Christians does not preclude them from tolerating the opposing views of their dissenting fellow-citizens, for tolerance is precisely the peaceable acknowledgement of our neighbor's right to entertain beliefs and opinions divergent from our own, and even to act upon such as long as he does not, by his exercise of this right, infringe upon the like right vested in others. "Charity for all and malice toward none" is an eminently fitting stand in the provinces of politics and religion, but

it is singularly detrimental to mutual understanding and good fellowship to becloud logical issues by possibly well-meant but unfounded blanket assertions of equality and denial of discrepancies in the principles to which we are severally attached. All attempts at evasion of these issues can only breed suspicion and distrust and provoke groundless fear and needless antagonism.

Another item in Mrs. Carr's talk to which at least Catholics and possibly some of our friends who are not of the faith, more especially our Episcopalian brothers, must object, is her bland assertion that "man is realizing that each soul must examine and find out for itself the spiritual path." This is, of course, measureably so; for those who are not of the true fold and have not as yet the light of grace should proceed farther in quest of that "truth which shall make them free." However, judging from the general tenor of Mrs. Carre's lecture, she plainly means to deny the existence of a visible, organic, corporate Church, commissioned by Jesus Christ to expound His teachings and to exact absolute, unhesitating adherence to its exposition of His Word. A careful study of the structure of S. Scripture discloses that it is not destined primarily to instruct the faithful as to the truths of the religion founded by Jesus Christ, but rather to bear testimony for the living Church which He instituted to perpetuate on earth His doctrine and His precepts until time shall be no more.

That Mrs. Carre should refuse to take cognizance of this feature of the question upon which she engages to elucidate the public, is quite in harmony with her disposition to rob Christianity of its most prized prerogative, reducing it to a mere natural-law religion, whose influence is materially enhanced by the sublime lessons of a Christ shorn of His divinity.

AT SUNSET

By Charles J. Quirk, S. J.

I saw the evening glory,
Above a reverent hill,
An Epic of Day's Story,
Lovely and very still.

Notes and Gleanings

Mr. William Bolitho speaks of "that new lay religion, the worship of the Unknown Soldier." This religion is a real religion, which puts the religion of the churches to shame. And it is the religion of Mars, not Christ.—*Unity.*

An old and Middle Irish dictionary is being prepared under the direction of Prof. Rudolph Thurneysen, of Bonn, Germany.

Msgr. Anton de Waal's "Rompilger" has been published in a tenth edition. As overhauled, revised, and brought up to date by the Rt. Rev. Msgr. J. P. Kirsch, D. D., of the University of Fribourg, this "Guide to the Sanctuaries and Noteworthy Sights of the Eternal City, as well as of the Other Chief Cities of Italy," as the subtitle describes it, is an ideal vademecum for those (assuming that they can read German) who will journey to Rome in this Jubilee Year to gain the Great Indulgence. The text, with the index runs to 456 pages in 6 point type, and is illustrated with 21 maps, a railroad guide for the whole of Italy, a large plan of the Eternal City, and 83 engravings, among them a fine portrait of Pius XI, which fittingly serves as frontispiece. Altogether a guide book so well adapted to its purpose that it can be recommended without reserve or qualification. (Herder).

In an 88-page Latin brochure published by Fr. Pustet, the Rev. Dr. Stanislaus Stephan, of the Diocese of Warsaw, discourses learnedly "De Elementis Liturgiae Christianae." His principal object is to ground the student in the rudiments of the sacred liturgy. Cardinal Billot, S. J., in a letter to the author, praises him especially for bringing out clearly the fundamental notion of sacrifice and for refuting those writers who reduce that notion to the simple concept of a gift (*donum*), and thus, in the words of His Eminence, "[ideam fundamenta-

lem sacrificii] corrumpunt et quodammodo evacuant." This is as good a place as any to express regret at the fact that most modern publications on the sacred liturgy are inspired, at least in part, by a desire to advance some pet theory not universally accepted by theologians. This undoubtedly hurts the "liturgical movement," and the tendency ought therefore to be combatted.

We are hearing to boredom what we know to be untrue—that our faith is an out-of-date anachronism. To a great extent this is mere bluff; but the Modernists reply in effect: "Very well, we will modify and adapt it to your liking."—"No," says the Catholic Church; "On the contrary, hold fast and fear nothing—beyond these voices you shall find peace."

Let the culpable authors of the war be visited with execration if discoverable—Lord Bertie's "Memoirs" suggest that they cannot so easily be determined—but it is surely time for international racial hatred, which was never lawful, to be universally scouted as a relic of savagery.—*The Month*, No. 725, p. 454.

A short account of the meaning and the history of the Holy Year and the conditions under which the Great Indulgence may be obtained, is presented in Dr. E. J. Mahony's booklet, "The Jubilee Year 1925" (Benziger Bros.). Incidentally the author clears up some difficulties, for instance, that drawn by Protestant writers from the use of the phrase "a poena et culpa," which occurs in some of the early jubilee bulls. The implication, of course, is that the indulgence "a poena et culpa" (*i. e.*, remission of both the punishment and the guilt) refers to a particularly attractive indulgence which remitted sin without the burden of contrition and confession. "The phrase," says Dr. Mahoney, "is admittedly loose and is no longer employed; but inasmuch as the documents proclaiming an indulgence of this kind always required con-

fession as a necessary condition, there is no room whatever for this wrong interpretation. The words can only imply a general signification—the punishment due to sin, or be understood as referring to the extended faculties over reserved sins which accompanied, and still accompany, the promulgation of the Jubilee Indulgence."

Rome recently celebrated the 400th anniversary of Giovanni Pierluigi da Palestrina, the famous Italian composer, and the occasion was marked by numerous lectures and concerts. The fame of Palestrina abated considerably when the opera was introduced. Of late, however, Palestrina's music has been revived and he has been restored to his place among the best Italian composers. In the summer of last year invitations were issued by the Academy of Santa Cecilia to all those who were known to possess manuscripts or other works belonging to Palestrina, to loan them for the purpose of an exhibition. Some accounts of the existence of a diary of Palestrina have been circulated and have aroused great interest, but no trace of the diary has been found as yet.

In the *Ave Maria* (N. S., Vol. XXI, No. 13) Father Edmund Hill, C. P., mentions "a singular book" by a Protestant Episcopal clergyman, whose name he does not mention, entitled, "The Gospel in the Stars." "The learned author," says Fr. Hill, "maintains that the principal constellations were originally named by the Patriarchs, who read in them the story of Redemption: the promised Virgin, the infernal serpent, the divine Conqueror, and so on. Some of the names given to particular constellations were afterwards supplanted by those of pagan mythology. Much stress is laid upon what Moses tells us (Gen., i, 14), that God appointed the stars for 'signs.' And assuredly, we can not reasonably suppose that the constellations were formed by mere chance."

It is safer to judge a man by what he says about others than by what they say about him.

Correspondence

The "Possible" in Scholastic Philosophy

To the Editor:—

In answer to: "Whose is the Slip?" (F. R., May 1, 1925; page 193) I wish to say that the interesting quotation from the "Praelectiones Dogmaticae," Louvain 1902 (author and page not given) seems but to confirm the doctrine of P. Hugon, O. P., "Metaphysica," II, p. 37. We read in that lengthy quotation from the said Praelectiones among other things: "... *Homo enim ad quancumque operationem rationalem indiget idea praevia effectus tanquam complemento necessario actionis suae.*"

Now no sane man sets about to produce something before he considers such production possible. This possibility is, in the words of the "Praelectiones," a "complementum necessarium; it is, evidently, something. P. Hugon, therefore, rightly teaches that "possible habet aliquod esse reale ideale." Dr. A. Muller
Chicago, Ill.

Excerpts from Letters

There is nothing that I like better than a fellow who has convictions and has courage enough to stick up for them, and whom the wind does not blow hither and thither, even if at times it be a strong one. I can only add my insignificant words of encouragement to you and say that, after all, character is a big thing in this life, and I know that your paper manifests your character, and, to me, it is a noble one.—*John C. Hoenninger, Attorney-at-law, 5 Beekman Str., New York City.*

It is not because I hesitated to part with the \$3 which I am enclosing in payment of my subscription to the F. R., that I delayed so long in sending the money. You are more than welcome to it. I hope I shall have many more opportunities of renewing my yearly subscription. God bless you and keep you among us for many more years!—(Rev.) J. A. Vogelweid, Jefferson City, Mo.

It would be like "carrying owls to Athens" to praise your noble work as editor of the F. R. Enclosed you will find my contribution to the cause, to which I shall add another as soon as circumstances will permit.—(Rev.) Louis M. Maucher, Johnstown, Pa.

I enclose \$5 for the renewal of my subscription. From an economic standpoint your position is well taken. I note this is expressed in the many complimentary letters received from readers all over the country. However, I note the scarcity of laymen. After all it is the layman who can build up a tremendous force for good. I have found the F. R. in the hands of laymen a strong arm upholding the spirit of the Church. Let us hope

that the number of your lay supporters will greatly increase.—*A. Mertz, Toledo, O.*

I subscribe to the extent of forty dollars per annum to newspapers and magazines. Some I take to support the good cause; the FORTNIGHTLY I subscribe for in order to receive a service. It is worth its weight in gold.—(Rev.) Jno. J. Loerke, Shawano, Wis.

We gladly join those of your admirers who are willing to support you by any amount of sacrifice.—*Capuchin Fathers, Mt. Calvary, Wis.*

Your REVIEW is splendid and it sparkles with an originality all its own. Best wishes for its continued success.—(Rev.) J. B. Karnowski, Edna, Tex.

I have been most interested in the varied compliments expressed in regard to the subscription raise of your very valuable semi-monthly magazine. As an old-time friend I am glad to see all these compliments, for they are very properly deserved.—(Rev.) Joseph S. Tiernan, Norwich, N. Y.

Pleased to send you check for renewal of my subscription to the F. R. Your paper deserves the support of every true American. If all papers handled facts like yours, the world would be a whole lot better off.—(Rev.) L. N. Klein, Le Mars, Ia.

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The "plurimum in parvo" contained in your solid current Catholic encyclopedia is well worth the advanced price. May its years be many more!—(Rev.) Fr. Florian Zettel, O. F. M., Portland, Ore.

BOOK REVIEWS

Dr. Schumacher's "Old Testament"

Another volume has just been added to the "Handbook of Scripture Study" by the Rev. Dr. H. Schumacher, professor of N. T. Exegesis in the Catholic University of America. This volume, the second of the set, contains the Introduction to the Old Testament, and thus completes what now is the most practical text-book of Biblical Introduction in the English language. Various scholarly authors have published English texts on the same subject, excellent works, which justly claim their place on the reference shelf of the Bible student and professor. But the precise, synoptic method of treatment characteristic of Dr. Schumacher's volumes (Cf. F. R., Vol. XXIX, pp. 222, 296; Vol. XXX, p. 469), together with a stimulating freshness which the copious mention of important problems and recent literature gives to the material, makes this new three-volume Introduction a much desired "Handbook of Scripture Study" for our seminaries. The student, with this text in hand, will receive a comprehensive acquaintance with the nature and difficulties of the Sacred Books; and yet, the matter is so summarily treated that he will eagerly inquire into the special questions himself, or attentively listen to the professor's elucidations in class. On the numerous points of controversy, which modern scholarship has raised, the author entrenches himself behind the sound Catholic position, but in such a manner as to meet the specious objections with a clear and effective refutation.

In the presentation of the Pentateuchal problem, for instance, no space is lost in a lengthy review of the various theories that prepared the ground for the present position of the radical Wellhausen school, since a staunch array of counter-arguments and an adequate exposition of the Mosaic authorship is of far greater practical benefit to the priest of to-day. So likewise for the other historical books it has been found more helpful to give them their proper setting amid the data of

synchronous history, than to devote pages to discussions of internal difficulties. The chapter on the Psalter may seem too concise for the future devotee of the Breviary. However, the general nature of the Psalms and their authorship is well explained,—an exegetical treatment the student should not expect to find in an introductory manual. In the chapters on the prophetic books the Messianic prophecies and the typical references to the Kingdom of God are emphasized as the chief features that furnish a wealth of pertinent allusions for the use of God's official spokesman in our own day.

In commenting on Dr. Schumacher's work, the author's first purpose must be borne in mind,—to provide our seminarists with a "Handbook of Scripture Study" that is precise and practical, that takes into account and refutes the latest objections to the sacred and authentic character of the inspired writings, and that stimulates and guides professor and student alike towards a closer personal inquiry into the problems with the aid of the vast literature suggested. The use of this text-book in the class-room will readily prove that Dr. Schumacher has thoroughly achieved his purpose.

(Handbook of Scripture Study. Vol. II, The Old Testament. By the Rev. H. Schumacher, D. D. B. Herder Book Co.)
B. A. S.

Literary Briefs

—A free and somewhat abbreviated German translation of Fr. Poulain's classic introduction to mystical theology has been incorporated into Herder's famous "Aszetische Bibliothek" under the title, "Handbuch der Mystik." The anonymous adapter has added some instructive notes of his own. (B. Herder Book Co.)

—Fr. O. R. Vassall-Phillips, C. SS. R., has made a new translation of St. Cyprian's classic treatise "De Unitate Ecclesiae," which the Manresa Press publishes under the caption, "On the Unity of the Catholic Church." After a summary of the events of the Saint's life, a 17-page preface explains the circumstances of the writing of this treatise, shows its applicability to-day, and makes it clear how certain Protestant writers misunderstand its argument. The translation is faithful, nay almost literal, without, however, being crude. There are a number of helpful explanatory footnotes and three "appended notes," in the first of which the famous "interpolations," left out from the translation, are printed in full and critically discussed, while in the other two, passages often quoted and misused by anti-Catholic controversialists are examined in detail. Is it too much to hope that Fr. Vassall-Phillips, who manifestly has a knack for this sort of work, will give us translations of other important Patristic documents, such as the

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Lucas, Herbert, S. J. In the Morning of Life. Considerations and Meditations. (for boys and young men). 4th ed. London, 1925. \$1.25.
- Lucas, Herbert, S. J. At the Parting of the Ways. Spiritual Discourses addressed to Boys). 3rd impression. London, 1924. \$1.25.
- Index Volume to Johannes Janssen's History of the German People after the Close of the Middle Ages. London, 1925. \$4.
- The Last Letters of Blessed Thomas More. Introduced by Cardinal Gasquet and edited with Connecting Narrative by W. E. Campbell. London, 1924. \$1.20.
- Riekaby, Joseph, S. J. Readings from St. Augustine on the Psalms. London, 1925. \$1.60.
- Lord, Daniel A., S. J. Six One-Act Plays. N. Y., 1925. \$1.50.
- Stebbing, Geo. (C. SS. R.). The Redemptorists. London, 1924. \$2.
- McCann, Justin, O. S. B. The Cloud of Unknowing and Other Treatises by an English Mystic of the 14th Century. With a Commentary by Fr. Aug. Baker, O. S. B. London, 1924. \$1.
- U. S. Catholic Chaplains in the World War. N. Y., 1924. \$1.50.
- Grussi, A. M. Chats on Christian Names. Boston, 1925. \$2.
- Poulain, Aug. (S. J.). Handbuch der Mystik. Freie Wiedergabe. Freiburg i. B., \$2.
- Cladder, H. J. (S. J.). In The Fulness of Time. The Gospel of St. Matthew Explained. Tr. by G. J. Schulte, S. J. St. Louis, 1925. \$2.
- Schreiner, Geo. A. The Craft Sinister. A Diplomatic-Political History of The Great War and its Causes. N. Y., 1920. \$2.
- Latini, Jos. Iuris Criminalis Philosophiei Summa Lineamenta. Turin, 1924. 50 cts. (Wrapper).
- Herwegen, Ild. Der Weg der Kirche im hl. Jahr 1925. Ratisbon, 1925. 50 cts.
- Rosenberg, H. Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen. Zweite (Schluss-) Abteilung. Freiburg i. B., 1924. 80 cts.
- Mary Elizabeth Townley, in Religion Sister Marie des Saintes Anges. A Memoir with a Preface by the Bp. of Southwark. London, 1924. \$2.
- Ude, J. Das Wirtschaftsideal des Volks- und Staatshaushaltes. Graz & Wien, 1924. \$1. (Wrapper).

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—"Love Songs of Sion" is a selection of devotional verse from old English sources, adapted by Neville Watts. The poetry in this booklet is representative of Catholic England in the ages of faith. It is "as native and as uncultured as the violet of the English hedgerow; it sings in 'native wood-notes wild' like the English thrush." Most of it is anonymous, and the editor justly claims that all of it "illuminates for us the *penetralia* of England's soul more searchingly than any other literary survival between Chaucer and Shakespeare." The adaptation consists mainly in modernizing the spelling. (Benziger Bros.)

—The Rev. Cyril Baumeister, O. C. D., of Holy Hill (Hubertus P. O.) Wis., has kindly sent us a copy of the second volume of a new German translation of the writings of St. John of the Cross, which is being edited by the Carmelite Fathers in Bavaria. This elegantly printed volume contains the famous 16th century mystic's treatise, "Dark Night." The dark night of the soul, according to St. John, consists in its passive purgation, where God by heavy, particularly interior trials, completes what the soul in search of perfection had begun of its own accord. It is here, as the editor points out in his Introduction, that there lies one of the essential differences between the mysticism of St. John of the Cross and the false quietism condemned by the Church. The perfect purgation of the soul leaves it free to act with wonderful energy, as is shown in the marvelous accomplishments of so many saints. As the soul emerges from the Dark Night, it enters into the full moonlight described in the same author's "Spiritual Canticle" and the "Living Flame of Love." The translator of this treatise, Fr. Aloysius ab Immaculata Conceptione, O. C. D., has done his work well, and the notes which he has added to the text are pertinent and helpful. If the other volumes are as adequately done as this one, the series deserves cordial recommendation. (Munich: Theatiner Verlag).

—Benziger Bros. have published a new *de luxe* edition of Fr. Daniel A. Lord's "Our Nuns," which was reviewed in the F. R. of Apr. 1, 1924, page 139. The book is bound in imitation blue leather with gold top and sells for \$3.

—Volume XIII of Abbot Ildephonse Herwegen's series, "Ecclesia Orans," is devoted to a translation and short explanation of those passages from the writings of the Church Fathers which occur in the *Pars Hiemalis* of the Roman Breviary. The work has been competently done by Dom Athanasius Wintersig, O. S. B., of Maria Laach Abbey, who also contributes a scholarly introduction on the manner in which

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these *Lectiones* made their way into the Breviary, the order in which they occur, etc. These readings are often hardly intelligible because of the process of shortening to which they were subjected. Dom Athanasius supplies the omitted passages necessary for a full understanding of the Breviary texts. (B. Herder Book Co.)

New Books Received

Doctoris Irrefragabilis Alexandri de Hales, Ordinis Minorum, Summa Theologica. Iussu et Auctoritate Rmi. Bernardini Klumper, Totius Ordinis Fratrum Minorum Ministri Generalis, Studio et Cura PP. Collegii S. Bonaventurae ad Fidem Codicum Edita. Tomus I. Liber Primus. xlvii & 770 pp. 4to. Quaracchi near Florence; Typographia Collegii S. Bonaventurae. 1924. 200 fres.

Moritz von Hutten, Fürstbischof von Eichstätt (1539—1557) und die Glaubensspaltung. Auf Grund archivalischer Quellen bearbeitet von Dr. Karl Ried. Mit einem Bildnis von Moritz von Hutten. xii & 198 pp. 8vo. Münster i. W.: Aschendorffsche Verlagshandlung.

"*The Chinese of the Eastern States.*" By J. A. Favreau. Reprinted from the *Avenir National*. 23 pp. 8vo. Manchester, N. H.: L'Avenir National Publ. Co. (wrapper).

Report of the Sixth Annual Meeting of the Franciscan Educational Conference. Mount Calvary, Wis., June 27, 28, 29, 1924. 232 pp. 8vo. Published by the Conference. Franciscana Press, St. Bonaventure, N. Y. Copies to be had from the Secretary's Office, Capuchin College, Brookland, Washington, D. C.

A Handbook of Scripture Study. By the Rev. H. Schumacher, D. D., Professor of New Testament Exegesis in the Catholic University of America. Vol. II: The Old Testament. viii & 252 pp. 12mo. B. Herder Book Co. \$2 net.

The Catholic Church the Mystic Body of Christ. Animated by the Spirit of God, the Teacher of the World. By Francis Xavier McCabe, C. M., D. D. viii & 56 pp. 16mo. St. Louis, Mo.: The Vincentian Press. Bound, 50 cts.; wrapper, 25 cts.

Sodality Conferences. Second Series. Instructions on Those Rules of the Sodality Which Specially Concern the Personal Devotions and Activities of Sodalists, as Well as Helpful Counsels for Directors. By Rev. Edward F. Garesché, S. J. 340 pp. 12mo. Benziger Bros. \$2.75 net.

What Becomes of the Dead. A Study in Eschatology for Priests and Laymen. By J. P. Arendzen, Ph. D., D. D. 287 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.80 net.

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Brief History of the Churches of the Diocese of St. Augustine, Florida. Part Five, pp. 117 to 152. Illustrated. St. Leo, Fla.: Abbey Press. (Wrapper).

The Story of the Little Flower of Jesus. By Rev. Daniel A. Lord, S. J. Illustrated by Rev. Louis Egan, S. J. 45 pp. 32mo. Benziger Bros. Retail, 15 cts.; to priests and religious, 10 cts.; \$9 per 100, \$75 per 1,000. (Wrapper).

Autobiography of an Old Breviary. Edited by Rev. Herman J. Heuser, D. D. 249 pp. 12mo. Benziger Bros. \$1.75 net.

Six One-Act Plays. By Daniel A. Lord, S. J. 175 pp. 12mo. Benziger Bros. \$1.75 net.

Golden Sally. By "M. E. Francis" (Mrs. Francis Blundell) and Agnes Blundell. 286 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2.

In the Morning of Life. Considerations and Meditations by Herbert Lucas, S. J. 4th ed., enlarged. viii & 298 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.50 net.

At the Parting of the Ways. By Herbert Lucas, S. J. 3rd impression. viii & 317 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.50 net.

The Trail of the Iroquois. A Pioneer Romance of Canada. By M. Bourchier Sandford. Illustrated by Alfred Pearse. 256 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.

Index Volume to the History of the German People After the Close of the Middle Ages by Johannes Janssen. 434 pp. 8vo. Kegan Paul and B. Herder Book Co. \$5.50 net.

Der Seelsorger und das moderne Exerzitienproblem. Von Karl Sudbrack S. J. 38 pp. 8vo. Habelschwerdt i. Schl.: Franke Buchhandlung. (Paper).

The Classic Reply to Infidelity. Lambert's Reply to Ingersoll. 64 pp. 4¼x7½ in. Huntington, Ind.: Our Sunday Visitor Press. (Pamphlet).

Adventists and Russellites. Their Charges Refuted. 32 pp. 5½x7½ in. Our Sunday Visitor Press. (Pamphlet).

Psalmenschlüssel. Einführung in die sprachlichen Eigentümlichkeiten und in den Gedankengang der Brevierpsalmen. Von Pfarrer Dr. Stephan. 3te Aufl. 344 pp. 8vo. Ratisbon: Kösel & Pustet. \$2 net.

The Ways of God. The Story of a Conversion. From the French of Madame H. Mink-Jullien by M. D. M. Goldschild, B. A. xxvii & 136 pp. 4¼x6¾ in. Benziger Bros. \$1.10 net.

Alfred Wegener's Theory of the Origin of the Continents. By Stephen Richarz, S. V. D. 12 pp. 8vo. (Reprinted from the Pan-American Geologist). Des Moines, Ia.: Geological Publishing Co.

The American Character. By Rev. Felix M. Kirsch, O. M. Cap. 24 pp. 8vo. Reprinted from the Catholic Educational Review. Washington, D. C.: National Capital Press. (Paper).

A SPRINKLE OF SPICE

Man's a funny creature. When he reads a medical book he fancies he has every disease described; but let him read the work of a moralist and all the faults pointed out he sees not in himself, but in his neighbor.

Faced by a Holy Year pilgrim's problem: "Is a dinner jacket *de rigueur* on the steamer?"—*Columbia* advises American pilgrims to worry more about their mental equipment than their baggage. Our contemporary tells this story to the point: Two ladies from New York State were in a tourist office making alterations in their itinerary. "Perhaps," suggested the clerk, "you would like to visit Perugia?" "But," one of the tourists objected, "we've done Perugia already." "Oh, but I'm sure we haven't," the other protested. "Yes we have, dear," insisted the first lady in a tone that carried finality. "Don't you remember? Perugia is the place where we saw the two dogs fighting in the street."

A very interesting story is told in the *Ave Maria* of a man who crawled into a hollow log for shelter during a thunderstorm. Unfortunately the rain was so heavy that it soaked the log, which began to swell. The poor fellow, wedged in so tight that he could not move, was about to give himself up for lost when he remembered that he had not paid his subscription to the Catholic newspaper he received every week. This made him feel so small that he was able to crawl out of the log through a knot hole. No prizes are offered to those who can find a moral to this story.

A man never knows how little he is worth until the sheriff disposes of his property.

Young Lady (in distress): "My car's stalled. Have you a spare plug?"

Farmer: "Sorry, lady; I don't chew, but I got an old cigar I kin give you."

The little boy said to his father: "Say, Dad, that apple I just ate had a worm in it, and I ate that too."

"What?" said his startled parent, "Here, drink this water and wash it down."

But Junior shook his head. "Aw, let 'im walk down."

Two darkies were under a tree in a violent thunderstorm.

"Julius, can you pray?" asked the one.

"No, Sam, Ah never prayed in my life."

"Well, cain't you sing a hymn?"

"No, Sam, don't know no hymn."

Just then lightning struck a tree nearby and the two ebony gentlemen almost turned white. Sam was the first to find his voice, and turned to his companion. "Well, see heah, Julius, sumfin' religious 's got to be done mighty sudden. S'pose you pass roun' the contribution box!"

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The book is divided into two sections. The first is a description of the tragic struggle between God's grace and the Jew's unbelief. The obstinacy with which they long resisted God's merciful designs in the Old Law, stiffens and grows even violent, when the Messiah comes to realize the visions of the Prophets and makes the Israelites the first citizens of God's kingdom on earth.

So the second section of the book opens with the fateful events at Caesarea Philippi. Simon makes his solemn profession of faith in Jesus as the Christ, the Son of God; and Jesus names Simon the Rock on which His Church will rise. Christ continues to prepare the Disciples for their future career; initiating them into the mystery of the Cross. Then follows Christ's final struggle with Judaism; His triumph over His enemies in His Resurrection; and His Commission to His Apostles to go forth and conquer the world for the Kingdom of God.

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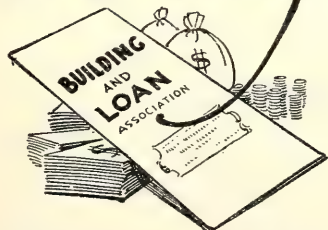
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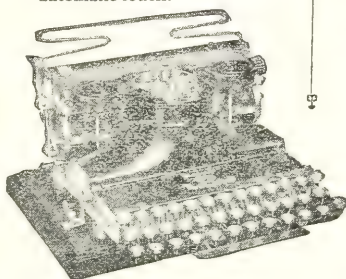
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The Fortnightly Review

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ST. LOUIS, MISSOURI

June 1st, 1925

CHRONICLE AND COMMENT

The Rural Problem

Commenting on the case of an Italian immigrant who has been exceptionally successful as a farmer in Arkansas, the Central Bureau in a recent press bulletin stresses the need of some Catholic association to direct many of the Italian peasant sons now working as laborers in the mines and steel mills to deserted farms in the northern and southern States, where, with some assistance, they could become home owners. The Bureau recalls the fact that Pius X, in speaking of the lowly that should be assisted through Catholic action, mentioned the agricultural as well as the working classes, and adds: "No truly Catholic [social] movement may neglect to concern itself with the land and those that till the soil, since no nation lacking a sturdy and numerous class of freeholders can be really great and happy. And since Rev. Dr. Edwin O'Hara has proved the importance of the rural classes for the welfare of the Church in this country, Catholic Action should give the rural question more than merely passing attention."

We have or had a Catholic Colonization Association for the purpose indicated; wonder what that body has been doing toward settling Catholic immigrants on the land and assisting them in becoming freeholders?

Montheism Among Primitive Peoples

Under this title Dr. Paul Radin, late professor of anthropology at the University of California, has published the "Arthur Davis Memorial Lecture" delivered by him in 1924 before the Jewish Historical Society. The thesis of this lecture is that primitive peoples quite clearly show that Monotheism is original among them, and not the re-

sult of an evolution in belief from the more complex to the simple.

Dr. Radin takes up the thesis, so brilliantly worked out by Father Wm. Schmidt, S. V. D., and supports it by examples taken from the North American Indians. "No progress will ever be achieved," he says, "until scholars rid themselves, once and for all, of the curious notion that everything possesses an evolutionary history; until they realize that certain ideas and certain concepts are as ultimate for man, as a social being, as specific physiological reactions are for man as a biological entity It must be explicitly recognized that in temperament and in capacity for logical and symbolical thought there is no difference between civilized and primitive man."

Catholic Statistics

Bishop Kelley's paper, the *South-west Courier*, of Oklahoma City (Vol. IV, No. 16), shares the idea so often expressed in the F. R., that Catholic statistics in the U. S. have for years been unduly padded,—mainly, it seems, to furnish a basis for foolish boasts about the wonderful growth of the Church in America.

"Speaking of Catholic statistics," says our contemporary, it is said that in the past some of the diocesan chancellors weren't so good on figures, at least not in addition, though some were very good in multiplication. For that reason the diocesan figures showed huge growths and made the ordinary Catholic swagger just a trifle. As this had to be kept up each year, or show a decided lack of gain, the result was an overproduction in figures. A set of statistics that is faulty is both misleading and worthless. For that reason men who started Catholic news-

papers in dioceses of 200,000 found that their subscription lists couldn't be worked up to a point where the bills could be paid, and they were forced to carry the paper in a coffin. They couldn't understand why. The reason was that there were not as many Catholics in the diocese as the statistics showed. This American pastime of boasting leads to boasting and no individual or organization has ever waxed fat on a padded diet."

A Free Speech Test

Roger N. Baldwin, director of the American Civil Liberties Union, has been sentenced to six months in jail at Paterson, N. J., on a charge of "unlawful assembly." Not long ago Mr. Baldwin, accompanied by a small group of strikers from the silk mills, took his stand on the steps of the city hall of Paterson. "I am about to read the Bill of Rights," he began. Immediately, policemen arrested him and six of his comrades. The chief of police had previously closed a private hall that had been rented for the purpose of holding the meeting. Mr. Baldwin and his companions were brought to trial under a statute of 1796. Under this previously unused statute it was necessary to argue that an attempt had been made to create a riot or disorder, whereas the defense contended that it merely meant to protest against the arbitrary action of the police in denying to the strikers the right of free speech and assembly. The judge, Joseph A. Delaney, after holding his verdict under advisement for more than three months, sentenced Mr. Baldwin to six months in jail, and his companions to the payment of fines. The directors of the American Civil Liberties Union have publicly announced their corporate responsibility for Mr. Baldwin's act, and are carrying the case to the Supreme Court of New Jersey.

Genesis and Battling Scientists

Scarcely a day passes without some discovery that brings the Book of Genesis into discussion. But there is, as the Sydney *Catholic Press* points out, a humorous aspect to these discoveries. No sooner does one scientist

proclaim the effect of his find than another scientist jumps on him with both feet. The "odium theologicum," which fathered many angry jousts about creeds and religious principles, has given way to the "odium scientificum." Dr. Eliot Smith would have us believe that our civilisation came from Egypt; Dr. Macmillan Brown is impressed by the Easter Island mystery, and believes that the civilisation which placed those great monoliths in the lonely Pacific islet could not have any connection with the people who built the pyramids. There is sharp opposition between an American theory of diverse origins and a British theory of Egyptian origins. Each battalion of "scientists" buttresses its arguments with fanciful trimmings like Fraser's "Golden Bough," in which theories masquerade as facts. Their weapons against one another are as explosive if not as deadly as T. N. T.

Meanwhile the Book of Genesis stands, in spite of a demand made by the "American Scientific Association" to discontinue the story of Genesis in school books and substitute the doctrine of evolution. The Education Departments have only to sit back smiling and ask, "Which doctrine of evolution will you have?" Then the scientists go at each other like a group of hungry sparrows, and Genesis is forgotten for the time.

The Religion of Unbelief

The Bombay *Examiner* is among the Catholic papers which, like the F. R., have noted various signs of a new religion of unbelief in the cult of the Unknown Soldier and other recent demonstrations. Our contemporary (Vol. 76, No. 13) quotes the following extract from a French report: "A flaming torch carried by famous French runners is the main feature of the curious and original ceremony being held on the 14th of July to celebrate the memory of France's war dead. The torch will be lit at Verdun, from which it will be carried towards Paris, where it will be deposited in the tomb of France's Unknown Warrior under the Arc de Triomphe." The *Examiner* comments:

"This is typical of the *preposterous ritual* which the enemies of religion are forced to devise as a substitute for Christian rites,—so insistent is the human instinct for religious worship. At the recent funeral of Jaurès, a prominent actress had to appear at the right moment, in her stage draperies, and

with theatrical gesture to place a palm, or something of the sort, on the dead Socialist's coffin. The Armistice silence, the pilgrimage to the Cenotaph, and the cult of the unknown warrior, as practised by many, are all rites of the new religion of unbelief."

Mr. H. L. Mencken on "A Dictionary of Secret and Other Societies"

By the Rev. Albert Muntsch, S. J., St. Louis University

A book like Arthur Preuss' "Dictionary of Secret and Other Societies" can be approached by the critic from many points of view. It was left to Mr. H. L. Mencken, editor of the *American Mercury*, to bring to the surface a new feature of that highly meritorious and useful volume and one which no Catholic reviewer of the work has thus far, to the present writer's knowledge, emphasized.

Mr. Mencken believes very much in "inferiority complexes," and he explains some of the uncanny manifestations in the social and political life of our time by this Freudian concept. There is no better explanation, for instance, of the K. K. K. hocus-pocus, than that of an inane and insane desire, or better neurotic craving, on the part of certain persons, to stand out, to shine, to be conspicuous in their community. Now of themselves they have neither the mentality nor the courage "to start something" and thereby attract the attention of the populace. So what is more natural than that they should join a clique which inscribes glittering slogans on its banner, *e. g.*: "America for the Americans," "Pure Womanhood," "Preservation of our Liberties," etc. The vaguer and more meaningless the slogans, the better. For then it will be all the easier to attract the gullible ones.

Mr. Mencken accepts this explanation of the genesis of the K. K. K., and so does such a shrewd observer as Frank Tannenbaum. But the former finds, on the basis of Mr. Preuss' carefully compiled data, a somewhat similar reason for the upgrowth of the multitudinous secret organizations in America.

In fact, his explanation has something of apologetic value. For Mr. Mencken thinks that to the extent that certain people "get away" from Religion and its legitimate manifestations in ritual and ceremony, to that extent will they succumb to the nonsense that characterizes a great deal of the secret society cult.

The editor of *Catholic Book Notes* (London, March-April, 1925) makes capital use of Mr. Mencken's remarks in a long and laudatory review of "A Dictionary of Secret Societies." We think that both the English critic's paragraphs and those of Mencken on which they are based, are well worth reproducing. *Catholic Book Notes* says:

"When this book ['A Dictionary of Secret and Other Societies'] was reviewed some months ago for the *Nation* (New York), by Mr. H. L. Mencken, that blasé student of the pathology of civilized democracy was chiefly concerned with it as the latest exposition of the truth that Nature returns though she be driven forth with pitchforks, that when you deprive man of ancient faiths and sanities, he turns to superstition, and throws himself gladly, and with desperate energy, into all its bizarre ritual. For Religion and Ritual are natural to man, and if he know not the true God, he will make to himself a false one, and worship him with rites that are, more or less, appropriate. Of this truth is evidence every page of 'The Dictionary of Secret and other Societies,' in which Mr. Preuss' industry has collected details on the history, objects, beliefs, and ritual of hundreds of these societies. The Ma-

sons, of course, are listed, in all their complicated divisions and sects, the Oddfellows, the Buffaloes and the Ku-Klux-Klan. We find accounts of the 'Exalted Order of Dogs,' who obey the 'Royal Kennel,' and the similarly 'Exalted Society of Order Hounds' organized in 'Kennels,' officered by 'Official Growlers' and 'Big Barkers,' its mission 'to develop scientific selling methods' amongst commercial travellers! There is the 'Royal and Exalted Order of Fleas' . . . of which unhappily details are not given, and, suitably enough, the 'Order of Bugs,' who meet in a 'Bughouse' and obey a 'Supreme Exalted Bugaboo.' We meet the Odd Fellows conferring the 'Royal Purple' in the truly kaleidoscopic raiment of 'purple gowns, yellow belts, black turbans and white surplices, with mitres and breastplates,' and we are introduced to the 'Ancient Arabic Order of Nobles of the Mystic Shrine' as they initiate their novices with the 'Grand Salaam' and the ineffable rites performed at the 'Devil's Pass.'

"And the member . . . the sober, steady, prosperous man of commerce, neat and clean-shaven, pink and white, wads of dollar-bills in his pocketbook, half a dozen seals at his fob, 'George F. Babbitt' no less, who if he drives his Buick to-day, looks for his Cadillac to-morrow, who finds in his fraternity meeting a weekly escape to higher realms of poetry and romance from the prosaic affair of swindling his fellows. And Mr. Mencken makes merry accordingly at the thought of these 'grocers and garage mechanics who dress up in chromatic chasubles' when they function as 'Imperial Didaskaloses' or 'Transcendental Grail-Bearers', and leaves his subject with the final comment that 'Mr. Preuss has composed an extremely interesting and instructive book. Let it be forthwith translated into all the Christian tongues of the earth. The foreigner reading it will learn more about the United States than he could gather from a thousand bales of the state papers of Dr. Coolidge.'"

However, the writer in *Catholic Book Notes* knows well that the tomfoolery

that is found in American secret societies exists just as well in England. So he says:

"The phenomenon is not, however, so purely transatlantic, and there is a more serious side to it. Mr. Babbitt has no religion. His grandfather, and even his father, held to a certain inherited medley of dogmatic prejudices and moral conventions. 'Modern Thought' has destroyed the prejudices and convenience has changed the conventions. He nevertheless feels the need of a something, somewhere, in which he can express himself 'religiously'—a something sufficiently vague to include all the rest of the vast multitude of 'reg'lar fellers,' 'good-mixers,' up and doing 'go-getters,' 'forward-lookers,' '100 per cent., dyed in the wool' native citizens who are building up Zenith and going to re-make the world. A religion of common sense, and no nonsense about piety or devotion, where all men are brothers who boost one another and elect Republican presidents or 'occasionally' a safe Democrat. A comfortable, natural religion that will bless the natural man, and in no way disturb his business or his life. And he finds it—he would if he read—in the Deism that has filtered down the centuries since Locke, and that, for Mr. Babbitt's greater convenience, is enshrined in the modern fraternal society. Masons, Odd Fellows, Shriners, Elks, Moose, Goats . . . Deism is their common essence, and the bizarre and grotesque tomfooleries in which they indulge are its liturgy and rite. In different degrees is true of very many of these associations or 'joiners in red belly-bands and purple plumes' what Mr. Preuss very well says of one—"Freemasonry . . . is a religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals, consecrations, anointings, its own creed, its own morality, its own theory of the human soul and the relations of that soul to the Deity, and its attempts to displace Christianity.'"

Catholic Book Notes concludes its review with the statement that, in the case of societies condemned *nominatim*.

the author is careful to cite the text of the decrees, and to supply a commentary from official sources.

The Reorganization of Mission Aid

There is on foot at the present time a movement to reorganize mission aid through a diocesan superorganization, sixty per cent of the proceeds being sent to Rome for distribution to foreign missionaries throughout the world, while forty per cent remains in the United States for mission work in our own country. This movement is a source of anxiety to practically all the existing mission organizations for the reason that, as stated by Fr. M. A. Mathis, C. S. C., in the *Bengalese* (Vol. VI, No. 5): "In some dioceses this superorganization is such as to make it practically impossible for American societies engaged on the foreign missions to recruit the vocations and to secure the funds necessary to carry on their work. . . . The funds from the Society for the Propagation of the Faith have not in the past, and are not now, sufficient to support the foreign missions of the Catholic Church. . . . American missionaries have not been at work long enough to accumulate an invested fund of any consequence. Hence, by being excluded from begging in our own country, American missionaries are placed in a very disadvantageous position when compared with our European brethren, who, besides receiving their share of the general funds of the Society for the Propagation of the Faith, have both invested funds and the opportunity of begging in their own country."

The exclusion will affect even more unfavorably the training of American foreign missionaries. For "missionaries cannot be recruited without suitable literature, vocations cannot be fostered without seminaries, and seminaries cannot exist without a visible means of support."

Already some of the missionary societies are very unfavorably affected by this movement, and the situation would be alarming if the exclusion referred to became universal. Father

Mathis feels hopeful that this will never happen, or if it does, that it will only be temporary. "In view of my own conversations with authorities in Rome and with leading American bishops," he says, "I cannot believe that it is the will of the Apostolic See and of our American hierarchy to crush in the bud the foreign-mission movement, which is one of the clearest evidences of the divinity of the Catholic Church in America, the Catholicity of the Church translated into action by American missionaries who actually leave their own country to bring the blessings of our holy faith to other nations, tribes, and peoples."

An Interesting Journalistic Experiment

The principal owners of the London *Times*, the greatest newspaper of the English-speaking world, bar none, have taken measures to guarantee its future policy by signing an agreement under which all transfers of shares in the concern are placed under the control of a committee of trustees, which is given full power to maintain the political independence of the *Times* and to prevent the paper from ever being used for purposes of personal ambition or profit. The members of this committee are holders of positions which exclude them from active participation in party politics and represent the judicial, academic, scientific, and financial elements in British national life. Those so far appointed are: the Chief Justice of England, the Warden of All Soul's College, Oxford, the President of the Royal Society, the President of the Institute of Chartered Accountants, and the Governor of the Bank of England, with powers to nominate their successors in office, or, failing acceptance, others suitably qualified. This measure will make it humanly speaking impossible that the *Times*, which, except for a brief period in its history, has always possessed the dignity and standing of a national institution, will ever again fall on such evil days as it saw under the late Lord Northcliffe.

This is a most interesting experiment in journalism. It does not give the

Times the position of an endowed newspaper, for it is entirely in private ownership, even though one at least of its owners is, because of his great fortune, probably indifferent to its financial returns. It does not handicap the editorial policy by making it subject at every point to board dictation, because the trustees are not to control the policy of the paper, but are merely to exercise supervision over its future ownership and control.

The personnel of that board, too, is interesting. If any American newspaper attaining the national standing of the *Times* should attempt to imitate the action of its owners, the "holding trustees" would, if chosen as a parallel to the English board, consist of Chief Justice Taft, President Eliot, Chairman Crissinger of the Federal Reserve Bank, Dr. Vernon Kellogg, secretary of the National Research Council, and the head of the American Statistical Society. We are not confident that such a board would contribute either to the vivacity or the enterprise of a daily newspaper, but as a guard against its falling into evil hands it would doubtless prove efficient.

In no spirit of captious criticism, but merely in one of speculation, we wonder what a board of this character would have done, had it possessed authority in the premises, in the face of the determination of Mr. Munsey to combine the *Herald* and the *Sun*, of New York, "preserving the best features of both," and then selling the one to a competitor and completely altering the character of the other. We in America have not yet gotten beyond the idea that a newspaper is operated mainly, if not entirely, for pecuniary profit.

What is the Meaning of the Petition for Bread in the Our Father?

What is the meaning of the phrase "arton epiousion," which the liturgy of the Church renders by "panem nostrum cotidianum," *i. e.*, our daily bread?

The official Vulgate text in the Gospel of St. Matthew has "panem supersub-

stantialem," *i. e.*, supersubstantial bread. St. Jerome in Luke XI, 3 translates, "daily bread."

The meaning of "epiousios" was doubtful in the early Church. Origen says that the word occurs nowhere in classic literature, nor in the patois of the unlearned, and was probably coined by the Evangelists. The oldest Syrian and Armenian versions render the term by "everlasting bread," "bread of our need," "bread of wealth," "bread for tomorrow," "coming bread." The Latin Church prays, "Panem nostrum cotidianum da nobis hodie" (Give us this day our daily bread).

Dr. Joseph Sickenberger, in a recent monograph on the subject ("Unser ausserreichendes Brot gib uns heute!" Breslau: Franke's Buchhandlung), interprets "epiousios" as "sufficient." He has arrived at this conclusion by a careful study, not of the adjective itself, but of the accompanying noun "bread." "This term in the Lord's prayer," he says, "is to be understood in a material sense, for spiritual bread is necessary to the Christian, not only to-day and to-morrow, but always and forever.

"The disciple of Jesus," he continues, "who prays for earthly favors, will follow the example of the timid beggar: he will ask for only so much as he actually needs, and for so long as he requires help." To apply the petition for bread in the Our Father to spiritual food, he thinks, would be tautological, since the second petition, "Thy Kingdom come!" necessarily implies the equipment of the members of God's Kingdom with supernatural grace.

The Eucharistic interpretation of the daily bread petition, according to Dr. Sickenberger, was foreign to the early Christians. He does not attack those who employ this interpretation in ascetical books, but insists that it has no basis in scientific exegesis.

We laugh at boys that would be famous ball-players rather than bishops, while we ourselves are toiling to be rich men rather than good Christians.

Notes and Gleanings

The publicity given to the notorious Helen Jackson by the *Catholic Telegraph* and some other newspapers is of doubtful value to the Catholic cause. Publicity is exactly what these people crave. It ought to be denied them as much as possible. This whole ex-priest and ex-nun business, if handled in the right way, can be turned into an asset for ourselves and our religion. To be under fire, and even persecuted at times, is not so very bad, for often under such circumstances the Catholic cause attracts the sympathy of the best citizens. Unfortunately, however, most of our papers prefer to make "martyrs" out of these contemptible beings, and as a consequence they receive the sympathy that should go to the Mother Church whom they traduce.

The Frederick Pustet Co., Inc., have sent us a copy of their new edition of the Ratisbon "Breviarium Romanum," designed for travelers. It is in one volume, which contains the Calendar, the Ordinarium, the Psalter, the three Festa Mobilia taken from the Proprium Sanctorum, the Homiliae Dominicarum post Pentecosten, the Commune Sanctorum, the Prayers before and after Mass, and an appendix of prayers and litanies. The remainder of the Divine Office is given in two sets of six booklets each, which can easily be inserted into the pockets provided in the front and rear of the bound volume. Booklets and Breviary together form a well-shaped volume which can be slipped into the coat-pocket. All texts, antiphons, responsories, and orations are found in their respective places, thus making it unnecessary to page back and forth. A fine new type has been cast for this special one-volume edition, which deserves to be recommended as both practical and attractive.

The Our Sunday Visitor Press, of Huntington, Ind., has reprinted the late Father L. A. Lambert's famous "Notes on Ingersoll," under the title, "The Classic Reply to Infidelity." As Ingersoll's works are still being sold,

and infidelity is more wide-spread today than ever before, this reprint of the "Notes" in the form of a cheap pamphlet will be welcomed by many.

Our Sunday Visitor has reprinted in pamphlet form some articles that had previously appeared in that apologetic weekly on the "Adventists and Russellites," who are very active in their proselytizing efforts just now in this and other countries. The pamphlet is useful, but could have been made more readable and effective if the compiler had laid under contribution some of the excellent, material recently published in Europe on the Adventist movement. We refer particularly to the essays by Müller and Bilz in Dr. Arthur Allgeier's book, "Religiöse Volksströmungen der Gegenwart" (Herder, 1924).

Those who are the happy possessors of Johannes Janssen's "History of the German People after the Close of the Middle Ages" in its English version will no doubt be glad to learn that the long expected index volume has at length been published and can be had from the B. Herder Book Co., of this city. It is a stately octavo of 434 pages, corresponding in style and binding to the other sixteen volumes of the series.

A significant development in southern communities is the inclusion of Negro welfare agencies in many community chest budgets. In Atlanta, for example, six or eight distinctive Negro agencies are included for a total of about \$50,000; in Louisville such agencies participate to the amount of \$66,000. In every case the colored people coöperate heartily in the chest campaign, making a thorough canvass and giving liberally in proportion to their means. In Atlanta, Louisville, Richmond, Savannah, and Norfolk, the work of the interracial committees has been included in the chest budgets for sums ranging from \$800 to \$3,000.

Investigations conducted in the region of Spain known as Tartessus have revealed a tablet which contains a very ancient alphabet. Dr. Paul Haupt, of

Johns Hopkins University, is of the opinion that this alphabet may be the original instrument from which all of the Caucasian tongues have been evolved. "Discovery of this tablet," he says, "means that there lived, more than 6000 years before Christ, a highly educated people about whose life and learning we must establish, as nearly as possible, the time of the existence of the oldest civilization."

Catholics will rejoice to know that the process of beatification has begun for Frederick Ozanam. Although best known as founder of the Conferences of St. Vincent de Paul, Ozanam was also, as professor at the Sorbonne, a pioneer of the Catholic intellectual renaissance in France. He contributed to the revival of the study of Dante and of the early Franciscans. His idea of the Conferences was partly owing to his recognition of the vital need of popular religious instruction.

This year, as we have already noted (F. R., XXXII, 7, p. 134), is the sixteenth centenary of the Council of Nicaea, and it is interesting to learn that a kind of Protestant "Oecumenical Council" is to be held at Stockholm, and that the Nicene Creed will be there proposed as a common basis of belief for all the Protestant sects. Any one who knows the ravages which Modernism has made in these bodies would say that however much they may agree about the *words*, they are bound to be hopelessly at variance as to the *meaning* to be given to them.

Italy is to have a national encyclopedia, which its organizers hope will compare favorably with the Encyclopedia Britannica. A committee of the Italian Cultural Institute, which was formed through a gift of Giovanni Treccani, is now at work drafting the plans for an encyclopedia which will offer to the world a statement of Italy's work in nearly every branch of knowledge. The first edition will comprise 32 volumes in quarto of about 1000 pages each.

Correspondence

The Oregon School Campaign

To the Editor:—

Mr. Benedict Elder suggests in No. 7 of the F. R. that the anti-private school law was voted in Oregon because its opponents here did not make use of the methods so successfully employed in Michigan. As a matter of fact, the Michigan experience was used as a basis of their work by those directing the campaign here. Moreover, the Rev. Mr. Baur, Lutheran minister, who directed the work of his denomination in the Michigan fight, was sent here to take charge of the Oregon campaign on behalf of his people. As Mr. Elder suggests should be done in these cases, the leaders of the Protestant groups were induced to write letters to the press opposing the measure. Thirty Presbyterian ministers joined in a notable argument against the bill in a pamphlet going to every voter in the State. Judge Wooten, who directed the Catholic side of the campaign, is a convert from the Baptist religion and specially qualified to deal with the Protestant mind.

Mr. Elder speaks of the *Free Schools Exponent*, a paper published during the second Michigan campaign. It may be of interest to note that the editor of that paper participated in the Oregon campaign, assisting the superintendent of schools in this Archdiocese.

In general, therefore, the campaign in Oregon was carried on as Mr. Elder would like to have such campaigns conducted. In suggesting that conditions were practically the same as in Michigan, I believe Mr. Elder overlooks two important considerations, one permanent and the other temporary. Oregon is the least Catholic of the northern States; the State in earlier years was settled by large numbers of southerners, especially from Missouri and Kentucky. A reminder of their influence is seen in our State constitution, which, in spite of the Civil War amendments to the federal Constitution, forbids free negroes or mulattoes to enter the State or to hold real estate or exercise the right of suffrage within the confines of Oregon. (Several unsuccessful attempts have been made to eliminate these provisions from the fundamental law of the State). The atmosphere in many Oregon communities was consequently favorable to the Ku Klux Klan, the rise of which in Oregon synchronized with the school law campaign. When it is remembered that the Catholics of Oregon do not exceed ten per cent of the population, while the Catholics of Michigan constitute fully 25 per cent of the population of that State, it will be understood that conditions were not the same in the two States. Catholics in the neighboring State of Washington waged a successful campaign against the school bill last year, but they do not pride themselves on having carried on a

more intelligent fight than their Oregon neighbors; they point to their proportionately larger numbers, the influence of the federal court decision in the Oregon case, and the realization on the part of press and people that the Oregon law had given our State a bad name, as important factors in securing a favorable verdict at the polls.

The other consideration to which I referred was the political situation in Oregon in 1922. It would take too much space to explain that situation to your readers, but one aspect of it may be recalled, namely, the fact that the political alignment of that year prevented either of the leading daily papers of Portland from opposing the measure with any degree of vigor. Had either of them been free to follow the convictions of its editor, the slight majority by which the measure was carried would have been overcome. It is the universal opinion here that the school bill could not have been carried at any other time than in 1922; the temporary conditions favoring it at that moment could not be repeated.

I need not say that I am in complete sympathy with the irenic methods which Mr. Elder illustrates, but it is going too far, I think, to suggest that those methods are a specific in every ebullition of popular passion. The anti-evolution law in Tennessee shows that Oregon is not the only place where the communal reason may be temporarily unhinged.

Portland, Ore. John P. O'Hara

Editor *Catholic Sentinel*

[Reply by Mr. Benedict Elder:—It was not my intention to find fault with the campaign conducted in Oregon in defense of the parochial schools, but as a lawyer I have never lost a case without afterwards feeling that its defense could have been strengthened in some particular. Not being familiar with every angle of the Oregon campaign, it would be rash for me to assume to point out the causes for its failure, but to assume that it could not be improved upon, when it was lost, is a fatal attitude. No defense of the Oregon campaign is needed, as it is not attacked, but for our future guidance we should look to a campaign that was won rather than to one that was lost for the correct procedure.—BENEDICT ELDER.]

Georgia Again

To the Editor:—

Catholic writers and speakers should be more careful when attacking the South for its bigotry. In the first place, it is not the truth, and secondly, this attacking and denouncing policy is all wrong.

For instance, *Our Sunday Visitor* of April 5th carried the following from J. T. Harrison:

"Owing to the ever increasing hostility toward the Catholic Church in the South, which makes it impossible for a Catholic to perform his religious duties or to give

to his children the religious training which is due them, I desire to make a change."

A great deal of the present misunderstanding regarding the South is due to the partisan and political misrepresentation at the New York Convention and the publicity of the Eastern papers in connection with same.

The publicity editor of the Georgia Laymen's League tells me that he is continually writing Catholic papers and editors in the interest of truth and justice, but the misrepresentation is being repeated just the same. Therefore it is my thought that the FORTNIGHTLY REVIEW should carry the substance of the enclosed letter by him, showing present conditions and the changes that have taken place in the State of Georgia in recent years.

P. H. Callahan

... Some time ago one of our members who travels through South Georgia, covering many cities and towns in which there is not a single Catholic, wrote to us asking us to send some of our literature to a prominent man in that section, one whose ideas about Catholics were very much distorted. We sent him, among other things, a copy of a pamphlet called "Catholics and Education." He was so much impressed that he decided that, far from being an evil, the Catholic system of education is most desirable. He opened up a correspondence with us, asking about the location of Catholic schools. To-day his daughter is being educated in a Georgia Catholic boarding school directed by the Sisters of Mercy.

Last year a teacher in a Georgia city, perhaps 200 miles from the one just mentioned, gave her school pupils anti-Catholic versions of many historical events. There were practically no Catholics in the city. Toward the end of the term she assigned the Catholic Church as an essay subject. About that time our advertisement, a copy of which is inclosed, appeared in the local paper. About fifteen of the pupils wrote to the Laymen's Association for data for the essay. We forwarded it. Most of the essays, far from reflecting the anti-Catholic views of the teacher, were positively Catholic in tone.

These are just two of thousands of incidents illustrating the effectiveness of the written word where the spoken word would not reach.

The argument about prejudice in Georgia can be easily handled, in my opinion. In the first place, the Ku Klux Klan and especially the Ku Klux Klan spirit, started years before the work of the Laymen's Association. Tom Watson had been carrying on his campaign of hatred for political purposes for a generation, since the last years of the 19th century.

When the Laymen's Association started its work, in 1916, there was only one newspaper in the whole State of Georgia that was fair to Catholics. There were a number of neutral papers which, however, allowed anti-Catholic matter to creep in from time to time. There were numerous others which carried such ar-

ticles regularly, and not a few never appeared without anti-Catholic matter taken from the *Menace* and other papers of that stripe.

In those days Catholics were vilified and abused on nearly every political soapbox in the State. Teachers in the public schools and other officials who happened to be Catholics were turned out. Catholics were boycotted. The Veasey Bill, providing for the inspection of certain institutions, and admittedly aimed at converts, was passed after a series of anti-Catholic orations in the State legislature almost unparalleled in the history of supposedly Christian commonwealths. The Daughters of the Confederacy at Macon invited Bishop Keiley [a Confederate veteran] to deliver the Memorial Address there. They were requested to withdraw the invitation by a Confederate Camp on the ground that Bishop Keiley was a Catholic. Admiral Benson was denounced in the State Senate by the president of the Georgia Senate, although he is one of the State's most distinguished sons, because he happened to be a Catholic. These are just a few incidents selected from memory and at random.

To-day the newspapers of the State are as free from matter objectionable to Catholics as any in the United States. The one paper which defended Catholics a few years ago now has dozens of assistants. There is not a paper in Georgia to-day regularly attacking Catholics; the few which occasionally do misrepresent Catholics, do not do so viciously. The objectionable articles have dwindled from as many as one hundred a week to an average last year of two a month. And there are perhaps twenty-five dailies and four or five times that number of weeklies in the State. Many which formerly were very critical and hostile, are now friendly.

To-day many politicians who formerly denounced Catholics are lined up with the forces of tolerance,—not particularly because they have changed their views, but because they know that to be the most popular side. An example is former Governor and former Senator Hardwick, who as governor was present at the opening of the Ku Klux places and toured the State with Tom Watson denouncing Catholics, but who now wants to be known as the leader of the anti-Ku Kluxers.

Catholics are no longer boycotted. The so-called convent inspection bill is enforced, but in an unobjectionable way; it has, by the way, given non-Catholics considerable trouble and Catholics nothing but favorable advertising. Alleged ex-nuns and ex-priests in former days found Georgia a fine place to reap a harvest; last year only one of them visited the State, and he left it poorer than when he came in. Ministers who assisted Watson in nursing the anti-Catholic spirit are in many cases now without congregations in Georgia; the others have reformed.

About the Ku Klux Klan,—that should be an argument in favor of rather than against,

the power of the printed word. The Ku Klux spirit was here before the Catholic Laymen's Association started its work. Indeed it was that spirit, cultivated by the anti-Catholics and their leaders, which was responsible for the

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organization of the Catholic Laymen's Association of Georgia. A hospital is not blamed for the sickness within its walls, but credited for the people it nurses back to health. We do not blame the Catholic Church for the ignorance of the Indians among whom she works, but praise her for the good she does. So it is with the Laymen's Association. It ought not to be blamed for the prejudice it found when it started, but be judged by improved conditions.

The activities of the Ku Klux in Georgia are largely imaginary. The Klan started in Atlanta, but it did not amount to anything until it got beyond the confines of the State. In Augusta, a city of about 55,000 people with 75,000 more within ten miles, and the better part of a million within fifty miles. I believe, there have been three Ku Klux parades in five years. There were 67 people in the first parade, 23, including a foreign band, in the second, and about 80 in the third. And we have it on good authority that many of these were not from Augusta. Atlanta has had larger parades, the participants of which were advertised as gathered from the entire Southeast. The city council at Macon last week refused by a vote of ten to one to allow the Ku Klux Klan the use of the Municipal Auditorium; that is the second time it acted in this fashion; Catholics in Macon number less than 1,000 of the 55,000 people.

Our Governor is reputed to be a Ku Kluxer. But he did not run as a Ku Kluxer. Indeed, when he went to Kansas City to address the Klan gathering there, he announced that he was going to Philadelphia. After returning he denied that he was at the Kansas City meeting. When it was shown that he was, he said that he went there to make a plea for tolerance. When the newspapers,—Georgia newspapers,—further exposed him by printing the text of his address there,—an address which was an appeal to prejudice rather than of tolerance,—he did the only thing that he could do except apologize: he shut up.

Now, if Georgia is a Ku Klux State, and if the Ku Klux are such a power here, certainly the Governor would not deny his membership in the Klan. If the Klan were powerful here, the Governor would not sneak off to address it and then try to lie out of it when caught....

To give a bit more authority to my statements I may say that in telling about conditions in Georgia I am not in the position of a man defending his native State. Massachusetts is my native State, and less than six years ago I knew very little about Georgia except many things which I have since found out were not so.

Richard Reid

Publicity Director, Catholic Laymen's Ass'n.
Augusta, Ga. of Georgia.

BOOK REVIEWS

D. J. Walsh's Book on the Thirteenth Century

Dr. James J. Walsh's book, "The Thirteenth, Greatest of Centuries," was first published in 1907, and no less than 60,000 copies of it have been sold since that time. The latest edition, published in the "Best Books Series" by the Catholic Summer School Press (1924) has been submitted to us for review. As the book has been highly praised by some and as severely criticized by others, we have thought it well to devote to it a critical estimate of somewhat greater length than we can usually give to popular books of this kind.

In extolling the thirteenth century the learned author is in good company. Eminent historians like Lord Macaulay long since called attention to the fact that we moderns have no reason to look with contempt upon the Middle Ages, and Count Montalembert, in the introduction to his Life of St. Elizabeth of Hungary, pronounced a veritable panegyric on the 13th century, calling it "perhaps the most important, the most perfect, and the most brilliant period in the history of Catholic society." The Middle Ages are still regarded by many as a period of intellectual darkness; but now that the World War has destroyed belief in the constant progress of the human race in civilization and culture, we have reason to hope that at least the educated portion of the public will attain to a juster opinion of the Middle Ages. In Germany, Dr. Hans Rost recently cited a large number of non-Catholic testimonies in favor of the Middle Ages ("Die Wahrheit über das Mittelalter nach protestantischem Urteile," Leipzig, 1924). A veritable sensation was created by "Die Welt des Mittelalters und wir, ein geschichtsphilosophischer Versuch" by P. L. Landsberg, a pupil of the famous philosopher Max Scheler. Landsberg writes in a style that fairly enthuses the younger generation, and his work is doing much towards instilling into their hearts a genuine love and admiration for the Middle Ages, which, in spite of all their defects, were a period of high culture, eminently creative because based on a firm religious foundation. The Catholic faith was in very truth the central sun of the Middle Ages, which illuminated the thoughts and actions of men and directed them towards Heaven.

The Middle Ages reached their climax in the 13th century. The 12th century was also a great period in many ways, but to the hindsight of the historian it presents itself rather as a preparation for the following century of great saints and heroes, eminent poets, artists, and scholars; while the 14th century shows plain symptoms of decay. In the rhythm of historical progression the period lying between 1200 and 1300 is indisputably

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unique. In its course the constitutive elements of the Middle Ages interpenetrated one another, and we behold the national, the ancient classic, and the Christian fused into a pure and harmonious combination. The 13th century is not dominated by types and schemata, as used to be thought, but an unusual number of individual talents unfolded themselves in a most perfect and happy fashion. Here lie the true foundations of modern culture, modern State constitutions, and the modern social order. Justly has the 13th century been called a Pre-Renaissance period, for the idea of a universal and complete rebirth of the human race has not only its root, but found its purest realization in that period (Francis of Assisi).

However, not every one will agree as to the propriety of praising the thirteenth as "the greatest of centuries." Montalembert intentionally qualified the passage we have quoted from his writings by the little adverb "perhaps." The trained historian as a rule does not apply absolute predicates. The centuries of universal history are not like complete mathematical units, which can be added or subtracted without an incommensurable residuum. Nor is it proper to paint the advantages of any century with brilliant colors and to ignore its defects. Dr. Walsh has constructed a picture of the 13th century which resembles a romance rather than true history and is apt to mislead the unwary reader. The civilization and culture of the 13th century was great and glorious, no doubt of that, but like all others that preceded and followed it, was relative, not absolute, for the history of the human race is doomed to imperfection. While it would be foolish to permit this consideration to spoil one's pleasure in contemplating an age of really great achievements, it would be equally silly to close one's eyes to the shadows that accompany the lights. Those who have read the description of contemporary morals drawn by Jacob de Vitry, Stephen of Bourbon, Caesarius of Heisterbach, and Thomas of Chantimpré know that the life of the people in the 13th century was anything but edifying. We must never forget that the 13th century, and the medieval period in general, was a time of sharply accentuated contrasts;—severity and mildness, virtue and vice flourished side by side. The chronicles are full of examples of the purest piety and the most heroic self-denial, but they likewise teem with crass superstition, unbridled indulgence, and abominable cruelty. The lack of a firm control on the part of the State left too much room for the development of individual selfishness. The long and bitter strife between State and Church and the frequent infliction of the ban and the interdiction exerted a devastating influence upon the people and led to innumerable conflicts of conscience. The feuds and wars of the mighty were often waged with inhuman cruelty. The wide spread of heresies with a partly

anarchistic tendency indicates the social evils that ravaged especially Southern France and Northern Italy, and proves that the clergy did not measure up to their noble task. Pope Innocent IV, in his opening address at the Ecumenical Council of Lyons, in 1245, designated as the first subject of his anxious care the sins of the higher and lower clergy. In matter of fact many bishops and other ecclesiastical dignitaries, most of whom were taken from the nobility, led a very worldly life and flagrantly neglected the duties of their office. The pastors and the lower clergy in general were to a large extent in a poor economical condition and lacked training and discipline. The councils of the 13th century frequently complain of these evils. Even the mendicant orders, which had taken such an admirable start, fell from their high estate already in the second half of the 13th century. The Order of the Friars Minor, founded by St. Francis of Assisi, was almost disrupted by internal quarrels. The wide gap between the ideal and the real in the 13th century is perhaps best illustrated by the word Inquisition, which has such a hateful sound in the ear of modern men. Though plausible reasons may be found in the circumstances of the time for the establishment of this odious institution, the Inquisition ill accords with the religion of love and mercy, and was predestined to failure because it was based upon the fatal error that intellectual and religious movements can be successfully combatted by means of physical violence. The barbaric procedures of the Inquisition, such as the use of the rack to extort confessions of guilt, and the burning of victims, marked a reversion to the ancient Roman-Byzantine legislation, which was built upon and saturated with the spirit of paganism. It is a matter of deep regret that the Popes of that time did not perceive what Petrus Cantor, of Paris, saw as early as the 12th century, namely, that the Church, which "does not thirst after blood," could not logically escape responsibility for the death sentences inflicted by the Inquisition on the plea that she was merely turning the criminals over to the civil authorities for execution. The Church has long since abrogated the Inquisition in its medieval form, and in her new Code has returned (can. 1351) to the principle proclaimed by St. Augustine and St. Bernard, that "no man should be compelled to accept the Catholic faith against his will."

There is still another respect in which the statements of Dr. Walsh, so true and edifying in many regards, stand in need of correction and completion. It is surprising that this massive volume on the 13th century contains no chapter on the Popes of that period—Innocent III, Honorius III, Gregory IX, Innocent IV, Nicholas III, and Boniface VIII. The author feels this defect himself (cfr. p. 445), but what he says in Appendix II of Innocent III, the greatest Pope of the cen-

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tury, is wofully inadequate. This Appendix, by the way, with its "Twenty-six chapters that might have been," is a veritable hodge-podge of data and statements jumbled together without order and method in a fashion that is apt to confuse the ordinary reader. The really pertinent information contained therein should have been carefully worked into the text. Dr. Walsh is not well informed regarding Boniface VIII (1294-1303). Boniface was not, as he is described in this book, "the most misunderstood of Popes, who is in spite of this one of the worthiest successors of Peter" (p. 2; cfr. p. 372). Recent publications, in particuilar the reports of the Aragonese ambassadors to the Holy See, edited by Professor Finke of Freiburg, show beyond dispute that Boniface VIII, while in some respects a great man, had certain weaknesses of character which became at least the partial cause of his defeat. He was proud, greedy, and arrogant, had a violent temper, paid little regard to the feelings of others, and unduly favored his relatives. It is well to honor him as the champion of a great cause, but in undertaking to defend his character one should remember that Dante (*Inferno*, XXVII, 85), perhaps exaggerating somewhat the demands of poetic justice, consigns Boniface VIII to hell as "the leader of the new Pharisees (*principe de' nuovi fari-sei*)."

It would take us too far afield to enter into a detailed criticism of Dr. Walsh's minor slips, as, for instance, his use of the word "Meistersinger" (pp. 10, 182, 335) to designate the great German poets of the 13th century, whereas it is a technical term for burghers and artisans (*Meister=Handwerksmeister*) of the 14th and 15th centuries who in their guilds and trade unions cultivated the arts of poetry and song with more enthusiasm than talent.

All in all this work, though excellent in many respects, requires a thorough overhauling in order to meet with unqualified approval. The author will find much useful information in Father Emil Michael's (S. J.) five-volume "*Kulturgeschichte Deutschlands im 13. Jahrhundert*," which is based on a thorough study of the sources. Fr. Michael divides lights and shadows more judiciously than Dr. Walsh, whose account of the 13th century is altogether too one-sided.

Literary Briefs

—Whether or not the "Meditations on the Life and Passion of Our Lord Jesus Christ" attributed to the 14th century Dominican John Tauler, were actually written by that famous theologian and mystic, they are indisputably a very devout work, and hence we hail with pleasure the appearance of a new (the fourth) edition of the late Dr. Cruikshank's translation of the text, with a preface by Fr. Bertrand Wilberforce, O. P.

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—Under the title, "Uni Una! To the One God my One Soul," Father Fulgence Meyer, O. F. M., the well known theology professor and retreat master of the Cincinnati Province of the Order of Friars Minor, has made ac-

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Kessel, S. J., of Mankato, Minn. Besides biographical data and various prayers, these twenty-four pages contain suggestions for other forms of devotion to the Saint, especially in the direction of practical zeal for souls.

—M. E. Francis (Mrs. Francis Blundell) has collaborated with her daughter Agnes in writing a simple, happy tale, entitled "Golden Sally." The heroine is a girl who leaves school and bright prospects in England for a lonely farm in Canada, where her brother is struggling to keep things together for an invalid father, a vulgar stepmother, and a second crop of children, who are being brought up in ignorance of all religion. The story can be recommended to readers who like good if somewhat unsophisticated fiction that cannot be called "clever." (Sands & Co. and B. Herder Book Co.)

New Books Received

Romfahrt. Kurzer kunstgeschichtlicher Führer durch die Ewige Stadt. Von Hermann Otto Fichtner. Mit einem Stadtplan und 11 Bildern nach alten Stichen. 215 pp. 4¼x6¼ in. Munich: Verlag Josef Kösel & Friedrich Pustet K.-G. 75 cts.

Sponsa Verbi. The Virgin Consecrated to Christ. Spiritual Conferences by the Rt. Rev. Dom Columba Marmion, O. S. B., Abbot of Maredsous. Tr. from the French by Dom F. I. Izard, O. S. B. 96 pp. 16mo. Sands & Co. and B. Herder Book Co. 90 cts. net.

The Chaplain of St. Catherine's. By Herman J. Heuser, D.D. x & 305 pp. 12mo. Longmans, Green & Co. \$2.

The Last Lap. By Fergal McGrath, S. J. 249 pp. 12mo. Benziger Bros. \$1.50 net.

American Springtime Chimes. Iambic Echoes of F. W. Weber's Trochaic "Dreizehnlinden," by William Cluse. viii & 254 pp. 12mo. Net \$1.85. Obtainable from Cluseton Home, Okawville, Ill.

Officium Parvum B. M. Virginis et Officium Defunctorum cum Psalmis Gradualibus et Paenitentialibus ac Litanis Sanctorum e Breviario Romano a Pio PP. X Reformato Excerpta. Editio iuxta Typicam III Vaticanam Breviarii Romani. 231 pp. 4x6¼ in. Fr. Pustet Co., Inc. \$1.50.

"*The Spy.*" A Dramatization of J. Fennimore Cooper's Novel by Joseph P. Brencano. A Patriotic Play in Three Acts for Male and Female Characters. 62 pp. 16mo. Broton, Minn.: Catholic Dramatic Co. (Rev. M. Helfen).

Our Modern Chaos and the Way Out. By Ernest R. Hull, S. J. 80 pp. 5x7 in. Bombay, India: Examiner Press.

The Crowds of Lourdes. By J. K. Huysmans. Translated by W. H. Mitchell. xi & 260 pp. 12mo. Benziger Bros. \$2.25 net.

A SPRINKLE OF SPICE

The colored brethren were making a drive to raise funds for an addition to the first African Baptist Church. Two sisters called on Uncle Berry, an aged negro who lived on the outskirts of the village, explained the purpose of their visit, and asked the aged darkey to give something towards the cause.

"Lawdy, sisters, I sho would like to help you-all along," he said, "but I just ain't got it. Why, I has the hardest time to keep paying a little something on what I already owe around here."

"But," said one of the collectors, "you know you owe the Lord something too."

"Yes, dat's right, sister," said the old man, "but he ain't pushing me like the others is."

At a recent meeting of the British Educational Association Mr. Wickham Steed, editor of the *Times* said in a sparkling speech, amid laughter: "Even if you hate the Germans and wish to do them harm, learn their language and do it intelligently." Mr. Steed told a story of King Edward VII, who, he said, up to the age of ten could hardly speak English, and thereafter always spoke it with a slight foreign accent. He was conscious of this, and whenever he made a speech in German—which he spoke elegantly—he was careful to make one or two mistakes, just to show that he could make mistakes in that language.

"We have come from the Middle Ages into the muddle ages," said Dean Inge at Yale.

The London *Universe* prints the following story from Cornwall. A young girl went to a priest and said she wished to become a Catholic at once. "But, my child, have you been properly instructed?" asked the priest. "No, I have not, but that does not matter; I want to be made a Catholic now."—"But it does matter," argued the priest. "You must have several months' instruction before you can possibly be received into the Church. May I ask what has made you think of taking this serious step?"—"Well," replied the girl, "I have had an awful row with my people, and I'm determined to disgrace the family."

The following little aside as to Christian Science is extracted from the Diary of Sir Algernon West: People were talking a great deal... about Christian Science, and a strong advocate of it called at a friend's house, asking for her. The maid said: "Oh! Ma'am she's very ill."—"Nonsense," said the Scientist; "she is not really ill, she only thinks she is."—The next day the Scientist called again, and in answer to inquiries the maid said: "Well, Ma'am thinks she is dead."

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(*The Fortnightly Review*).

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(*Baltimore Catholic Review*).

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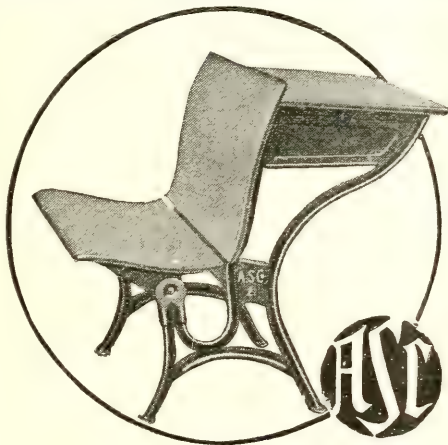
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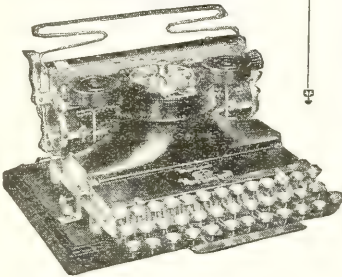
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The Fortnightly Review

VOL. XXXII, NO. 12

ST. LOUIS, MISSOURI

June 15th, 1925

CHRONICLE AND COMMENT

Compulsory Arbitration of Industrial Disputes

The U. States Supreme Court, as our readers know, has declared unconstitutional the Kansas Industrial Court Act, which gave to a state agency the power to prevent and adjudicate labor disputes by fixing wages, hours, and other conditions of labor that might have caused, or threatened to cause, a cessation of operations in coal mining, clothing manufacture, food production, and public utilities. The grounds upon which the Supreme Court declared this law unconstitutional are found in the 14th amendment to the federal Constitution, which forbids any State to deprive persons of life, liberty, or property without due process of law. The judges held that the Kansas law was at variance with this constitutional clause because it deprived the employers and employees of reasonable freedom of contract. The effect of this decision, in the opinion of the *Catholic Charities Review*, is to render futile any law providing for the compulsory arbitration of industrial disputes in ordinary competitive industries. As a consequence, "compulsory arbitration as a general remedy for industrial disturbances is now outside the realm of practical discussion in the U. S. A."

St. Canisius, Prince of Catechists

St. Peter Canisius, who was canonized May 21, wielded an influence that is felt in Catholic Germany even to the present day. To a great extent the cause of this were his heroic labors that earned for him the title "Hammer of Heretics," but, as James F. Butler, S. J., points out in the *C. I. L. Messenger* (Chicago, Vol. II, No. 5), "a more potent and lasting cause of his fame

was his apostleship of the pen. "When not preaching, he was writing, and the list of doctrinal and catechetical works from the pen of one otherwise busily engaged is truly astounding. Chief among these works are his catechisms, books which have been republished time without number and been translated into almost all the known languages. These catechisms, published in various forms to suit the needs of the various classes, proved a powerful aid in the instruction of youth in those troublous times, and their influence became so ingrained that late in the 18th century 'Do you know your Canisius?' was the by-word for 'Do you know your catechism?'" Canisius used this catechism to good effect and may well serve as a model for those who, in our own no less troublous time, are entrusted with the important duty of schooling the young in the salvific teachings of Christ.

The Case of Alexander VI

After quoting Fr. Herbert Thurston, S. J., on Msgr. De Roo's ill-starred attempt to rehabilitate Pope Alexander VI (cfr. *F. R.*, XXXII, 9, p. 183), the *Bombay Examiner* (Vol. 76, No. 18) says:

"To make a long story short, Fr. Thurston considers this to be the work of a crank, who 'attributes every word of blame spoken against Rodrigo Borgia to prejudice and spite,' while 'completely ignoring a whole mass of adverse evidence which for earlier historians formed the backbone of their case.' At the same time Msgr. de Roo directs the most violent invective, not only against anti-papal writers who accept the traditional view of Pope Alexander, but against Catholic historians and especially against Pastor.

Fr. Thurston has little difficulty in showing that these attacks, as well as the writer's wholesale charges of forgery of documents, destruction of records, etc., are mere assertions without foundation or critical value. After this verdict, it is not likely that serious students of history will have much use for Msgr. de Roo's work.

"Shameful as the life of Pope Alexander undoubtedly was, it serves at least to demonstrate that papal infallibility does *not* mean impeccability, as Protestants so often pretend, while it shows too how even a man as unfaithful to his priestly duties as Alexander is yet prevented by God's unfailing Providence from publicly leading the Church astray as Pope. For the rest, the mere fact that Protestants make so much of this one case shows how hardly they are put to it to find ground for attacking the Papacy and is a most remarkable testimony to the high moral standard maintained with so few exceptions throughout the long line of S. Peter's successors."

The Church and Secret Societies

In reply to a query whether Catholics may join the Benevolent and Protective Order of Elks or the Brotherhood of American Yeomen, the *Homiletic and Pastoral Review* says (Vol. XXV, No. 7, p. 764):

"It is a well-known fact that many Catholics belong to the Elks, and that is true, very likely, of the American Yeomen. And yet, who can say that they are not acting against the principles of their faith when one considers what men who have studied these organizations say about them? (Cfr. Arthur Preuss, 'A Dictionary of Secret and Other Societies,' pp. 59 and 74.) It is not within the power of a private individual to decide whether Canon 2335—which is directed against the Masons and other societies of the same character—applies to the Elks and the Yeomen and many other societies. In the United States an individual bishop may not give a declaration to the effect that a certain society is forbidden. The Second Plenary Council of Baltimore,

No. 520, forbids this and wants the matter referred to the Holy See for decision."

The situation with regard to these and other secret and semi-secret societies is so unsatisfactory that the editors of the *Homiletic and Pastoral Review* stress the need of another plenary council, which, they say, should embrace Canada,—because many of the organizations in question are spread over both countries,—and should lay down a uniform rule by which all bishops and priests could and should act. From our intimate knowledge of the existing situation and its danger to souls and to the Catholic cause in general, we heartily subscribe to this suggestion.

The Diary of a Missionary Bishop

Part Six of Fr. Benedict Roth's (O. S. B.) "Brief History of the Churches of the Diocese of St. Augustine, Florida," contains a "Record of the Episcopal Acts of Rt. Rev. Augustin Verot, Bishop of Savannah and Administrator Apostolic of Florida." Bishop Verot apparently wrote detailed accounts of all his various activities at the time of their occurrence, on note paper, and later entered them, less minutely, in a book, of which this is a transcription. The record extends from Aug. 18, 1861, through the Civil War days, to 1876, and is a document of considerable value for the early history of the Church in Georgia and Florida.

Conditions during the Civil War were bad in that portion of the South, and the zealous Bishop had to make many a tedious and dangerous trip by mule team and carriage. The victorious "Yankees" entered his episcopal city, Dec. 21, 1864, but fortunately did no damage to the church property beyond burning the cemetery fence, and when Msgr. Verot took up a Christmas collection for the orphans, the Catholic soldiers of Sherman's army gave him \$400, "which was a godsend, as there was no other money at the time than the Confederate money, which had become quite worthless."

Gen. Sherman gave him a pass to cross the lines at any place.

Those who know from Granderath-Kirch's "Geschichte des Vatikanischen Konzils" how often and how vigorously the combative Bishop of Savannah participated in the debates of the Vatican Council, will smile at his modest statement (the only reference to the matter in this record): "I spoke several times in the Council," and still more at his subsequent remark that towards the end of October, 1870, he announced his adhesion to the Council, "disclaiming many errors that had been attributed to me as having defended them in the Council." Bishop Verot, as early as 1864, published a Catechism for his diocese and at a synod held in St. Augustine, in October, 1861, "made and promulgated fourteen canons."

When Was Lafayette Made a Mason?

Apropos of Mr. Benedict Elder's article on "Lafayette, the Freemason," in No. 10 of the F. R., the question has been asked: When and where did Lafayette become a Mason?

This question, we gather from a paper in the *Masonic Builder* (Vol. XI, No. 3), cannot be answered with certainty. That Lafayette was a Master Mason is fully attested by the facts mentioned by Mr. Elder, but no positive record of his reception into the Lodge has ever been discovered. The tradition that he was made a Mason in one of the military lodges at Morristown, N. J., has no basis in fact, and is improbable in the light of his movements, as traced by Bro. Harry J. Guthrie, P. G. M., of Delaware (*ibid.*). It is more likely that Gen. Lafayette was made a Mason in a military lodge which met at Valley Forge during the winter of 1777-1778. No official lodge record of such action has ever been discovered, but we have the testimony of Bro. George W. Chaytor, in an address before Lafayette Lodge No. 14, A. F. & A. M., at Wilmington, Del., Jan. 18, 1875, upon the occasion of the 50th anniversary of its constitution, to the effect that, according to a Masonic tradition, Lafayette him-

self, at the time when he was the guest of the Grand Lodge of Delaware, stated that he had been initiated into Freemasonry during the winter of 1777-78, at Valley Forge, Pa., and that it was only after he had become a Mason that he enjoyed the full confidence of General Washington.

In No. 5 of *The Builder* (p. 10) is a communication from Bro. Geo. W. Baird, who says: "In an address to the Grand Lodge of Tennessee, May 4, 1825, Lafayette himself stated that he was initiated before he ever came to this country." So the question is still open.

Correcting the Roman Martyrology

Dom Henry Quentin, O. S. B., has published an important article in the "Analecta Bollandiana" on the correction of the Roman Martyrology. There had previously existed an historicolitururgical commission for the reform of the liturgical books. This commission was composed of liturgical specialists. Leo XIII had appointed the commission, but circumstances prevented the scientific efforts of the commission from reaching a satisfactory conclusion. A new edition of the Roman Martyrology made its appearance in 1922, but the progress of hagiography had not been fully utilized. Under Pope Pius XI, the necessary critical recasting of the Roman Martyrology has been officially given to Dom Quentin, of Solesmes Abbey, a member of the Pontifical Commission for the Revision of the Vulgate. His work on the Historical Martyrologies of the Middle Ages, published in 1908, proves that he is an authority on the subject.

On May 17th Sœur Thérèse of Lisieux was solemnly canonized. Sceldom in recent years has a saint been raised so quickly to the altar. Born in 1873, Sœur Thérèse, had she lived, would now be only 52. But she died a Carmelite in 1897, aged 23, and already her name is known and loved all through the Catholic world. Father Allan Ross, of the London Oratory, has written her life for the Catholic Truth Society.

The Revolutionary Movement, Secret Societies, and the Cult of Humanity

By Robert R. Hull, Huntington, Ind.

A well-known London publisher said to Mrs. Nesta H. Webster, the author of *Secret Societies and Subversive Movements*: "Remember that if you take an anti-revolutionary line you will have the whole literary world against you." The reception given, in this country and England, to her monumental work of some four hundred pages, bears out her contention that there is a conspiracy, in the literary world, to deny a hearing to anyone who protests against the idolatrous worship of the revolutionary trinity, "Liberty, Equality, Fraternity."

In a former day the advocate of innovation was required to present his arguments, demonstrations, and proofs. To-day the innovator has the field. There is a presumption in his favor. He, who appears as a champion of conservatism, morality, and Christianity, is likely to find the cards stacked against him.

Notwithstanding her critics to the contrary, Mrs. Webster has written three books which should find a place in the library of every serious student. Her first work, *The French Revolution*, was followed by *Secret Societies and Subversive Movements*, and, later, by *World Revolution*. She has done a vast amount of research before sitting down to write. Even those who reject her conclusions, admit this. In the preface of her *French Revolution* she explains that, while both the modern critic and public "object to notes and quotations which interrupt the flow of the narrative" and quotation marks have "gone out of fashion," she believes her theme important enough to require a return to the old-fashioned method. She says (Preface, p. xi):

"In this book, however, at the risk of giving its pages a ponderous appearance, I have reverted to the old-fashioned system of notes, since my

object is not to weave fanciful word pictures around the great scenes of the Revolution, but to tell as clearly and simply as possible what really happened."

Where *Secret Societies and Subversive Movements* was not passed over in silence, reviewers seem to have attempted deliberately to prejudice readers in advance. The review of Mr. Silas Bent, in *The New York Times Book Review* of March 8, 1923, is typical. Mr. Bent begins: "Mrs. Webster's book would be sensational if it were convincing." This review is a piece of misrepresentation throughout its entire length. Since Mrs. Webster praises Fascismo, "which is a secret order," Mr. Bent says, the writer is sure that she would also endorse the American Ku Klux Klan. He must have run across the high praises which Mrs. Webster, a Protestant Britishwoman, bestows upon the Catholic Church. Although he afterwards confesses that "Mrs. Webster's volume is too strongly documented to be laughed away," he treats with a very ill-concealed contempt her most valuable treatment of Freemasonry and categorically denies that there is any connection between the Grand Orient of Latin countries and the Illuminati, Templars, Druses, Essenes, Rosierucians, Satanists, and Assassins. It is very obvious where the shoe pinches.

Mrs. Webster's work cannot be waved aside in such an off-hand manner. Bolshevism is in full control of Russia. It dominates our neighbor to the south. It is knocking at our own doors. There is a growing complacency toward the suggestion of Socialism as a panacea for our industrial ills, and the daily news from Europe has made the name "Socialist" familiar. This, in itself, is a danger. Moreover, the daily press of our own country takes little pains to disguise its sym-

pathy for revolutionists or to avoid misrepresenting and even insulting the Catholic Church, when reporting occurrences in foreign lands. With President Calles of Mexico represented as a noble idealist, Ex-Premier Herriot praised for making war on the Church, and the Socialists of Czecho-Slovakia held up as evangelists of liberty, what may be expected? There is certainly cause for grave concern when almost all the daily papers of this country depend on avowed anti-clericals in Latin countries to interpret the Catholic Church and do not hesitate to panegyryze the anarchists who are trying to subvert all order.

The foreword of the publishers of *Secret Societies and Subversive Movements* helps one to obtain in advance a conception of Mrs. Webster's conclusions about the revolutionary movement. To quote:

"Mrs. Webster, whose previous works are evidence of her power of original thought and vigorous writing, has felt impelled by the recent Russian Revolution, to go back beyond modern history and trace the origin of the Revolutionary movement from its beginnings. Her theory is that neither the French Revolution nor the Russian Revolution arose merely out of contemporary thought or political and social conditions of the time, but that both of these explosions were produced by forces which for centuries have been deliberately gathering strength for an onslaught on Christianity and on all social and moral order."

As the author remarks, no theory, save the Christian explanation that diabolical forces are at work, can account for the phenomena of Revolution. With such an amount of evidence from every quarter pointing to the conclusion that revolutions are caused by explosions of smoldering Jacobin resentment, it is futile to pretend that no single purpose runs through the whole of revolutionary history since the triumph of Christianity in the fourth century.

Among the forces, which have sought

to overturn the Kingdom of God, are the heretical "Christian" sects, most, if not all, of which have condemned the Catholic Church as an apostate body and postponed the advent of the Kingdom into the future. Examples are the Paulicians, the Cathari, the Bogomili, and Albigenses, whose turbid streams were tributary to the common, central sewer of Manicheism. Mrs. Webster makes plain the connection of all these sects, and of the Illuminati, with the ancient Manicheans. Her treatment of this subject is arresting and offers an unsurpassed apologetic for the Church's dealings with these heretical anarchists.

The heretical sects have all had a political motive. In their beginnings practically all of them proclaimed millenarianism and the imminent second advent of Christ. By the postponement of the heavenly Kingdom to a future millennial reign, revolt was incited against the Catholic Church, the authority of which is based on the promise that the Kingdom now is. Moreover, the Anabaptist Levellers and Fifth Monarchy Men did not hesitate to help along the induction of the "Kingdom," by raising "the standard of the lion of the tribe of Judah" and attempting actual insurrection. The people have been troubled periodically by means of Adventist scares and dire predictions of doom to the whole world. There has been an ulterior motive in all this. Behind the pretense of restoring "a pure gospel" has been the desire of the "concealed superiors" (as Mrs. Webster calls them) who encourage, if they do not subsidize, the propaganda of revolt with the purpose of erecting the throne of Antichrist upon the ruins of Christian civilization.

The Jesuits alone could have saved France from ruin, Mrs. Webster believes. The first objective of the Illuminati was to get rid of the Jesuits. Attaining this, they turned on the *ancien régime*, and the French state was helpless before their onslaughts. The anti-Catholic factor is ever present in

the revolutionary motive, as the repeated use of stories about the Massacre of St. Bartholomew's Eve, by revolutionists, in connection with the most remote issues, witnesses. The Grand Orient of Latin countries has openly declared war on the Catholic Church. The "No Popery" movement of 1780, led by Lord George Gordon in England, was supported by English Jacobins and instigated by their Illuminati brethren on the continent.

The share of certain Jewish elements in the Revolutionary movement has not been negligible. However, Mrs. Webster distinguishes between the Sephardim and the Ashkenazim Jews. The latter, filled with hatred for the Christian religion, perpetuating an anti-Christian tradition in a secret Talmud, have been ever alert to take revenge on "the son of Pandera and the courtesan of Galilee." These have handed down, in the *Sepher Toldoth Jeschua*, an account of Christ's birth which may receive the approval of the Gentile infidel, but is at variance with the gospel and an insult to Christ. Certain Jews have been outstanding figures in the propagation of Freemasonry. The legend of "The Wandering Jew" is singularly adaptable to anti-Christian purposes. The figure of the immortal Israelite, while it has intrigued several impostors to adopt the role, and, moreover, has a certain innocent aspect, has lived in the revolutionary tradition as a precursor of Antichrist, who is awaited by the subversive elements of society. The Jews have repeatedly followed false messiahs who arose to deliver them from the bondage of Gentile rule; and there can be no doubt, according to Mrs. Webster's way of thinking, that these expectations have contributed to the fomenting of the revolutionary animus.

Yet, together with an intransigent Judaism, even paganism and Satanism have lifted their heads in the revolutionary ranks. Before the climax of 1789, France was filled with swarms of magicians and occultists. While no doubt many of them, like Cagliostro,

were impostors, there were some genuine Spiritistic phenomena; and the outbreak of this weird fanaticism in the eighteenth century is paralleled only by the outbreak of Black Magic in the fifteenth century. The Theosophists were, later, organized by Madame Blavatsky; and the "Order of the Star in the East," which actually announces, with undisguised joy, the advent of Antichrist, came into being. The Luciferians, numbering in their company many of the élite of society, practice their infernal and immoral rites, among which is a vile profanation of the Holy Eucharist, which they steal from the churches if they cannot get it consecrated by an apostate priest. The high-priest of this horrible cult announced, from the base of the Liberty Statue in New York harbor, his declaration of war on an empire.

Mrs. Webster's treatment of Freemasonry is somewhat deficient. She groups the whole of American Freemasonry in the "innocuous" class, alongside British Masonry, which accepts a Supreme Being and confesses the immortality of the soul. But, when she considers the Latin Grand Orient, she is not hesitant; and her indictment stands unrefuted. The Knights of Kadosh declare war on all authority, Church or State. M. Copin Albancelli, a French freethinker, after receiving the degree of Rose-Croix, seceded from Freemasonry because he had found it a sinister organization the programme of which was opposed to the welfare of his country. He was introduced to a mysterious "association concealed within Masonry," an international body composed of no more than one thousand men which boasted that it held the fate of all Europe within the hollow of its hand. Ferrer, the Spanish anarchist, received world-wide applause and assistance in his attempt to overthrow the Spanish government, because of his Masonic connections. The Freemasons are, to-day, in control of Portugal, although they are a very small minority of the population. But they can do what they will because

they are thoroughly organized. They have even had the audacity to place the Square and Compass on the nation's currency.

(To be concluded)

Compliments and Criticisms

By P. H. Callahan

Editors, more than spasmodic writers like myself, know from experience that those who disagree are more prone to write and criticize than those who agree with us. It is quite natural for the reader in full sympathy with the writer to feel that there is nothing especial to be said, and with the enjoyment of having one's own opinions stated by another the incident is closed. Not so, however, with the critic, for there is no such enjoyment for the objector, and the incident to his way of thinking is far from being closed.

One of my friends editing a Catholic publication, who has written courageously in his day, expressed the hope to me some years ago that he might live beyond the allotted three-score-and-ten, hoping thereby that sometime some clergyman whose battles he had been fighting would write and congratulate him over some weekly contribution; but the clergy are as a rule too busy to do writing, and he tells me the brickbats are still having things their own way, and like the girl of long ago, he is still "waiting for the letter that never came."

It was surprising to me, therefore, in connection with my recent article, "The Spirit of St. Paul", in the FORTNIGHTLY REVIEW, Vol. XXXII, No. 7, which embodied largely the views of Dr. Denis McCarthy and some of his correspondence, to have a new experience, to wit: Not a single criticism came from anywhere, but more written compliments than anything from my pen had elicited in a long while. Furthermore, as we always like to say when people agree with us, they came from "people who really know." Then, again, the article was controversial as to procedure, involving the soft-

answer versus the swatting-process. It was thought that many would arise forthwith to challenge Denis and myself and say, "You shall not make a pussy-footer out of St. Paul," and then proceed to show he was the original steam-roller instead.

Herewith are a few of the letters received in connection with that article:

TUTTLE PAINT & GLASS COMPANY

El Paso, Texas.

My Dear Mr. Callahan:

I am pleased to receive the April Copy "Spirit of St. Paul" of the FORTNIGHTLY REVIEW and was particularly interested in your article. I heartily endorse the sentiments expressed in this article and think it would be much better for all concerned, particularly some of our own people, should they adopt the sentiments therein expressed by you.

With kindest regards and best wishes, I remain

Yours very truly,

Edward F. Byrne, President.

[Mr. Byrne is president of the largest company of that line along the whole Mexican border, clear through to Los Angeles.]

THE CARDINAL GIBBONS INSTITUTE

Ridge, St. Mary's County

Maryland

Dear Colonel Callahan:

I have just received a copy of the April FORTNIGHTLY REVIEW with your article, "The Spirit of St. Paul." It is excellent. I am very glad to see it in print. The editorial which Mr. McCarthy criticizes is very common, particularly with certain writers, both clerical and lay. During the two years that I served as Director of the Bureau of Education of the National Catholic Welfare Conference, I followed very closely the current articles on education appearing in Catholic publications of all sorts and in circulars issued by various Catholic organizations. At the same time, I was in close contact with a considerable number of non-Catholic friends whose business it was to follow all articles on education. They were familiar with the articles on education published by Catholic publications as well as others, and they did not hesitate to give me their viewpoint on them. These articles, constantly criticizing all schools but our own, and particularly criticizing public schools, are undoubtedly the cause of much of the religious prejudice.

I really believe that it would be much better all around if such criticism were omitted. My feeble protests, however, seem to have

made no impression. It will take an educational programme bigger than one can put over alone.

Very sincerely,

A. C. Monahan, Secretary.

[Mr. Monahan for many years was connected with the education work of the government and located in Washington before going to the N. C. W. C.]

Dear Colonel Callahan:

Please accept my sincere thanks for the April, No. 7, FORTNIGHTLY REVIEW, with your excellent article, "Spirit of St. Paul." It is high time, amidst the outcry against anti-Catholic bigotry, that someone raises a voice against anti-Protestant bigotry. We have our share of the brand in our midst.

Best wishes to you.

Cordially

[The Reverend Father who sent me the above holds a prominent position on the faculty of a leading Catholic university and for this reason prefers to withhold his name.]

It is not however as compliments that a few of these letters are selected, but to show that many thinking and thoughtful Catholics feel that we should not neglect our own camp. If we are to preach and to develop tolerance among others, we must realize that nothing begets it like tolerance among ourselves. Or, as the most successful solicitor of welfare funds in the country always remarks to his well-to-do leaders,—who might expect their standing and activities to be their contribution,—when going out on a drive or campaign: "Be sure and remember the Greek proverb, 'If you expect others to weep, you must first weep yourself.'"

American Catholics and the World Peace Movement

The Rev. Dr. John A. Ryan contributes to the current *Salesianum* (St. Francis, Wis., Vol. XX, No. 2) a stirring article on "American Catholics and the World Peace Movement." He justly chides the Catholics of this country for their apathy towards a movement so thoroughly Catholic in spirit and tendency and so strongly urged by Benedict XV and Pius XI.

"It is undoubtedly true," he says, "that the various nations and states

will not be able to maintain peace, nor to establish it on a solid foundation, unless they are moved by the principles of Christian charity. But it is no less true that these principles will not operate automatically... They will not insure peace unless they are given specific application to the actual conditions and relations of the various states. Even the *application* of the principles of international charity must be something more than an academic performance if it is to prevent war and guarantee peace. The principles of charity must be translated into specific methods and instruments...

"The political aspect of the problem has seemed to many Catholics to provide sufficient reason for their inactivity in the cause of international peace... The excuse is not a sound one. There are many ways along which Catholics can move for the promotion of international peace besides those that have become the subject of partisan political discussion. They can think about peace and acquire a right attitude of mind. One of the main causes of war has always been the lazy assumption that war is inevitable; that wars will recur as long as men are men. Owing to the too easy acceptance of this theory, Catholics, as well as other persons, have readily permitted themselves to conclude that the attempt to render war remote is hopeless, or at any rate, not worth while. The fundamental need to-day in most of our people is a critical examination of this paralyzing assumption. They should ask themselves whether the assumption is really true; or whether, even if it be true, it automatically relieves them of the obligation of seeking to make war remote. After all, that is the practical aspect of the question. Whether war can be entirely abolished for all future time, no one knows; whether the next war can be relegated to an indefinitely distant future is a question to which an affirmative answer is at least probable.... The main determining factor is human faith, the right attitude of mind. Catholics can acquire this attitude if they will but study the question, forgetting

for the moment the political issues involved in particular methods."

Dr. Ryan holds that the outlawry of war is in exact accord with Catholic teaching and says: "No Catholic can be indifferent to it on the ground that it is political, any more than he could be indifferent to the threatened enactment of a law to enforce the practice of birth control."

Opportunity in America

[We reproduce this article from the May 14th issue of the *Journal of Education*, not because we are in full sympathy with the theory suggested by the headline,—for in our opinion the capitalistic system continues, and increasingly so, to get the lion's share,—but rather to carry the news of another honor bestowed on our esteemed contributor, Dr. Denis A. McCarthy, of Boston. The educational record of Dr. Norbert Wiener, that well-known prodigy of learning, may also prove interesting to many of our readers.—Ed.]

In September, 1906, the son of a Harvard professor was well prepared for college at the age of eleven and one half years. His extraordinary acquirements were due to his rare native ability and to the exceptional training given him by his father. It was wisely decided that he should go to Tufts College, where he would have more direct and sympathetic oversight by professors than in the great University at Cambridge. Three years later he was graduated with the degree of A. B.

After testing his power by two more years of college work in widely divergent fields—one year at Harvard in zoology and one at Cornell in philosophy—he was enrolled in the Harvard Graduate School, where he earned with distinction the degrees: A. M. in 1912 and Ph. D. in 1913, his special field being mathematical logic.

Nearly two more years of study, on fellowships from Harvard, at the Universities of Cambridge and Goettingen, where he came under the influence of several of the most distinguished mathematicians of England and Germany; some special work at Columbia

University; a year as instructor in mathematics at the University of Maine; somewhat more than a year in the service of the United States, devoted mainly to range table work on the proving grounds, and some experience as a writer for the *Boston Herald* completed the equipment which Dr. Norbert Wiener brought to the Massachusetts Institute of Technology when in 1919 he first became a member of the teaching staff of the department of mathematics. As assistant professor, he now devotes about half of his time to teaching and the rest to pure mathematical research. His career exhibits the opportunities which America offers to a gifted man through its institutions of higher learning. His distinguished success as a student will inspire the young men who meet him in the classroom, and his profound scholarship bids fair to yield important contributions in the field of mathematical research.

At the head of the line of candidates for initiation to the Delta Chapter of Massachusetts, Phi Beta Kappa, Tufts College, a few months ago, by the side of this distinguished scholar, stood a man who came to Boston in 1886, at the age of fifteen, with no trade, with very little money, and with no acquired equipment for scholarly endeavor except some training received in the Christian Brother's school in his native town of Carrick, Tipperary County, Ireland. He had, however, ambition, vision, unflinching courage, abiding good will and splendid idealism.

By accepting humble work cheerfully and performing it faithfully he soon got a foothold, but his material progress was slow and the hardships which he met bravely would have crushed the spirit of many a man. The public library, with its comfortable reading room and untold wealth of books, was his chief resort. Through an enormous amount of miscellaneous reading he acquired the trained intelligence and appreciation of good writing that revealed his native gifts and made possible a literary career. Association with appreciative men and women in the liter-

ary clubs of Boston gave the courage and inspiration that stimulated progressive achievement.

Constantly improving work as managing editor of the *Sacred Heart Review*, 1900-1916; authorship of four volumes of lyrics notable for their exalted sentiments and metrical perfection; distinguished success as a Chautauqua lecturer and reader of his own poems; remarkably helpful service in the war activities of the Knights of Columbus at Washington; and highly creditable performance of exacting duties on the editorial staff of a great publishing house, fully justified Boston College [Jesuit] in conferring the degree of LL. D. upon *Denis A. McCarthy* in 1922, and Tufts College in welcoming him to the Phi Beta Kappa Society in 1924. Seldom has a writer received a more gratifying endorsement than was given by a distinguished audience to Dr. McCarthy's work as poet at the annual meeting of the Tufts Chapter, in May, 1924.

Dr. Wiener and Dr. McCarthy are notable examples of two types of men that American institutions and American opportunities are adapted to develop. Dr. Wiener advances the frontier of human knowledge by a form of logical reasoning that can be expressed only by symbols that none but accomplished mathematicians can understand. Dr. McCarthy interprets American ideals to those who seek our shores from other lands, dissipates racial and religious prejudice, and extends the realm of human brotherhood by his admirable spirit and inspiring expression of sentiments to which the great heart of humanity loves to respond. No contributions to American letters have had a more far-reaching and beneficent influence than "The Song to the Flag" and "The Land Where Hate Should Die."

THE SAMSON MORN

By Charles J. Quirk, S. J.

Within the templed darkness of the Night,
The Samson Morn is held in duress dire;
Yet shall he break his bondage, and by might
His prison make his triumphal funeral pyre.

General Nelson A. Miles

"The late Gen. Nelson Miles was so indiscreet as to accept the national presidency of the Guardians of Liberty when that organization was pestilential (1910-15). We do not recollect, however, that the General made any intolerant speeches. He was just a figurehead. His wife was a cousin of Rev. Father Sherman, S. J." (*Catholic Citizen*, Vol. 55, No. 27).

General Miles was particularly active in the 1914-1916 anti-Catholic movement and his standing as a national figure prior to that time gave a prestige to this movement that it did not possess before. He was elected and acted in 1916 as president of a so-called National Patriotic Association which included all societies with anti-Catholic prejudice. He presided at the first meeting in Minneapolis, 1915, when his address created considerable interest and was carried extensively by all newspapers, but at the second and last meeting, the following year at Dayton, Ohio, the usual reaction had occurred and neither his address nor the programme of the Association created much of a stir and received even less notice from the press. Very soon afterwards my interviews with the General, arranged by the late Henry Waterson, took place, and it was clearly apparent to me at the time, although not admitted by him, that he was sick of the whole mess. He made but little effort during our discussion to maintain the anti-Catholic opinions formerly advanced by him.

The newspapers have been uniformly kind to his memory, including our own Catholic papers, which is but proper, for he had refrained in the last few years from giving any encouragement to anti-Catholic programmes or movements.

The Ku Klux Klan was never able to attract to leadership anyone at all comparable to General Miles; else it would have been much more formidable.

P. H. Callahan.

Conscious opulence is sometimes the cause of unconscious insolence.

Notes and Gleanings

In view of St. Teresa of Lisieux's promise to "let fall a shower of roses" after her death an incident which happened at her canonization is singularly significant. "For no apparent reason," says a correspondent of the London *Universe*, "some roses from the decorations high up above the papal throne became dislodged and fluttered down to the feet of His Holiness." The incident was widely remarked and commented upon the next day in the *Osservatore Romano*.

The *Ave Maria* (May 16) thinks that Mr. J. H. Meier's estimate of the Catholic population of the U. S. (excluding our island possessions) at 20,738,447, though 2,000,000 in excess of the figures furnished by the Official Catholic Directory, is correct because Mr. Meier is an expert in Catholic statistics and has taken into consideration the floating population and the non-registered membership. Some who have made a study of our "leakage" suspect that the difference between the number of real and "ought-to-be" Catholics is far larger than either the Catholic Directory or Mr. Meier is willing to admit and the actual number of practical Catholics in the continental U. S. consequently is nearer 15,000,000 than 20,000,000. But there is no use in debating on conjectures. The question will never be settled until we get a reliable census of the Catholic population, taken up in accordance with the most approved rules of modern statistical science.

We are very glad to observe in a recent issue of the *Boston Herald* the following in connection with the celebration of Good Will Day (May 18th): "It is a day on which young folks should recite Denis McCarthy's 'This is the land where hate should die.'" It is significant that this note is included in a pronouncement prepared by and over the signature of the "Greater Boston Federation of Churches," appearing as an insert on the editorial page. The poem

referred to appears in Volume IV of McCarthy's "Heart Songs and Home Songs" (Little, Brown & Co., Boston), and is the basis of the author's famous Lyceum and Chautauqua address on the same subject.

The Catholic weeklies have all printed the decision of the U. S. Supreme Court in the Oregon school case, which declares that much discussed measure to be unconstitutional because it "interferes unlawfully with the right of parents to regulate the education of their children." The Court says that "the child is not a mere creature of the State," and this golden dictum, based on common sense and sound philosophy, should stand as a bar to future attempts against the liberties of parents and children with regard to education and general care. The need of having some federal tribunal to maintain the rights of the citizen against the usurpations of local legislatures has never been more evident than in this Oregon case. Fortunately, the decision of the Supreme Court is unanimous, so that there will be no recriminations.

Ford's *Dearborn Independent* has changed its dress but not its principles. Its present style for modern typography, convenient size, as well as more important attractions, will, we are sure, commend it to its many subscribers. The career of the *Dearborn Independent* (est. in 1919) has not been one of tranquil ease. It tries to "chronicle the neglected truth against all the force that organized alien power and prejudice can mass against it." Though we are not able to approve of its violent anti-Semitism, we have found it on the whole a trustworthy journal that tries honestly to serve the people, and of that class of journals we have so few that we deem it a duty to call the attention of our readers to the *Dearborn Independent* (Dearborn, Mich.)

We notice the Jesuit *America* recommending, in its advertising columns, the Grolier Society's "Book of Knowl-

edge," against which just complaint was raised in the *F. R.* not long ago. Father John J. Wynne, S. J., wrote to us in January, 1924 (cfr. *F. R.*, Vol. XXXI, No. 1, p. 15): "You are right in your strictures on the Book of Knowledge," and emphasized the urgent need of *Catholic* works of reference for Catholic children as well as adults, since books compiled by materialists, rationalists, and sceptics can never be made entirely acceptable to Catholics, no matter who undertakes the job of revision and how hard he may labor at it. We trust the Catholic public will not be misled in this important matter, but insist on having a Catholic Book of Knowledge for our younger generation,—a junior Catholic Encyclopedia, as it were.

The latest newspaper to fall a prey to the consolidation tendency is the Philadelphia *North American*, of "Bull Moose" fame, which has been absorbed by the *Public Ledger*. It is a curious fact that the steady reduction in the number of newspapers worthy of the name is going on simultaneously with the multiplication of schools of journalism. Training young men and women in increasing numbers to follow a profession in which opportunities are growing more and more limited, seems poor economics. Perhaps that is the reason why one director of such a school recently complained through the *Chr. Sc. Monitor* that most of his students were fitting themselves not for journalism but to become publicity experts.

The May issue of the *Caecilia*, edited by Mr. Otto Singenberger, of Milwaukee, a worthy son of his father, the late Chevalier John Singenberger, contains a paper on the Responses at High Mass by the Benedictine Fathers of Conception Abbey, Mo., the fifth of a series of Lessons in Gregorian Chant by the renowned Father Gregory Hügler, O. S. B., and the continuation of a study on "The Organ, Organ Music, and the Organist," by the Rev. Louis Bouvilliers, O. S. B. It is encouraging to see the Order of St. Benedict taking such an active interest in the efforts of Mr.

Singenberger for the reform of church music. The *Caecilia*, by the way, also has a regular department for "School Music," which promises to be of great help to teachers. We recommend this excellent monthly magazine, devoted entirely to Catholic church and school music, to all our readers.

"This man," says George Ade, in describing the "jiner," "was the G. K. of one benevolent order and the worshipful high guy of something else, and the senior warden of the Sons of Patoosh." He took himself and his ritual too seriously: "He believed that anything done in a secretive and mysterious manner thereby became important. It made him happy to know that he was the custodian of inside stuff, which would never be divulged to one who had not taken the oath." Once in a while you meet this sort of man among officials of the K. of C. He seems to hold that the Order should be as immune from criticism as the Sacred College at Rome. But, if we may believe the *Catholic Citizen* (Vol. IV, No. 25), "the better type K. C. rather welcomes criticism."

We regret to announce the death, at Valkenburg, Holland, of Father Christian Pesch, S. J., the famous dogmatician, whose "Praelectiones Dogmaticae" and the four-volume Compendium thereof have passed through many editions. Fr. Pesch was born at Mühlheim on the Ruhr, in 1853, entered the Society of Jesus in 1869, was ordained to the priesthood in 1884 and taught dogmatic theology uninterruptedly until 1909. His principal works are written in Latin.

"The Ways of God," translated from the French of Mme. H. Mink-Jullien by M. D. M. Goldschild, is the story of a strange conversion. Mme. Mink-Jullien was brought up as an atheist and became the wife of a free-thinking Socialist, with whom, after his death, she was persuaded to seek communication by Spiritistic practices. Concurrently with these practices, but seemingly independent of them, she

received inward illuminations which gave her a knowledge of, and belief in, all the dogmas of the Church except that of hell. After much mental struggling she sought instruction from a priest and at length, with her four surviving children, was received into the Church. Canon Maugis, to whom Mme. Mink-Jullien went for instruction, guarantees her honesty and good faith, and assures us in a short introduction that she is still, after many years, living happily as a fervent Catholic. The Rev. T. Mainage, O. P., in an interesting preface discusses some of the theological problems raised by this extraordinary story. (Benziger Bros.)

The recent beatification of Ven. Vincenzo Maria Strambi, who was Bishop of Macerata and Tolentino (Italy) a little over a century ago, in the words of Pope Pius XI, "is a reminder of the excellence of the episcopal ministry at a moment when this ministry becomes ever more difficult and more important." Bl. Strambi was a Passionist and the friend and biographer of St. Paul of the Cross, founder of the Congregation, who died in 1775. When Leo XII was at death's door, in 1823, Bishop Strambi was sent for, at the Pope's request. He came immediately, saw the Pope, and assured him of his recovery, as he (the Bishop) had offered up to Heaven his own valueless life in exchange for one so precious. Ven. Strambi died the next day, and the Pontiff rose like one from the grave.

A violin is useless until the strings are tightened. Many a man's life is useless until it is tightened by the thought of the judgment.

Spirituality consists in doing the will of God. Each hour brings a duty to be done with fidelity. Attention to this made saints, and makes saints still.

The Catholic Church is never so weak as when its members live in the midst of a contemptuous tolerance. It is our business to be loved and hated. —Hilaire Belloc.

Correspondence

K. K. K. Tactics

To the Editor:—

It seems to me, drawing deductions from the limited scope of view at my command here in California, that the K. K. K. is working according to a well-planned system. They choose the points of least resistance, *i. e.*, where the Catholic Church offers no or but little resistance to them. They concentrate their efforts on such places where the clergy can not or will not oppose them. This does not imply that the priest's character is open to suspicion, but only that conditions are very unfavorable, so that the priest can not or will not take a stand against the Klan. Let me illustrate: in one place where the Klan is working very hard, the priest is in this country over forty years, but is not an American citizen; in another place, the priest got into some unpleasant court entanglements; at still another place, the priest takes absolutely no interest in matters outside of his church work; he scarcely ever attends the meetings of even Catholic societies; at yet another place, the priest is a fine man, but an irredeemable foreigner. In some of these places the lay people would act and take a firm stand, but they are looking for leadership to the priests, not realizing the handicap these clergymen are under. In another place dances are given on Sundays, under parish auspices, to raise funds for the parish. Now all these different conditions pave a fine opening for the Klan to do its work, and you may rest assured they do not neglect to make use of their opportunities.

F. B.

A Difference of Opinion

To the Editor:

I am an old friend of your frequent contributor, Col. P. H. Callahan of Louisville, and, being on his mailing list, a recipient of the "Callahan Correspondence," which is always interesting, even if we differ at times as to procedure or occasionally even on a fundamental.

It is not to criticize the conclusions of the writer, but rather to get other opinions than my own that I would ask you to publish one of these letters recently broadcasted, viz:

"Louisville, Ky. Dear Father Conroy: In congratulating you recently in connection with getting your address in the Fort Wayne daily paper, I overlooked that it was given in the First Presbyterian Church, which calls for a further congratulation. In a country of this kind, where Catholics are but one-sixth of the population, it has occurred to me that where the efforts of our clergy are confined to speaking in our own churches and through our own Catholic papers, we are not fulfilling the instructions of our Savior, to wit: 'Go ye into

the whole world and preach the Gospel to every creature.' If the writer were asked to name the events of last year that were most beneficial to Catholicity, he would name the following: (1) The address of Bishop Schrembs in the Cleveland Synagogue; (2) the address of Father John A. Ryan at the Divinity School of Yale University at New Haven; (3) the address, 'Catholics and their Neighbors,' by Denis A. McCarthy, our Catholic poet, given in non-Catholic churches and forums around Boston; (4) the address of Arthur S. Sommers, the well-known Catholic layman of New York, in the Central Congregational Church in Brooklyn; (5) the address by Father John Cavanaugh at the Indiana State Conference for Week-day Religious Education for Public School pupils; (6) your own address at the First Presbyterian Church in Fort Wayne.

"The Life of Cardinal Gibbons, as well as that of the equally illustrious Bishop England remind us that in their days, in Virginia and the Carolinas, a great deal of their preaching was done in Protestant churches, sometimes called meeting houses.

"(Signed) P. H. Callahan."

I was somewhat puzzled, not so much over the idea of going into forums, churches, meeting houses, and synagogues to "preach the gospel to every living creature," but rather over his conclusion as to what were the most notable achievements for Catholicity during the year of 1924. There were many Catholic celebrations and meetings of a national character held throughout the country that must have impressed our fellow citizens in a favorable way and likewise many elaborate Catholic institutions of a charitable or educational character have been started during the year.

Nothing could be more important for discussion and our consideration than the welfare of Catholicity, and I would like to hear from the readers of the FORTNIGHTLY REVIEW as to what in their opinion was more helpful to the cause than the programme mentioned by Col. Callahan.

The FORTNIGHTLY REVIEW, providing as it does a medium for personal opinion, is in a class by itself and always interesting from cover to cover.

(Rev.) W. H. W.

A Warning

To the Editor:

In the last two months my travels have brought me into all the large cities of the West, including California, and of the South. Almost everywhere my Catholic friends tell me of being approached by "ex-Kluxers" attempting to interest them in obtaining financial assistance in the preparation and circulation of an Anti-Ku Klux book or directly soliciting funds to make speeches denouncing the Klan and to attack its legal status in the courts.

On my return home I find *Our Sunday Visitor* giving space to an appeal for assistance from one of these "Ex-Kluxers" of our own city of Louisville where the Klan never got so much as what might be called a start. Any contribution or assistance is not only unnecessary, but might be the means of reviving by agitation and publicity a movement that has virtually passed away. It is very evident that this is done systematically throughout the country, either to capitalize for the purpose of profit the Anti-Ku Klux feeling, or to give new life to the society.

It is my information that our friends, the Jews are falling victims to these tactics more frequently than the Catholics.

P. H. Callahan

Louisville, Ky.

From Georgia

To the Editor:

An Atlanta, Ga., dispatch brings the news that the Notre Dame base ball team made a tour of Georgia, this spring, like the foot ball team of the same university last fall, playing the colleges at Athens, Atlanta, Columbus, and Macon, and concludes with the following note:

LOUIS PREUSS, ASSOCIATED WITH THE LATE JOHN T. COMES IN THE BUILDING OF THE KENRICK SEMINARY, HAS ASSOCIATED HIMSELF WITH MR. J. G. STEINBACH, OF CHICAGO, FOR THE PURPOSE OF COLLABORATING WITH HIM IN THE CONSTRUCTION OF CHURCHES, SCHOOLS, CONVENTS, AND OTHER ECCLESIASTICAL INSTITUTIONS ACCORDING TO THE TRUE PRINCIPLES OF CHRISTIAN ART. HE RESPECTFULLY SOLICITS YOUR PATRONAGE.

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"Jim Crowley, famous halfback of the Notre Dame eleven, has been signed to coach the University of Georgia backfield men, Head Coach George C. Woodruff, of the university, announced during the visit of the Notre Dame nine to Columbus. Crowley, who will spend nine months of the year in Athens, succeeds another Notre Dame man, Frank W. Thomas, who has been named head coach at the University of Chattanooga."

This would seem to be another indication that Director Reid of the Georgia Catholic Laymen's Association is justified in feeling that Catholic writers and others should no longer refer to the "bigotted South" and "Darkest Georgia."

A Reader

A National Catholic Lawyers' Organization To the Editor:—

A National Catholic Lawyers' Organization, so-called, is being formed in St. Louis. It is to be known as the St. Ives Society. St. Ives was a learned doctor of civil and canon law, living in Paris in the thirteenth century. The object of the society, as stated in the N. C. W. C. News Service, is "to bring Catholic lawyers into closer relation for the mutual benefit of its members, of the Church, and to promote a better feeling between Catholics and their non-Catholic fellow citizens." The results are apt to be just contrary to those hoped for from such an organization.

There is no more need for a Catholic lawyers' association than for a Catholic doctors' association, a Catholic bankers' association, or a Catholic organ grinders' association. Instead of promoting better feeling between Catholics and their non-Catholic fellow-citizens, they are doing exactly the reverse by drawing lines of separation in the ordinary affairs of life in civil society. This should not be done without some special and urgent reason. For example, an association of Catholic lawyers who would not accept divorce cases, formed for the purpose of emphasizing this great evil which is threatening to destroy the American home, would not be unjustified; but for Catholic lawyers to endeavor to distinguish themselves from their non-Catholic fellow members of the bar, merely on the lines of their religion and without the purpose of attacking some definite evil which contravenes distinctive Catholic teaching, cannot be justified and will do harm rather than good. The St. Louis organization should be discouraged.

Benedict Elder

Catholics and the State Universities

To the Editor:—

On the first page of No. 7 of the F. R. I find an article "Catholics and the State Universities." I think among Catholics the desire for Catholic education is practically uni-

versal, but the other questions involved do not always make it possible. A private school is necessarily more expensive. Then, too, it is only within very recent years that many of our Catholic colleges offered any courses except along classical lines, and their graduates were fitted only for teaching. Outside of law, medicine, and engineering, I believe many of the men's colleges do not offer many other vocational courses, and this is even more true of the girls' colleges. Then the graduate of a Catholic college does not always find it so easy to secure a teaching position as a graduate from another college, either state or belonging to other churches. I happen to know of an instance of four Catholic daughters in one family taking their college work in their home town at a Protestant college. It was their only chance for college work. They all stepped into fine teaching positions in their own State, secured for them through their college office. They were even offered a choice of positions. At about the same time the graduate of one of our finest Catholic colleges for women found it practically impossible to secure a good teaching position. Her Alma Mater tried to help her, but offered only a choice between a school somewhere in the wilds of North Dakota—and this turned up incidentally—and a branch school of the Sisters conducting the college, where the salary would just about cover railroad fare to and from her home town. This was not a recent instance, but I do not know to what extent our schools have placed themselves in a position to assure their graduates teaching positions. . . . Recently, I saw someone quoted as saying, since Protestant teachers are not wanted in our schools, neither are Catholic teachers wanted in Protestant (meaning public) schools. Of course, we have that confusion of mind to contend with, constituting as it perhaps does, the "defect" of our "virtue." We have four youngsters coming on, whom we'd like to have take up whatever life-work they are fitted for, and hope they can find the courses they will need in our Catholic schools; so it's a matter I hope to secure more information on, in time to come.

T. J. B.

The Petition for Bread in the "Our Father" To the Editor:—

Allow me to make a remark concerning the article in the June 1st issue of the F. R.: "What is the Meaning of the Petition for Bread in the Our Father?"

What is the use of wasting so much time in "scientific" research in exegetical and ascetical books for the meaning of the word "epiousios," when the Church has done all this work for us and teaches us so plainly what the meaning of this word is? In the Decree on the daily reception of the Holy Eucharist ("Sacra Tridentina Synodus") the Church tells us: "Moreover, whereas in the Lord's

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Prayer, we are bidden to ask for 'our daily bread,' the Holy Fathers of the Church all but unanimously teach that by these words must be understood, not so much the material bread which is the support of the body, as the Eucharistic Bread, which ought to be our daily food."

It seems to me that a busy priest gets more out of these few, plainly written words than out of a lengthy scientific treatise, which, besides, seems to be at variance with the plain teaching of the Church. A Priest

**The Theology of the Immaculate
Conception**

To the Editor:—

Such is the heading of Fr. Loughran's paper in the May number of *The Ecclesiastical Review*. Though it appears as a criticism of an article by A. R. in the January issue of the same magazine, it really aims at us—the quotations which Fr. Loughran attributes to A. R. being found not in that paper, but in the one we published in *The Homil. and Past. Rev.*, Dec. 1923.

Fr. Loughran's "theology" on the subject can be thus summarized: (a) The Bl. Virgin was not redeemed, but preserved; (b) This privilege was granted, not to the person of the Bl. Virgin—at the moment when the soul was infused into the body—nor to the body of the Bl. Virgin,—so we could speak of it as of embryonic flesh,—but to the elements of this body,—the semen and the ovum,—at the moment when these two joined.

We reply: (a) Redemption and preservation are not opposite terms, for there is a species of redemption which theologians call "preservative redemption;" and thus "redeemed by Christ" means, in our case, "preserved by the merits of Christ as Redeemer. The dogmatic definition reads: "intuitu meritorum Christi Iesu, Salvatoris humani generis;" the prayer in the Office of the feast has: "ex morte Filii Dei praevisa;" and the Bull of definition speaks of Mary as "sublimiori modo redempta." (b) This privilege is attributed to the Bl. Virgin, to her person,—the one which can be redeemed,—not to her body, and still less to the elements of her flesh. It was, consequently, granted at the moment at which the soul was united with the body.

It seems strange that Fr. Loughran, so dogmatic in his statements, addresses to us the following question: "Would St. Thomas have accepted the one-time stained flesh, with the *fomes peccati* suspended, as the Mother of the Flesh of the Redeemer?" We invite Fr. Loughran to find the answer for himself by comparing the "ab omni labe peccati originalis praeservatam immunem" of the definition of Pius IX with this other definition of the Council of Trent: "Hanc concupiscentiam—the *fomes peccati*—sancta Synodus declarat Ecclesiam catholicam numquam intellexisse

peccatum appellari quod vere et proprie in renatis peccatum sit."

Fr. Loughran's closing words: "God Almighty created a pure soul and infused it into this eternally sinless, stainless embryonic flesh" make us think that, in spite of his intention, he is not writing theology, but poetry. P. Lumbreras, O. P.

Rosaryville Theological Seminary,
Ponchatoula, La.

Excerpts from Letters

Dum omnes clamant, silere nefas. Ergo, add us to the number of boosters for the F. R.—(Rev.) *Justin A. Henkel, C. SS. P., and Clement Schuette, C. PP. S., St. Joseph's College, Collegeville, Ind.*

I will gladly pay the increased subscription price. Would miss a good friend if the F. R. would disappear—a friend whose regular visits I have enjoyed for over thirty years. Keep the FORTNIGHTLY going!—(Rev.) *Wm. Hammeke, Mahanoy City, Pa.*

I agree with the fine encomiums of the F. R. What it lacks in size, it easily makes up in quality. If it depends on the good wishes of your readers, the coming years will be even more successful than the past.—(Rev.) *E. M. Deck, Buffalo, N. Y.*

Success to the F. R.! May it prosper! It is the best magazine coming to my desk. God's blessing to its able editor!—(Rev.) *Ign. A. Klein, Racine, Wis.*

I just notice that my subscription has run out. So here is the renewal, with congratulations on your past work and best wishes for your success in the future. Your REVIEW, at times, is the *causa occasionalis* of my neglect of duty. When the janitor brings the F. R. from the post office, I read and read, forgetful of the work ahead of me.... God bless you and your family!—(Rev.) *Fr. Dominic, O. S. B., Mount Angel, Ore.*

\$3 per annum is cheap enough for the F. R. There is no other journal like it. May God keep you in good health to continue the work.—(Rev.) *L. Plumans, Lima, O.*

It is a distinction to be able to help support your distinct and distinguished REVIEW, and we shall with pleasure "trail along" as we have done for the past quarter of a century.—(Rev.) *Geo. J. Hildner, Claryville, Mo.*

I like your passionate love of truth and your fearless stand against duplicity. Keep up the good fight!—(Rev.) *Anth. M. Koos, Pottsville, Pa.*

—Father F. X. Lasance's "Let Us Pray" (144 pp., vest pocket size; Benziger Bros.) recommends itself by its comparative completeness (it contains prayers for all ordinary occasions of devotion) and its remarkable cheapness (25 cts.).

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- Mink-Jullien, Mme. *The Ways of God. The Story of a Conversion.* London, 1925. \$1.
- Fichtner, H. O. *Romfahrt. Kurzer kunstgeschichtlicher Führer durch die Ewige Stadt. Mit einem Stadtplan und 11 Bildern nach alten Stichen.* Munich, 1925. 75 cts.
- Saudreau, Auguste. *The Mystical State: Its Nature and Phases.* London, 1925. \$2.
- Gatterer, Mich., S. J. *Katechetik.* 3te, umgearbeitete Auflage. Innsbruck, 1924. \$1.50 (Wrapper).
- Gatterer, Mich., S. J. *Kinderseelsorge.* Innsbruck, 1924. 75 cts. (Wrapper).
- Haggeney, Karl, S. J. *Auf des Herrn Pfaden.* 2 vols. Freiburg, 1925. \$3.50.
- Garesché, Edw. F., S. J. *Sodality Conferences.* Second Series. N. Y., 1925. \$2.
- Richstätter, Karl, S. J. *Die Herz-Jesu-Verehrung des deutschen Mittelalters nach gedruckten und ungedruckten Quellen dargestellt. Mit 18 Tafeln altdeutscher Herz-Jesu-Bilder.* Ratisbon, 1924. 2nd ed. \$2.50.
- Hausatzbücher Nos. 31 to 36, including novels and short stories (in German) by Eichendorff, Anzengruber, Turgenieff, etc. 6 vols., bound. \$1.50.
- Kolbe, Msgr. *Up the Slopes of Mount Sion, or, A Progress from Puritanism to Catholicism.* London, 1925. \$1.50.
- Monnin, A. *The Curé of Ars. Life of Bl. Jean-Baptiste-Marie Vianney.* Tr. by B. Wolferstan, S. J. London, 1925. \$5.
- Pohle-Preuss. *God: His Knowability, Essence, and Attributes.* 4th ed. St. Louis, 1921. \$2.
- Brothers of the Sacred Heart. *Spiritual Guide for Religious.* Metuchen, N. J. \$1.
- Stebbing, Geo. (C. SS. R.). *The Redeemtorists.* London, 1924. \$2.
- McCann, Justin, O. S. B. *The Cloud of Unknowing and Other Treatises by an English Mystic of the 14th Century. With a Commentary by Fr. Aug. Baker, O. S. B.* London, 1924. \$1.
- U. S. Catholic Chaplains in the World War. N. Y., 1924. \$1.50.
- Grussi, A. M. *Chats on Christian Names.* Boston, 1925. \$2.
- Poulain, Aug. (S. J.). *Handbuch der Mystik. Freie Wiedergabe.* Freiburg i. B., \$2.
- Latini, Jos. *Iuris Criminalis Philosophici Summa Lineamenta.* Turin, 1924. 50 cts. (Wrapper).

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BOOK REVIEWS

A 20th Century Bestiary

"Das Grosse Bestiarium der Modernen Literatur" by Franz Blei (Berlin : Ernst Rowholt), is a sustained literary joke, a dictionary of modern European writers under the guise of beasts, in the style of the bestiaries of the Middle Ages. Sometimes the humor is forced, but often there is acute and witty criticism, while several chapters on German style, printed after the dictionary, are quite seriously worth attention from anyone interested in that subject (it may be mentioned that Blei himself enjoys a considerable reputation as a stylist among contemporary German writers).

German writers naturally predominate in the catalogue, but French, Italian, and English are there too, including Rudyard Kipling and G. K. Chesterton. The latter is described as a creature which never uses its legs, at least in public, but always walks on its head. "In this he has acquired wonderful skill, which he delights to exhibit in church, to the terror of the faithful." This is a fair specimen of Blei's humor.

A short collection of literary jokes concludes the volume. Among them is the following, ascribed to Arthur Schnitzler: "Someone once asked him how he had enjoyed himself at a certain social function. 'If I had not been there myself,' he replied, 'I should have been terribly bored.'"

Literary Briefs

—At the urgent request of his friends the Rt. Rev. Msgr. Joseph Rainer, of St. Francis Seminary, St. Francis, Wis., has published a new edition of his "Short Conferences on the Little Office of the Immaculate Conception." The little book has been found very useful to priests who preside over sodalities, as it contains a short explanation of the Office. The price is fifty cents per copy, postpaid, if ordered directly from the author.

—Double Heft 43 and 44 of the "Reformationsgeschichte Studien und Texte," that valuable series of monographs on the history of the Protestant Reformation, now edited by the Rev. Dr. Albert Ehrhard, is devoted to a study, by Dr. Karl Ried, of "Moritz von Hutten, Fürstbischof von Eichstätt (1539-1557) und die Glaubensspaltung." This eminent prelate was a cousin of the notorious Ulrich von Hutten, but a man of an entirely different type. He led a blameless life and tried hard to raise the intellectual and moral level of his clergy. Had the bishops of that day all been men of his calibre, it is safe to say that Germany and the Catholic Church would not have suffered the way they did from the dissension created by Luther and his henchmen. This monograph is based for the most part on inedited documents, and in the

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use he makes of his numerous and sometimes difficult sources the author shows himself a true historian after the model of Janssen and Pastor. The series to which this monograph belongs is published by Aschendorff, of Münster i. W., but all the numbers can be ordered, either bound or in paper covers, through the B. Herder Book Co., of this city.

—Under the title “American Springtime Chimes,” the Rt. Rev. Msgr. Wm. Cluse presents a selection of “Iambic Echoes of F. W. Weber’s Trochaic ‘Dreizehnlinden’.” Like one or two previous attempts to render “Dreizehnlinden” into English, this one, too, shows that “it can’t be did.” But perhaps it will induce the one or other American who does not yet know the German original to take up its study, and in that case, no doubt, the genial Msgr. Cluse will regard his labor as well repaid. (Cluseton Home, Okawville, Ill.)

—“The Life of Our Lord in Sermons,” by the Rev. Richard Cookson, is no ordinary collection of discourses on the duties of the Christian life, but a handbook for priests with information and detail suitable for preparing sermons. The author has given special attention to the setting of the Life of Christ, *i. e.*, the times, habits, and customs of Our Lord’s earthly sojourn, and has done his work so well that, in the words of Bishop

John S. Vaughan, who contributes the Preface, “there is [in this book] scarcely a sermon in which the diligent reader will not gain some information that will help him to form a truer and more faithful portrait of Jesus Christ,”—which, he adds, “is an enormous gain, for there can be no doubt but that the more faithfully and fully we appreciate the character and personality of Our Blessed Lord, the more vivid our faith will become, and the more we shall feel attracted toward Him.” (Joseph F. Wagner, Inc.)

—Under the too broad title, “St. Thomas Aquinas,” the English Dominicans have edited in book form the papers delivered at the Manchester celebration of the 6th centenary of the canonization of the Angelic Doctor, by Aelred Whitaere, O. P., Vincent McNabb, O. P., Hugh Pope, O. P., Prof. A. E. Taylor, Msgr. Gonne, and Prof. T. F. Tout. These papers deal with the place of St. Thomas in history, St. Thomas as a philosopher, his theology, his mysticism, and his work as an interpreter of Holy Scripture. The two best essays, curious to say, are those by Prof. Taylor and Prof. Tout, both laymen and both non-Catholics. The volume is beautifully printed and constitutes a contribution of real value to the as yet meagre literature on Aquinas and his teachings in English. (B. Herder Book Co.)

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Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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New Books Received

The Higher Life. By Albert Muntsch, S. J. xii & 291 pp. 12mo. B. Herder Book Co. \$1.75 net.

Le Lamentazioni di Geremia. Versione Critica dal Testo Ebraico con Introduzione e Commento. Par Giuseppe Ricciotti, Canonico Reg. Lat. viii & 100 pp. 8vo. Torino-Roma: Marietti. 1924. L. 12.

Il Libro di Giobbe. Versione Critica dal Testo Ebraico con Introduzione e Commento. Par Giuseppe Ricciotti. xii & 258 pp. 8vo. Turin-Roma: Marietti. 1924. L. 25.

An Introduction to Church History. A Book for Beginners. By the Rev. Peter Guilday, Ph. D. vii & 350 pp. 12mo. B. Herder Book Co. \$2 net.

Argumenta Latino Sermone Scripta. Invenibus Nostris Litterarum Studiosis ad Imitandum Proposita. Auctore P. Hermann Mengwasser O. S. B. 31 pp. 16mo. Lisle, Ill.: St. Procopius Abbey Press. For sale by the author at St. Benedict's College, Atchison, Kas. 10 cts. per copy; reduced price on quantities. (Wrapper.)

Let Us Pray. A simple Prayer Book Adapted for the Needs of All Classes on All Ordinary Occasions of Devotion. By Rev. F. X. Lasance. 144 pp. 2½ x 4¾ in. Benziger Bros. 25 cts.

Prinzessin Anna von Preussen, Landgräfin von Hessen. Ihr Weg zur katholischen Kirche. Von P. Dr. Kapistran Romeis, Franziskaner. Mit 2 Bildern. viii & 133 pp. 12mo. Herder & Co. \$1 net.

Brief History of the Churches of the Diocese of Saint Augustine, Florida. Part Six. Record of the Episcopal Acts of Rt. Rev. Augustin Verot, Bishop of Savannah and Administrator Apostolic of Florida. 28 pp. 8vo. St. Leo, Fla.: Abbey Press.

A Manual of Moral Theology for English-Speaking Countries. By Rev. Thomas Slater, S. J. Vol. 1. Fifth and Revised Edition. xii & 367 pp. 8vo. Benziger Bros. \$4.50 net.

The Life and Letters of Bishop McQuaid. Prefaced with the History of Catholic Rochester Before His Episcopate. By Frederick J. Zwierlein. Vol. I. xii & 354 pp. 8vo. Rochester, N. Y. For sale at The Art Print Shop, 77 St. Paul Str.

The House with Dummy Windows and Other Stories. By a Nun of Tyburne Convent. 192 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.40 net.

Grannie's Story Cupboard. A Nightcap for Little Hearts and Little Heads. By a Religious of the Holy Child Jesus. Illustrated by Peter C. Miller. 159 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.

Traité de Philosophie. Par G. Sortais, S. J. 2 vols. xxxii & 876 and xvi & 979 pp. 8vo. Paris: P. Lethielleux. 1924 and 1925.

A SPRINKLE OF SPICE

The following verses of Sam W. Foss, quoted in the *Chicago Daily News*, are a bit rough on the "jiners:"—

He was Chairman of the Guild
Of early Pleiocene Patriarchs;
He was Chief Mentor of the Lord
Of the Oraclular Oligarchs;

He was the Lord High Autocrat
And Vizier of the Sons of Light,
And Sultan and Grand Mandarin
Of the Millennial Men of Might.

He was Grand Totem and High Priest
Of the Independent Potentates;
Grand Mogul of the Galaxy
Of the Illustrious Stay-out-lates;
Etc., Etc.

Margot Asquith, in her book on her American experiences, tells the story of an American temperance lecturer who arrived in a small town one evening and found he had a rather rough throat. Fearing for the success of his lecture, he consulted a physician. The physician told him to have a glass of milk with him upon the platform and take an occasional sip. (Milk is soothing to the throat.) He went to the hall a little early and told the janitor to get him a glass of milk. The janitor was a little hard-driven to find a glass of milk, but finally he bethought himself of a saloon across the road from the hall. He ran across and told the bartender the situation. The bartender agreed to help him out; "but," he said, "I can give him something better for the throat than pure milk." Whereupon he mixed a tumbler of good, strong, milk punch. The janitor took the tumbler over and put it on the table beside the desk. The lecturer went on for about ten minutes when he stopped and took a sip of the milk. Then he took another, and holding the glass up, he turned to his audience and exclaimed: "Gosh, what cows!"

Many years ago, in the British House of Commons, a gentleman of very pronounced Protestant views urged that in words such as "Christmas," "Michaelmas," and the like, the Popish "mass" should be replaced by "tide," as in "Whitsuntide." Unfortunately for himself, the member's own name was singularly infelicitous in this connection: he was Sir Thomas Massey Massey. The story goes that a wag on the other side of the House immediately expressed an assumed concurrence with the Protestant view, pointing out that as a matter of consistency the proposer would of course wish to be known in future as Sir Thotide Tidey Tidey. That ended the discussion.

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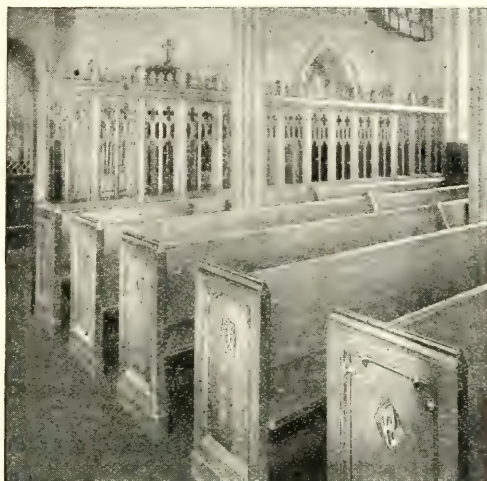
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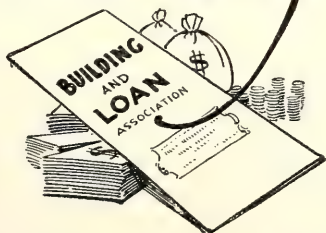
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The Fortnightly Review

VOL. XXXII, NO. 13

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July 1st, 1925

CHRONICLE AND COMMENT

Col. House's Private Papers

"Inside Diplomatic History of the United States—1913-1919" might well be the title of a collection of private papers of which Yale University has come into possession. They have been deposited there by Colonel Edward M. House, to be held in trust for historians and political students of the future. Woodrow Wilson's confidential adviser and international "scout" has preferred this disposition of his memoirs to writing a book of them—a temptation which other contemporaries of the war president were not able to resist. The House papers date from the Colonel's first foreign assignment in May, 1914, when he landed in Germany as the unofficial envoy of Mr. Wilson with a mission to ward off the storm that broke three months later. Thenceforward Colonel House communed with "priests, prophets and kings" uninterruptedly until the Peace of Versailles was concluded, 1919. He corresponded with potentates and premiers on terms of entire intimacy. His letters to them, and theirs to him, are of a character that induces one who has had access to the collection to assert that "until it is permissible to open these papers to the public it will not be possible to write a real history of the world war."

A "Lay" Joan of Arc

Foreigners are disposed to think of the French Lay schools as harmless establishments which teach reading, writing and arithmetic, merely leaving religion out of the curriculum. The trouble goes deeper. Not only is the Catholic faith left out, but anti-Catholic ideas are brought in. Alarmed at the national devotion to the canonized

Maid, certain lay educationists, through their organ, *l'Ecole Emancipée*, are commending an article on St. Joan, said to have been written by a comrade "who has been both a Catholic priest and a Protestant pastor." This gentleman with the wide and varied ecclesiastical experience says that St. Joan did not die at the stake. Bishop Cauchon himself connived at her escape and shoved into her place a sorceress who had been languishing in prison. After hiding for three years, the Maid openly visited both Orleans and Lorraine, and was publicly feasted. The article goes on: "This is not all. Jeanne afterwards married Messire des Hormoises: the fact is historically proved. *On s'est trop hâté, malgré cinq cent ans de réflexions, de proclamer Jeanne vierge et martyre. Hélas! elle n'est pas vierge, celle qui a eu un mari, des enfants et peut-être aussi des amants.*"

The last five words are an illuminating example of the lay teachers' pretence to teach history dispassionately and scientifically.

Catholic Study of World Politics

An active programme of educational work along the lines of world politics, to enable Catholics to express themselves better in questions of international problems, has been started by the Catholic Council for International Relations, founded in London last June. The Council is representative of both the episcopate and the Catholic organizations of England, and its main work is to act in conjunction with similar associations in other countries, in promoting the programme laid down by Pope Pius XI in his plea for "the peace of Christ in the Kingdom of Christ."

In pursuing this object, the Council places in the first rank an educational campaign to secure proper recognition of the Holy See as the divinely-appointed teacher of the moral law; and as part of this campaign a series of public lectures is being given in London on the position of the Holy See. Already the Council has entered into relations with Catholic societies doing the same work in other countries.

Controverted Questions Regarding the Nicene Council

Apropos of our recent note on the sixteenth centenary of the Nicene Council, a reader calls our attention to the fact that the questions who called that council and who presided at it are not as easily answered as our note would seem to indicate. Pope Sylvester could not come, but was represented by two priests. Probably Hosius of Cordova, who alone signed before the two legates, presided.

Dom J. Chapman, O. S. B., a first-rate scholar, in his booklet, "The First Eight Councils and Papal Infallibility," calls attention to the fact that Gelasius of Cyzicus, in a somewhat mythical history of the Nicene Council written 150 years later, repeatedly refers to Hosius as president and representative of the Pope. This only shows what a Greek writer a quarter of a century after the Council of Chalcedon, took to be a matter of course. Dom Chapman thinks it much more likely that Constantine named Hosius as president and the bishops were glad to agree.

Did the Pope solemnly confirm the Nicene Council? No acts remain, and we are driven to conjecture. Dom Chapman thinks that no papal confirmation was ever given because it was a matter of public notoriety that the Pope accepted the Council; but had he gone farther than this, had he issued a letter confirming the council, so important a fact would have been frequently mentioned during the controversies of the next fifty years.

Of course, the question at issue is merely one of the development of

Canon Law; no vital principle is affected.

Wax Gloves as a Proof of the Materialization of Spirits

At an exhibition of "objects of psychic interest" held in London May 20 and 21, in connection with a bazaar and fête of the London Spiritualist Alliance, there were shown, among 1400 other things, as Exhibit No. 1,180, "three wax gloves obtained from materialized spirit hands." Sir Arthur Conan Doyle told the story of them to a reporter of the *Morning Post* (May 20). "A year ago," he said, "Dr. Charles Richet, Professor of Physiology at the University of Paris, with Dr. Geley and the Count de Grammont, made the test with the aid of Franek Kluski, a well-known medium. A spirit materialized was told to put its hands into a convenient bucket of paraffin wax, subsequently to put its dripping hand on the table, and was then ordered to dematerialize. The spirit obeyed all the instructions, and on its disappearance the wax cast of the hand remained." Sir Arthur produced what he stated to be the identical cast, and added that here, definitely, was proof of materialization.

In reality such wax gloves prove nothing for spirit materialization, since they have been and still are made by impostors in a perfectly natural way. Father De Heredia, S. J., explains how the trick is done and has frequently demonstrated it himself. If Sir Arthur has no stronger argument for his belief in the materialization of spirits, his spiritistic creed rests on fraud.

The Roman Jubilee

Under the title, "The Roman Jubilee, History and Ceremonial" (Sands & Co. and B. Herder Book Co.) Father Herbert Thurston, S. J., has published an abridged edition of his well-known book, "The Holy Year of Jubilee," first issued in 1900. The matter has been rearranged and brought up to date, and though the format is smaller, the illustrations, many of which are reproductions of rare old

prints, have hardly suffered from the reduction. The subject is pretty fully covered from the antiquarian, historical, theological and devotional, aspect. The text is most entertaining and contains several remarks of a nature most salutary to Anglo-Saxon pride. Even the London *Times* admits, in its Literary Supplement, that in many ways Rome set an example which England would have done well to follow in the days of the Stuarts, and there is justification for the claim that the visits of multitudes of pilgrims to Rome in successive Holy Years must have had an effect in humanizing and civilizing Europe.

Father Thurston shows that the pilgrims of most of the Holy Years did little to fill the papal coffers, and have, instead, frequently been a charge up-

on the bounty either of the Pope or of the Romans.

There is a curiously modern touch about the incident recorded in 1575, when the crowd of souvenir-hunters fought so fiercely for stones from the Holy Door that six persons were trampled to death, and the Pope himself was unable to enter the Basilica for more than half an hour after knocking with his golden hammer. The hammer itself was often given to some great and pious personage, and, a century ago, it was bestowed upon the luckless daughter of King Louis XVI, who had just become the last Dauphine of France.

The only Pope who reigned long enough to have opened the Holy Door twice was fated not even to open it once.

The Catholic Press Convention

The meeting of the Catholic Press Association held recently in St. Louis was marked by two features which give promise of greater efficiency in that organization. For a number of years the annual conventions of the Association, much to the disappointment of its older members who were instrumental in organizing it many years ago, has been devoted to matters such as circulation, advertising, and similar business aspects, until it seemed to some of us that the real purpose of the Association, to promote the excellence of the Catholic Press, was almost lost to view. In recent years there have been signs of improvement in this direction, but never were they more conspicuous than in the Convention held in St. Louis last month. Two features especially should be taken note of, first, the action of Bishop McDevitt of Harrisburg, the Chairman of the Press Department of the N. C. W. C., who submitted a number of searching questions calculated to probe the merits and usefulness of the N. C. W. C. Press Service. These questions, it was stated by the Chairman, will later be submitted to the editors privately in writing and

their answers made to Bishop McDevitt will be held by him confidential, being merely for his own information, for the purpose of making his report to the meeting of Archbishops and Bishops in Washington and of judging in what respects the N. C. W. C. Press Service may be improved.

This is an important step which ought to result in furnishing to the members of the Catholic Press just the kind and character of press service that they most need. The FORTNIGHTLY REVIEW has taken occasion more than once to criticize the N. C. W. C. News Service, and we trust that the improvement to be brought about and the plan proposed at this meeting will virtually obviate all necessity of any such strictures in the future. Of course, the trend to uniformity in standardization which a common press service gives, will remain, as this is inevitable and can only be checked by the initiative and intelligence of the individual editors who use the service, but other faults observed by many in this pioneer work will in this manner be brought to the attention of the proper authorities with

the prospect of being effectively removed.

The second feature of the recent meeting in St. Louis which promises an improvement in the Catholic press appears in the spirit of self-criticism which animated its members, as shown by the reception of the paper read by one of its members on "The Catholic Press from an Editorial Standpoint." While this paper has not been issued for publication, there are a number of points in it, some of which the FORTNIGHTLY REVIEW has in the past brought out, which may be very well emphasized at this time. Among them is the tendency of not a few Catholic editors to regard their papers as a mere means of business, and to be perfectly satisfied with the conduct of their papers so long as subscriptions increase or advertisers do not withdraw their patronage.

Through the kindness of Mr. Elder we are enabled to print the salient passages of his address on "The Catholic Weekly from an Editorial Standpoint" below:—

The Apostolate of the Press is a matter of readers, rather than subscribers. The noble mission of the Catholic editor, of which anyone may justly be proud, is to reach the hearts of men and to win them to a greater appreciation and love for the truth and beauty of our holy faith; and to do that he must get his paper read, not merely subscribed for. Numbers of persons who buy a Catholic paper every Sunday at the church door never glance at it; many others who subscribe to three or four Catholic papers seldom read even one of them. Some are indifferent because of preconceived notions, but others have found their paper unsatisfactory, on one score or another, and while they keep on buying it, they do not read it. They may never voice their objection to the editor, but they express it to others, and in the great mission of the Apostolate of the Press, they are a detriment rather than a help.

You may be thinking that the subscriber who does not read and the reader who does not make known to the

editor his objection, are themselves at fault. There may be truth in that, but it is not important to us as we can only reach our own faults and try to correct them. So I propose, if you will bear with me, to deal very frankly with some faults that we ought to correct, and thus make our Catholic weeklies even better and more attractive than they are.

One fault is that of considering our Catholic weeklies as newspapers in the modern sense of the term. In these days no paper published but once a week can fairly be considered a newspaper. At the pace the world is going anything more than twenty-four hours old is not news, but history. It only makes us appear ridiculous, according to my view, to assume that we are conducting a newspaper, and especially when we resent the attitude of those who do not regard us in that light. I have in mind comments which appear from time to time in some of our weeklies condemning the editors of daily papers, even denouncing them as bigots, because they do not extend to our editors all the courtesies of the newspaper fraternity.

In an effort to give ourselves the appearance of a newspaper we often play up false values, and by position, headlines and streamers create the impression that something eventful has happened, when perhaps by the time the paper has reached its destination the incident has proved to be the merest ripple in the boundless sea of human affairs. A subscriber gets his paper, opens it, sees the undue prominence given to a matter which he has already dismissed, and reads no further. Next week he may not even open his paper.

Another fault appears in our treating foreign events as if they were more important or more interesting than local events. Just as a weekly paper cannot be a newspaper in the modern sense, so a diocesan paper cannot be a national paper. What is more out of place than to see a paper placing on its front page a two-column double head article about some passing event in Haiti, while it relegates to some ob-

seure place the mention of events that would be of great interest to its subscribers? We can, of course, be too parochial. We should be interested in our fellow-Catholics in every part of the world; but with all that considered, I think we make a mistake when we overlook the fact that we are running a diocesan paper. It has been suggested that we have too many papers, and one for each archdiocese would be sufficient. I do not agree with that view. A diocese without a paper is inarticulate and must lose something of its autonomy of expression. It is necessary to have our national weeklies, and those that we have are excellent, but instead of thinking of doing away with our diocesan papers, let us think how to improve them, so that they will faithfully reflect the spirit and the mind of the Church and be read by ever increasing numbers, thus proving a true auxiliary to the pulpit and the school in portraying to our people the wealth and beauty of their Catholic estate.

Another fault appears when we imagine that the object of a Catholic paper is to preach to non-Catholics, or about them. Our papers are published for Catholics; the number of non-Catholics who read them is insignificant, and it is wasted effort to be speaking through Catholic papers to our separated friends, warning of the evils that threaten them, condemning the errors they believe, or indulging ourselves at the expense of their religious views. Well-bred people do not discuss the views of their neighbors which do not affect themselves. The religious views of our separated friends but rarely affect us, and they should be but rarely mentioned in papers which are published for our own people.

What our Catholic people want to know is not the faults of their neighbor's religion, but the truths of their own faith, the history of the Church, the lives of our Catholic men and women who by their service to God and their fellowmen have contributed to the advancement of civilization. What they want to know is all the multi-

tudinous ways in which the teachings of the Church can help them to achieve greater peace and happiness, both here and hereafter. This is the mission of the Catholic press, not talking about our separated friends and their doings, which cannot enlarge our vision or fill our hearts with sentiments of kindness and love.

On the contrary, when we begin to talk about our neighbors, it is difficult not to offend against charity and lose some of the fineness of the soul. The Catholic editor enjoys a sacred trust, a part of which is character building. No one who reads what he writes is unaffected by it; nay, his influence reaches beyond his readers, to those with whom they come in contact, and hence his words put down in cold type have an unmeasureable power for good or ill. Truth, beauty, goodness, love, are his hand-maidens. But truth is not learned through a recital of errors; beauty is not pictured by a description of views that are ugly; goodness is not taught by an exposure of acts that are bad; and love is not kindled in the heart by showing how some people hate and revile their neighbors. Is it not enough that Catholics know that these evils exist in the world, without all the details being set out and repeated over and over again, like some dark angel dripping poison into the soul? . . .

Catholic editors always should bear in mind, first, that they are writing for Catholics; second, everything they write is scanned by a hostile eye and they must say nothing that can be honestly criticized for its lack of truth or its lack of charity.

The first point may be somewhat amplified. While the Catholic editor writes for Catholics only, he should write for all Catholics alike, not preferring one race to another, or one section to another, or one organization or group to another. His paper, if it is to be Catholic, must be Catholic. It cannot claim to be a Catholic paper if it is a personal organ or the organ of any group. The editor's personal views on any subject, should he wish to express them, should

be set apart from his main editorial department and be over his name to characterize them as his own views. To make no distinction between his personal views and Catholic teaching is to abuse the trust that he enjoys as a Catholic editor. St. Paul set the ex-

ample in his letter to the Corinthians, where he distinguished his own counsel from the commandment of Christ. Surely, then, a Catholic editor should distinguish what he is saying himself from what the Church teaches.

The Revolutionary Movement, Secret Societies, and the Cult of Humanity

By Robert R. Hull, Huntington, Ind.

II

In the background of the whole revolutionary movement Mrs. Webster sees the sinister form of Adam Weishaupt, who, in the eighteenth century, deliberately resolved upon the overthrow of all order by *placing* his "insinuating brethren" wherever they could do effective work. The Illuminati are not, as some pretend, a myth. Although suppressed by the Bavarian government in 1786, the order has not ceased to exist, and was officially revived in 1880. Prominent anarchists, such as Bakunin, were members of "the insinuating brothers," whose organization has almost unlimited possibilities, because of its system of "concealed superiors." Should the snake be scotched in one place, it becomes active in another, because the head of the order cannot be reached. Moreover, there are also the subversives who, without offering any remedy or the remotest semblance of a constructive plan, propose merely to destroy.

Revolutionists profess high ideals. If one is to believe them, they are altruists of the purest water. In the interests of their Jacobin programme they have such slogans as "Interests of the State;" "Liberty, Equality, Fraternity;" "Law and Order;" "Progress," and other catch phrases. Robespierre was strong for "Law and Order," and the Catholic Vendée was laid waste in order that the Jacobin ideal might triumph. And, what is very significant, the Jacobins of the eighteenth century also professed that "children belong to the State before

they belong to their parents." There is a correspondence, in almost every detail, between the programme of the men of the Terror and the programme of those who backed the Oregon anti-parochial-school law. All revolutionists profess their belief in the perfectibility of man. In the interests of their artificial plan they do not hesitate to guillotine a million or two of "aristocrats." If the sangueducts are not large enough to carry away the blood, they will build larger ones. If the rate of the common guillotine is too slow, they will provide a machine that can slay victims by the wholesale.

Sometimes the revolutionists vary their idolatrous worship of "evolution" and "progress" by professions of their purpose to restore "the primitive happiness of mankind." Our civilization, they say, is "artificial." It would be better to return to a primitive communal state, which is imagined to have been the first condition of human society, wherein all inequalities were adjusted. To this end, Robespierre and his associates set out to realize their programme of depopulation. The population of France was to be reduced to three or five millions.

At the same time it should be remembered that all such suggestions and standards of Jacobin "perfection," offered by revolutionists for the reshaping and fashioning of mankind, are only means to the end. The primary motive can be summed up in one word: *lust*. Said Danton on his way to the guillotine: "What matter if I die? I

have enjoyed myself in the Revolution; I have spent well, caroused well, caressed many women; let us sleep!" Civilization has repressed the "natural instincts" of the degenerate. He, therefore, wishes to overturn civilization in order that he may enjoy all sensual pleasures. Theft, and even cannibalism, offer delights which men should have the opportunity of enjoying because of the rare emotions which must necessarily attend them! "Our Social institutions," wrote Brissot, who had been imprisoned for theft, "punish theft—a virtuous action commanded by Nature herself." Again: "Should men nourish themselves on their kind? A single word decides this question, and this word is dictated by Nature herself. All beings have the right to nourish themselves in any manner that will satisfy their needs." The doctrine of Naturalism, although its consequences may be denied, is very commonly met to-day. The psychoanalysts of the Freudian school treat man as no better than an animal and teach that the cause of his aberrations are the inhibitions of civilized society.

Moreover, the typical revolutionist, although he forever protests against the powers that are, is, among his fellows, a despot of the deepest dye. He will brook no opposition whatever, so keen is his jealousy and thirst for power. Simple avarice will account for much. The revolutionist may flay the "plutocrat," and cause his audience to shed tears over the downtrodden condition of the *lazzaroni*;—but saying is not doing. He leads a life of luxury, wherever possible, and does not hesitate to line his own pockets at the expense of the people, whenever he comes into power. Thus, Obregon and Calles, professed agrarians, own large haciendas and have managed to elude the letter of the law by acquiring their properties in small tracts.

But the overthrow of Christianity is the chief desire of the revolutionists, since the religion of Jesus is a constant rebuke to their programme of lust and plunder. Their writers pretend that Christianity is a pagan derivation. Es-

pecially do the Theosophists urge this theory to account for its origin. Yet it is quite common for revolutionists to appropriate Christ Himself, where they hesitate to openly attack His religion. They will say that He was "the first Communist" and contrast the "riches of the priesthood" with His poverty. Above all they cannot bear the idea that Christ is a king. So they will shout that He "is a revolutionist" like themselves; and this pretension may be carried to such lengths, as in Mexico, that Catholic young men are thrown into jail because they carry a banner inscribed in honor of "Christ the King," or the revolutionists, quoting the statement of their leader that "Christ was a Communist," attempt to compel a Catholic bishop to renounce the faith. Meanwhile, the revolutionists will always encourage any pacifist portraiture of Christ; for all whom they can persuade to take Christ as their example of non-resistance, will not offer resistance to the revolutionists when they set up their dictatorship.

It goes without saying that the typical revolutionist believes, not in Christianity of any sort, but rather in Positivism, "the religion of humanity." He rejects God made Man, preferring to support any man who may deify himself. Mrs. Webster, speaking of this phase of the Revolutionary movement, says:

"And what has brought the world to this pass? Humanity! That all-wise, all-virtuous abstraction that needs no light from Heaven. Humanity that was to take the place of God!"

AFTER PAYING A VISIT TO THE GROTTE DE HAN*

By Charles J. Quirk, S. J.

Startled I should have been, but not surprised
to see,

Within those vast fantastic chambers far
below,

Raven above his head, his hands clasped on
his knee,

The sad pale wraith of Edgar Allen Poe!

*The Grotto of Han, situated near the little town of Rochefort in Belgium, ranks, because of its wild and weird beauty, among the marvels of the world.

"The Tennessee Case"

By Benedict Elder

The agitation over the impending trial to test the validity of the so-called anti-evolution law of Tennessee is marked by a degree of confusion seldom witnessed. It is said on the one hand that Religion is on trial, and on the other hand that Science is on trial. Some contend that liberty of thought is at stake, others that the truth of the Bible is denied, still others that the fundamentals of Christian teaching are put at issue in the trial. It is said that the Oregon case lately decided by the Supreme Court and this Tennessee case are parallel, each involving the rights of parents as against the State to direct the education of their children. Those who uphold the law advance diverse arguments, oftentimes inconsistent with each other. Those who oppose it likewise base their opposition on grounds that are often irreconcilable.

What is the real issue in the case? First, it is whether or not the defendant taught in the public high school of Dayton a theory of evolution that denies the account of Creation related in the Bible and affirms that the origin of man is derived from the lower animals. Unless it is admitted or proved that the defendant taught such a theory of evolution in the public school, there is no case against him, and there can be no test as to the validity of the law. Once it is admitted or proved that the defendant taught in the public school a theory of evolution which denies the account of Creation related in the Bible and affirms that man derives his origin from the lower animals, the validity of the law forbidding such teaching in the public school becomes an issue.

In determining this issue, neither the truth of evolution nor the truth of the Bible is a pertinent question; neither the teachings of religion nor the postulates of science are pertinent; neither liberty of thought nor freedom of education is at stake. The rights of parents as against the State to di-

rect the education of their children are not directly involved, and where indirectly involved, they bear as much in favor of the law as against it.

The real question involved is this: What authority shall determine the instruction to be imparted in the public schools? It is only in the public schools that instructors are prohibited by the Tennessee law from teaching a certain theory of evolution. The law does not forbid anyone to teach any theory of evolution or any theory contrary to the Biblical account of Creation in a private school, in a public hall, in a church, or on the streets,—anywhere except in the public schools.

Whether or not it is expedient that the legislature prohibit public school instructors from teaching a theory that denies the Biblical account of Creation and affirms that man derives his origin from the lower animals, may be a question; but it is a question for the legislature to determine, provided the legislature has authority to regulate teaching in the public schools.

But someone must have authority to regulate teaching in the public schools. To have one public instructor teaching one thing and another public instructor teaching the contrary, whether in the field of biology or in another field, would be ridiculous. The matter of what is or is not to be taught in public schools may not be left to the teachers alone, for the simple reason that they do not agree. For the same reason it may not be left to the parents, or to the various school boards, or to the numerous superintendents, as they could not all agree.

Aside from any point of propriety or any question of harmonizing our institutions with democratic principles, the only practical agency for determining what is or is not to be taught in the public schools on subjects about which there is dispute, is the legislature. The forum, therefore, for determining the propriety of the law of

Tennessee was in the legislature. The discussions going on in the newspapers and magazines may be proper to lay the groundwork for influencing the next legislature to repeal or modify the law, but they can have no bearing on the validity of the law as it stands, unless we go to the extreme of saying that the State legislature has no authority to regulate the teaching to be imparted in the public schools.

Incidentally, it is notable that the authority of the legislature to prohibit the teaching of certain languages in the public schools has never been questioned; its power to prohibit the teaching of certain Socialistic principles has never been questioned; its authority to prohibit the teaching of religion in the public schools has never been questioned; it is rather difficult, therefore, to appreciate the intense spirit of animosity displayed by the public press in general toward the act of the Tennessee legislature in prohibiting the teaching in the public schools of a theory that denies the Biblical account of creation and affirms that man derives his origin from the lower animals.

Doctor Johnson once said that we should strive to rid our minds of cant. If we all heeded this injunction, there would be much less said about the so-called conflict between Science and Religion, or between facts ascertained by

scientific research and what is related in the Bible.

The truth is, so many of our public writers utterly confound the right to teach with the right to learn. The right to teach is a restricted right, not only in principle, but in practice. It is restricted to those who have shown their competence to teach what they propose to teach. In short, one has a right to teach the truth only. There can be no right to teach falsehood. One can have the right to teach only what one knows, and not what one does not know. But it is admitted by all accredited scientists that they do not know, and cannot affirm as a fact, that man derives his origin from the lower animals. Hence, none can have the right to teach as a fact that man derives his origin from the lower animals. It is admitted by all agnostics that they do not know the things on which they predicate their agnosticism. Hence, none has the right to *teach* agnostic views.

At least, none has the right to ask the State to tax the people to furnish a school building and pay him a salary and compel the attendance of the children of Christian parents in order that he might teach them what he does not know about God and what he cannot affirm as a fact about the origin of man.

Why Catholic Fraternal Societies Have Had to Raise Their Rates

Our Catholic fraternal societies have been subject to a great deal of criticism for raising the assessment rates to be paid by their members. The root of the trouble lies in the fact that all fraternal societies organized thirty or more years ago established contribution rates based on guesswork rather than sound business principles. The founders were undoubtedly honest. The high rates charged by the "old line" companies and the coldbloodedness of "old line" insurance contracts, coupled with the desire to organize for mutual aid in sickness and death, prompted the establishment of these societies. The ma-

jority of them started with a plan that called for a contribution of \$1 at the death of a member. The beneficiary was to receive, and did receive, \$1 for each member that contributed whenever an assessment was levied. This was a simple and an honest plan, but those who adopted it failed to realize that, as they grew older, the death rate would increase correspondingly with their ages and eventually the last member would have to pay his own death loss. The science of life insurance was not well understood in those days and the pioneers had to learn by experience.

A society composed of selected risks can operate up to twenty-five years at very low contribution rates, but if these rates of assessment are not based on a tried and tested mortality table, troubles will begin to loom up. The old fallacy that a constant infusion of "new blood" would keep a society alive indefinitely, has long ago been disproved. While it is true that hundreds of thousands of families have been protected by our fraternal societies at ridiculously low contribution rates, those that have survived and reached the older ages, are "holding the bag." Of late years the different State legislatures have taken a hand in bringing about a stricter regulation of fraternal societies, and one of these regulations provides, in thirty-six States, that no new society can be organized unless it starts off with at least 500 selected insurance risks and that the contribution rates must be in keeping with an accepted and standard mortality table. These same thirty-six States have been after the existing societies to place themselves on a solid and substantial basis or discontinue operations. What is known as the New York Conference Bill has been put into force and effect in most of these States and will undoubtedly soon become a law in all the States. This law was carefully worked out by insurance actuaries and commissioners and trained fraternal insurance leaders.

What has been the result? This can best be illustrated by assuming the case of a society with 5000 members which adopts adequate rates for all new members. 7000 new members join and pay correct rates. After these 7000 have been contributing at correct rates for, say ten years, they have not only been paying the current cost of their insurance, but they have created a reserve. To accomplish this it was necessary for them to pay more than the current cost, in order that in later years, when the death rate increased with the age of the members, the reserve fund could be added to the level rates and thus insure for the beneficiaries 100 cents on the dollar called for by their certificates.

The other 5000 members, who composed the membership of the society when the new rates were adopted, did not adjust their own finances. Even though they themselves, by adopting higher rates for new members, confessed that their own rates were not high enough, yet they decided to put off the day of reckoning.

When this day of reckoning came, what happened? The 7000 members who were paying correct rates saw their reserves endangered. The contributions they had paid, which were sufficient to carry them for life without change, were being used up by the 5000 older members who had refused to contribute their just and honest share. It was then decided that all members must be placed on an equal basis, that the 5000 must pay their honest contributions for the protection promised, and that it was wrong for them to absorb the reserves of the 7000 younger members and thus throw the whole organization into bankruptcy. New societies had been organized in the meantime. The "old line" insurance companies had modified their rates and increased their selling agencies, and the young men argued thus: "If \$1.50 per month will pay my insurance and create an adequate reserve, then it is the society's duty to keep this reserve for me, and if the society refuses to do this, I will not join, or if I have already joined, I will drop out and take insurance in some other institution that will protect my interest."

The day of reckoning, therefore, had come and, be it said to the everlasting credit of the majority of our Catholic fraternal societies, they were among the first to make an honest and equitable adjustment. In the above-mentioned society the 5000 older members, by patching their rates, had created a small surplus. This surplus had been earning interest and thus had been materially increased over and above the amount they had paid in. Good business, and, what is more, honesty dictated to the leaders of this Catholic society that these 5000 members were entitled to every penny of this surplus,

augmented by the interest received thereon, as represented in the assets. This was *their* money, and it was the duty of the society to see to it that an equitable distribution of it was made. But the society went a step farther. Under actuarial supervision it discovered that the younger men had not only created their own reserve, but through careful investment of the funds and otherwise an additional amount had been earned, and it magnanimously decided to turn this over to the fund created by the 5000 older members. The total amount created by these older members, augmented by the extra reserve of the young men, represented all that the society owned. It was turned over to the 5000 pro rata in the way of credits. But after dividing it among 5000 it was found that the allotment did not materially aid anyone of them.

There were just two courses that the society could follow. One was to continue using up the reserves of those who were paying the correct rate and thus prolonging the life of the society for a period of ten years at the utmost; the other was to give to each member every penny that belonged to him. The above-mentioned society chose the latter mode, and when the smoke of battle cleared away, the older members were given the choice of either joining a new class and taking with them into this class their share of the assets, which would reduce their naturally very high contributions at their attained ages, or of using up their whole share of the assets by continuing to pay their old inadequate rate for a stipulated number of years. In either case it meant a decided hardship, and for a few it meant the abandonment of their certificate or a very material reduction of their insurance, in order that, at their advanced age and with a low earning power, they could retain at least part of their insurance. Very few of these old members ever took the trouble to study the problem, but most of them assumed an attitude of "I don't care where the money comes from, but my rate must not be raised.

I joined the society in good faith. I was made to believe that I would be protected at the same rate until I died. The officers of this society are robbers. Their salaries are too high. That's why we are raised." The truth of the matter is that none of our Catholic fraternalists ever use a penny of the mortuary contributions of the members to pay salaries or other expenses, and the salaries of the officers had absolutely nothing to do with the change in rates. Those of the members who had chosen to continue at their old ridiculously low rate until their whole share of the assets had been used up, were finally confronted with the identical condition that existed when they first joined the society, namely, they had to pay the current cost of their insurance, not a penny more. When they joined, the current cost was \$1 per death per member. When the society was young, the death rate was low; but now, in old age, the death rate is high, nay, almost prohibitive. Still many of these old members may recall that they were called upon to pay for as many as ten deaths, making the contribution \$10 in one month, and this at a time when they were comparatively young. This was one of the things that prompted the society to change from the current cost method to a level rate.

Catholics and the Woodmen

The incompetent way in which the "question boxes" of some of our Catholic weeklies are conducted is well illustrated by the reply recently given in one of them to the question: "Can a Catholic belong to the Woodmen Lodge?" The answer—we quote it from Vol. IV, No. 23 Bishop Kelley's *Southwest Courier*, one of the papers that print this particular syndicated feature—was: "This society is not formally forbidden by the Church and probably there would be no danger in membership."

There are two secret societies commonly known as Woodmen. The first is the *Modern Woodmen of America*, founded in 1883 by Joseph C. Root, a Freemason and a Knight of Pythias.

It is designed to bind in one association "the Jew and the Gentile, the Catholic and the Protestant, the agnostic and the atheist." It has a religious ritual, a secret oath, and its own "funeral services." The Lutheran Synod of Missouri holds that "no believing Christian can consistently belong to this organization." The late Archbishop Katzer of Milwaukee warned the faithful of his diocese against the Modern Woodmen in 1900. Bishop Fink, of Leavenworth, at about the same time, exhorted his clergy to keep their people out of this organization. Archbishop Kain, of St. Louis, denounced it as a "very dangerous society for Catholics," and as lately as 1922 Bishop Wehrle, of Bismarck, N. Dak., warned his flock "against the Royal Neighbors, the Modern Woodmen, and all other organizations that are either affiliated with the Freemasons or imitate them."

The *Woodmen of the World* trace their origin to the same Masonic source and are essentially of the same character. They also have a ritual, with much of the jargon that characterizes Freemasonry; symbols which do not mean what men commonly take them to mean; mystical language with a hint of the society's religious sufficiency; three secret oaths; a ritual, an altar, and "secret work." Its leaders are high degree Masons, and though we know of no specific episcopal pronouncement against them, the reasons that inspired the warnings of the bishops quoted against the Modern Woodmen of America apply equally against the Woodmen of the World.

All this with much other valuable information is at the disposal of the public in Arthur Preuss's "Dictionary of Secret Societies," and simply to ignore the facts stated, as the editor of this question box does, is to show oneself unqualified for holding the position of a public instructor.

The Declaration of Independence says that all men are born equal. They are not; they die equal. The Land of Death is the only perfect democracy; there is no aristocracy among skeletons.

The New York State Grand Lodge of Masons, after listening to a report by Arthur S. Tompkins, Justice of the State Supreme Court and Past Grand Master, has decided to launch a legal offensive against spurious Masonic bodies. An effort will be made to have the next legislature adopt a law making it a punishable offense to "merchandise Masonic degrees." The committee reported that many persons had been mulcted by spurious organizations claiming to be Masonic.

As a matter of conscientious Christian duty, the Catholic Church prohibits her subjects to participate in heretical worship. "Listening-in" is not a "participation" in such heretical worship. But if the "listener-in" runs danger of injury to his faith, or of giving serious scandal to others, then the general laws of Catholic morality interdict such "listening-in."

LOUIS PREUSS, ASSOCIATED WITH THE LATE JOHN T. COMES IN THE BUILDING OF THE KENRICK SEMINARY, HAS ASSOCIATED HIMSELF WITH MR. J. G. STEINBACH, OF CHICAGO, FOR THE PURPOSE OF COLLABORATING WITH HIM IN THE CONSTRUCTION OF CHURCHES, SCHOOLS, CONVENTS, AND OTHER ECCLESIASTICAL INSTITUTIONS ACCORDING TO THE TRUE PRINCIPLES OF CHRISTIAN ART. HE RESPECTFULLY SOLICITS YOUR PATRONAGE.

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**AN ALPHABETICAL INDEX TO
Documentos Ineditos del Archivo de las
Indias,**

covering both first and second series, has been completed for publication by historian Benj. M. Read, of Santa Fe, who, although a member of the New Mexico Bar, has devoted the past few years entirely to historical research and writing. The Index is designed as an aid to students and research workers in the history of the Spanish Americas and is minute in its detail and classification. Special interest is centered under such titles as Oñate, Coronado, New Mexico, DeVargas, and the names of others associated in the conquest and colonization of the Southwest. The Index is prefaced by a brief story of the compilation of the *Documentos Ineditos* and a translation of the prospectus of the monumental work.

According to Mr. Read: "The new light which these documents throw upon the history of the discovery and conquest of the New World and the other Spanish possessions, is truly surprising. It will be seen that more than half of that history had not been known prior to 1884."

Mr. Read is prepared to furnish copies of any of the archives indexed and further information may be obtained by addressing him at Santa Fe, N. Mex.

A single conversation across the table with a wise man is better than ten years mere study of books.—Longfellow, "Hyperion."

Notes and Gleanings

Nine years of Latin and six years of Greek are again to be required of all boys who complete the course in German gymnasiums (colleges). The amount of classics taught in these schools was reduced after the conclusion of the war, but now the pre-war standard for Greek and Latin has been re-established.

That young people should be warned in time against the sins of lust and the occasions and temptations which lead to the commission of those sins, goes without saying. But the theatre is not the place for such warnings; and it is difficult to adequately characterize the action of those who assume the responsibility of placing before the untried minds and the uncontrolled imagination of the young a vivid portrayal of scenes and situations which are connected with the practices of immorality.—*The Casket*.

An order restricting the use of the word "leather" in describing book-bindings made of materials other than leather, has been issued by the Federal Trade Commission against a New York publishing house. The order provides that the company may employ the word "leather" in advertising such books only in connection with the words "artificial," "imitation," or "substitute."

The monument to Virgil in Mantua is well on its way to completion. The monument will stand in the center of the principal square of Mantua, where seventeen beams of oak have been unearthed, stated to have formed the base of the column raised to honor Virgil's memory in the beginning of the 18th century. Years after, the column was removed farther north and finally was demolished in 1820 to make room for the Virgilian amphitheater. The statue of Virgil, designed after a picture in the Louvre of Paris, represents the poet draped in a toga, with his right hand extended as in the act of delivering an oration. The modeling has been entrusted to Signor

Quadrelli of Milan. He will first make a full-sized model in chalk, which will later be cast in bronze.

The United States maintains at the Post Office Department in Washington a "philatelic agency," whose sole business is to minister to the wants of that still numerous community of men, women, and children who collect postage stamps. The father of the philatelic agency is W. Irving Glover, Third Assistant Postmaster-General, who organized it under Postmaster-General Hays, in 1921. The agency is one of the money-making branches of the postal service. In 1924 it sold to collectors stamps to the value of \$255,940.04. As the government rendered no service for these stamps, their value represents clear profit, except for the cost of the agency, which keeps constantly busy an agent and five clerks.

"Der Weg der Kirche im heiligen Jahr 1925," is the first of a series of liturgical almanacs projected by the Benedictine Abbey of Maria-Laach. It contains the calendar for the current year; short, meaty essays on "The Fundamental Notions Underlying the Ecclesiastical Year," "The Meaning of the Christian Mysteries," "Fasting in the Spirit of the Church," etc., selections from the writings of St. Augustine and St. Zeno, some ancient prayers for the Feast of the Ascension, and bibliographical data on the liturgical publications of Catholic Germany in the year 1924. (Kösel & Pustet).

God has given mankind enough for all its needs; but complacent governments have allowed a few to grab and monopolize what is meant for the support of the many. Instead of criminality limiting human life, friends of humanity should strive to abolish the economic injustice and inhuman greed that now permit a few favored individuals to control for their private benefit and animal pleasures the fruits of the earth that God intended for the maintenance of all His creatures.

Modern physicians and psychologists denounce fear as the source of untold evils and as the greatest human weak-

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ness. This denunciation is too sweeping and lacks discernment. There is a fear which imparts moral strength and which, by the highest authority, has been declared to be the beginning of wisdom. It would be well for our generation if it possessed more of this fear.

Father Bruno Hagspiel, S. V. D., has contributed to the "Paladin Series," published by the Catholic Students' Mission Crusade (Cincinnati, O.) a valuable pamphlet on "The Philippines." It is subtitled "A Mission Investigation" and begins with a geographical description of the Islands, then gives a survey of the races inhabiting them, a brief account of the Spanish conquest and the system of colonization by which Spain tried to raise the cultural level of the natives, followed by disaster through the withdrawal by the U. S. government of all official relations with the Catholic Church. The great need now is more priests to take proper care of the people and to offset the Protestant propaganda, which results in religious indifference rather than in the further spread of Christianity. The Church in the Philippines to-day must rely primarily on the co-operation of American Catholics. "It depends on us, therefore," says Fr. Bruno, "whether History shall date the decay of the only Asiatic Catholic nation to America's defeat of Spain." This ably written pamphlet, like the other numbers of the same series, is intended chiefly to provide study material for the Mission Crusaders, but it is so well written and so liberally stocked with bibliographic and other reference material that it will appeal to a much wider circle of readers. We only regret that the small size of the type gives the booklet a "measly" appearance. Literature of this sort must be made attractive also from the topographical point of view.

Look not mournfully into the past, it comes not back again. Wisely improve the present, it is thine. — Longfellow, "Hyperion."

Correspondence

Of Interest to Priests

To the Editor:—

It is sometimes very difficult for priests in Chicago to get some one to say mass on Sundays, when for some reason or other they have to be away. On the other hand, there are always priests passing through our city, sometimes even staying for a few weeks or even longer, who would be glad of a chance to say mass, and would prefer to stay at a priest's house rather than at a hotel; not to speak of saving the expense. I, for instance, am able to lodge two or three priests, and should be glad of their visits.

(Rev.) C. A. Rempe
921 Noble Str., Chicago, Ill.

That Proposed National Association of Catholic Lawyers

To the Editor:—

In No. 12 of the F. R. Mr. Benedict Elder, himself a lawyer, looks with no favor on the formation of a proposed national association of Catholic lawyers. I heartily agree with him. There is no good end served by such divisiveness, unless, as he says, the Catholic lawyers have in mind the abatement of some evil entering at present into our laws. But to get together for no special purpose of merit, seems to me a waste of time. An organization with no special good work in its hands easily falls a prey to politicians. Besides, this banding together of Catholic professional men, when there is no occasion for it, is misunderstood by our friends "across the way," whom we should be trying to impress with the inclusiveness rather than the exclusiveness of the Catholic Church.

The "lame ducks" in any profession are those most likely to join such associations from a feeling that it is going to be an advertisement to belong to it; and as "lame ducks" have more time than busy and successful men to give to outside affairs, they are likely in the end to be running the organization.

Such people are not above seeking to create a false group-consciousness to suit their own ends. And that is always mischievous and a stumbling-block in the path of those who are trying to come together as citizens and neighbors for the good of the country at large.

Denis A. McCarthy
Boston, Mass.

"Our Nation's Prayer"

To the Editor:—

Noticing the dispute in the F. R., as to recent events most beneficial to Catholicity in America, I am prompted to ask: What about "America's Best Gift," the composition of "Our Nation's Prayer" by the Rev. Father

Francis C. Young, of Chicago, which is being sold *en masse* by the author at \$2 a copy, with the approval of the late President Harding and the endorsement of President Coolidge?

It begins as follows:

Oh Lord a sacred peace we crave;
For this with all our leaders brave
We pray that Thy Almighty Hand
Will guard and guide our wondrous land.
We'll melt with love the swords of men
To make of them the noblest pen.
With this, dear God, our hope and aim
Let us enshrine Old Glory's fame.

And two more stanzas of the same poetic quality and filled with the same patriotic ardor.

We are told that "this prayer crystallized into a reality means that the American Nation and its institutions will be forever perpetuated."

Surely this prayer must take precedence over the addresses delivered in Protestant churches by Catholic priests, so highly thought of by Col. Callahan,—even though there be some old fogies who prefer the Our Father as "our nation's prayer."

C. D. U.

Shall We Cancel International Debts?

To the Editor:—

The *Daily American Tribune* quotes Rev. Dr. John A. Ryan, delegate of the Catholic University of America, as stating at the annual meeting of Political and Social Science, that the United States should cancel all international debts, and declaring that if this is done, only a few or a small portion of the American people, namely those with high incomes, would have to continue to make such payments for a longer time than would be the case if those foreign debts were paid. He quotes also the benefit the United States and all other nations would derive if this were done.

Dr. Ryan may be theoretically right, but I have my grave doubts that it would be practical or beneficial for the American taxpayers to follow his advice. The total amount due the United States from foreign nations is about ten billion dollars. Our largest debtor is France, with over four thousand million. Next come England and Italy. England has made at least some arrangement to reduce its debt, but France has never made an effort to pay even interest. Italy says: "Impossible to pay war debts." This is a deplorable condition and now comes Dr. Ryan and says: "The United States should cancel all international debts." This means that the American taxpayers should assume the debt and raise the money to pay off these foreign obligations, capital and interest.

The assertion that only a few of the American people, namely those with high incomes,

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would have to continue to make such payments for a longer time is bosh. Everybody knows that the biggest amount of taxes comes from the middle and the working classes. It is hard enough to pay our own taxes, and we the American taxpayers should not be compelled to pay taxes for foreign nations to relieve them of their debt to us. It seems to me this country should not longer dally with the nations indebted to us, but use all reasonable means to safeguard our interest and to get this matter settled. I believe our attitude regarding the foreign debts is one of the causes of the present business depression. Business is taxed to death, and no relief is in sight; expressions like Dr. Ryan's will surely not help to better conditions.

Quincy, Ill.

Fred Wolf

BOOK REVIEWS

The Higher Life

Mr. Gilbert K. Chesterton, in "Orthodoxy," has reminded the followers of the modern cult that the term Higher Life is poor rhetoric. It is really a mixed metaphor, which confounds spiritual growth with physical extension. Father Albert Muntsch, S. J., in his book "The Higher Life" (Herder) proves that the Higher Life is also bad logic; and bad logic is worse than bad rhetoric; for here, at least, it tends to lower the ideals of moral conduct. There is a certain class of people who have discarded the precepts of Christianity and substituted for them a vague philosophy which they call the Higher Life. They have lost their belief in God or the divinity of Christ; they have abandoned prayer and other religious exercises; they ridicule the future life and the punishment of sin; they have no regard for the sanctity of human life or of the family; still they resent any imputation against their moral character. In fact, they claim to be better than others,—those ignorant fools, as they would call them, who still cling to the superstitions of the past and regard religion as essential to morality. These protagonists of the Higher Life will point out that they conform to certain exterior standards. They are law-abiding; they contribute to various forms of social work; they support missionaries among the heathen; they are exact and scrupulous in their deportment; they shun the vulgarities of the mob; in a word, they say that their ideals are those of the Higher Life.

Father Muntsch tears these pretentious boastings into shreds, and points out wherein alone true righteousness consists. He gives a clear analysis of the doctrine of the Church on real sanctity and shows that sanctity cannot be had apart from sanctifying grace.

Will Father Muntsch convince the followers of the so-called Higher Life of the errors of their ways? Possibly not, for such a conviction would lead them to adopt the

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principles of Christianity as the foundation of their lives. But this book will tend to enlighten Catholics in regard to the true nature of the work of God in their souls. The book takes the teaching of the Church about grace and the work of the Holy Ghost, and answers all difficulties which arise from modern thought. It shows how shallow and vain are modernism and materialism in attempting to find substitutes for the commandments and the working of the Holy Spirit in the souls of the just.

The writer shows great familiarity with modern non-Catholic religious thought, and especially with the works of recent sociologists who have sought a substitute for Christianity. One by one he examines their contentions and shows the errors of their systems; while at the same time he points out clearly that the doctrines of the Church about personal holiness will stand the test and criticism of modern thought.

H. S.

Literary Briefs

—In "The Villa by the Sea" Miss Isabel C. Clarke has worked out a new variant on the old theme of the "substituted" child, developing a stronger plot than she has given us heretofore. The story is about English people, though the happenings take place mostly in Italy. It is an exciting tale, well managed by one who knows the mechanics of

story-writing to perfection. (Benziger Bros.)

—"The Valley of Peace," by Miss Lyda L. Coghlan, is a charming tale of the last generation, enacted chiefly in St. Louis and in Florissant, Mo. The great cyclone of 1896 furnishes an important element of the plot. Of the heroine of the story a delighted reader remarked, "Would that I could lay claim to a character so noble and beautiful." (B. Herder Book Co.)

—"The Mystical State, its Nature and Phases" by Canon Auguste Saudreau, is a translation of an important French work by an author who has stood in the midst of the recent controversy as to the fundamental principles of mysticism. His thesis is, in brief, that mystical graces are indeed eminent but not extraordinary graces; that they are part of God's ordinary means for leading souls to perfection; that visions, ecstasies, and so forth have no place among them; that the soul can positively dispose itself towards receiving them; that to desire them is legitimate and praiseworthy, and that he who receives them runs thereby no danger of spiritual pride, but is necessarily led to greater humility. Unfortunately, the book is full of polemic against Père Poulain and his school at the one extreme, and against Dom Louismet and those who hold with him at the other. The translator has done his difficult work well. (Benziger Bros.)

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THE ECHO

A Catholic newspaper of superior merit, which appeals to readers outside of its own local environment. It contains a great deal of information which will not be found in any other paper.

Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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THE ECHO
564 Dodge St. Buffalo, N. Y.

—Joseph F. Wagner, Inc., 54 Park Place, New York, announces the early publication of "A Practical Commentary on the New Canon Law," by the Rev. Stanislaus Woywod, O. F. M., in two large octavo volumes of about 800 pages each. This commentary will include all the pronouncements issued by the Commission for the Authentic Interpretation of the Code up to the date of publication; summaries of the views of the leading canonists on subtle or doubtful points which have not yet been officially decided; and an explanation of all the technical terms which abound in the Code. A special feature will be the publication of annual supplements containing all new decisions handed down by the Commission. Those who subscribe for the work now will receive these supplements free of charge up to Dec. 31, 1926.

—Part I of Abbot Ildefonso Schuster's work "The Sacramentary" (Benziger Bros.) contains historical notes on the Mass and the Sacraments. Part II is a commentary on the Proper of the Mass from the beginning of Advent to the sixth Sunday after Epiphany. The author begins his work with a chapter on the sources from which knowledge of the liturgy may be obtained and gives a description of the various books used. He has not written for experts, nor for the laity, but primarily for clergymen who are not experts in matters liturgical. The book is founded mainly on lectures given at the Pontifical Higher School of Sacred Music and at the Bible Institute. The Abbot apologizes for not having been able to put his notes into better shape. It is a pity that this could not have been done, because the book is too condensed and disfigured by inaccuracies.

—A "fifth and revised edition" has appeared of Fr. Thomas Slater's, S. J., "Manual of Moral Theology for English-Speaking Countries," which had been out of print for some time. The book has been completely reset, and the references to the new Code, which had been added to the fourth edition as footnotes, are now embodied in the text. We have noticed no other changes of importance. The new edition bears the Westminster imprimatur. American students will miss Fr. Michael Martin's useful "Notes on American Legislation" contained in former editions. (Benziger Brothers).

—Pustet's latest edition of the "Officium Parvum Beatae Mariae Virginis" contains, in addition, the "Officium Defunctorum," the "Commemoratio Omnium Fidelium Defunctorum" (for Nov. 2), the "Psalmi Graduales," the "Psalmi Paenitentiales," and the "Litaniae Omnium Sanctorum,"—all printed in beautiful black type and bound in handsome black flexible leather, like the firm's other liturgical publications. Pustet is *facile princeps* in this field, and his texts are as nearly perfect as human care can make them.

New Books Received

The Philippines, 1925. A Mission Investigation by Rev. Bruno Hagspiel, S. V. D. Catholic Mission Crusade Paladin Series. 59 pp. 8vo. Cincinnati, O.: Catholic Students' Mission Crusade. 50 cts. (Paper).

Die feierliche Papstmesse und die Zeremonien bei Selig- und Heiligsprechungen. Von Dr. theol. Joh. Brinktrine. 56 pp. 16mo. Herder & Co. 30 cts. (Wrapper.)

A Rose Wreath for the Crowning of St. Therese of the Child Jesus, "the Little Sister of Missionaries." By Rev. John P. Clarke. With a Preface by Rev. Hugh F. Blunt. 103 pp. 12mo. Benziger Bros. \$1 net.

The Jesuit Martyrs of North America. Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noël Chabanel, Anthony Daniel, Charles Garnier, René Goupil, John Lalande. By John J. Wynne, S. J. xi & 246 pp. 8vo. New York: The Universal Knowledge Foundation. \$1.50.

The Immaculate Conception. The Teaching of St. Thomas, St. Bonaventure, and Bl. J. Duns Scotus on the Immaculate Conception of the B. V. Mary. A reply to the Article: "St. Thomas and the Immaculate Conception" in the *Homiletic Monthly*, Vol. XXIV, No. 3, by Fr. Hugolinus Storff, O. F. M. 272 pp. 12mo. San Francisco: St. Francis Press, 340 Sansome Str. \$2 post-paid.

A Manual of Moral Theology for English-Speaking Countries. By the Rev. Thomas Slater, S. J. Vol. II. Fifth and Revised Edition. ix & 352 pp. Benziger Bros. \$4.50 net.

Theologia Fundamentalis. De Ecclesia. Tractatus Historico-Dogmatici quos scripsit Hermannus Dieckmann S. J. Tomus I: De Regno Dei; De Constitutione Ecclesiae. xvii & 553 pp. 8vo. Herder & Co. \$4.50 net.

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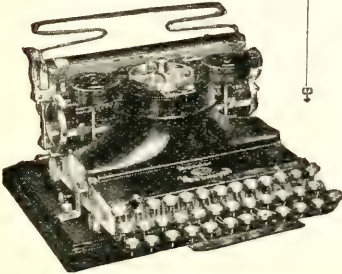
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A SPRINKLE OF SPICE

The Rev. Dr. J. B. Gambrell, of Texas, speaking of theological degrees, once said that a theological degree attached to a preacher was similar to the curl of a pig's tail—it might mean more style but it never meant more pig." The D. D. may mean more style but it never means more preacher.—Rev. Dr. J. R. Straton, quoted in the *N. Y. Times*, 9 June, 1925, p. 10.

A Swedish farmer in Minnesota was taken suddenly ill. "If you have a thermometer, take his temperature; I will come along and see him presently," instructed the doctor over the 'phone. An hour after the doctor arrived and inquired after the patient. "Vell," said the wife, "I ban put the *barometer* on him, like you tell me, and it say 'Very dry,' so I give him a pint of whiskey to drink, and now he ban gone back to work."

When an apparently uneducated person writes a letter from New Orleans, addressing it to "Dr. Martin Luther, Concordia Publishing House, St. Louis," and asking Dr. Luther to send him a price list of his catechisms, since he had read one of them and liked it very well, we are apt to say that there are still people who vote for Abraham Lincoln. But this is what happened at Boston, center of culture, only last year. Voice over the telephone of our Martin Luther Orphanage: "May I speak with the superintendent?"

Superintendent: "This is Mr. Franke."

Voice: "I don't wan't Mr. Franke. I want to speak to Martin Luther himself."—*Lutheran Witness*.

The effect of conscience in blunting the memory is brought out in the story told of a Chicago reporter sent to interview a colored gentleman who had just completed his hundredth year. When asked if he had ever seen Abraham Lincoln, the centenarian replied: "No, sah. Ah used to 'membah seein' Mr. Lincoln, but since I jined de African Methodist Church ah doan' 'member seein' him no moah."

Lord Eustace Percy is in excellent company in his confession that he cannot distinguish one tune from another. Wordsworth once desecrated on the difference between the sense of rhythm which a poet must have and the sense of music, and declared that he had none of the latter. Dean Stanley divided music into "the national anthem and the rest." There is only one recorded instance of Macaulay having recognized a tune, and the tune was "The Campbells are Coming," which may have been a reminiscence of his Highland ancestry. And there was the distinguished Frenchman who defined music succinctly as "the only noise to hear which one is expected to pay."

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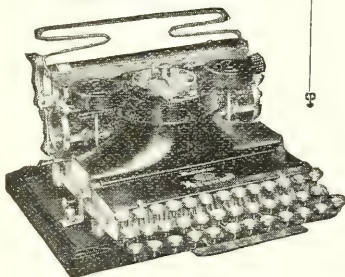
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The Fortnightly Review

VOL. XXXII, NO. 14

ST. LOUIS, MISSOURI

July 15th, 1925

CHRONICLE AND COMMENT

A Step Backward

While the U. S. Supreme Court is to be congratulated on its decision against the Oregon school law, its upholding the "criminal anarchy" law of New York in the Benjamin Gitlow case runs counter to the old American conception of free speech. Justices Holmes and Brandeis, we are glad to see, dissented from the majority in this case. They say in their dissenting opinion:

"It is said that this manifesto (the declaration of the Left Wing Socialists in 1919) was more than a theory, that it was an incitement. Every idea is an incitement. It offers itself for belief and if believed it is acted on unless some other belief outweighs it or some failure of energy stifles the movement at its birth. The only difference between the expression of an opinion and an incitement in the narrower sense is the speaker's enthusiasm for the result."

By its decision the Supreme Court has practically legalized all, or nearly all, of the "anti-sedition" and "anti-syndicalist" laws which a majority of our States passed in the "red" scare just after the armistice; but, as the *Nation* (No. 3,128) observes, it "has not made them either just or wise."

Vocation to the Priesthood

The Rev. Dr. Chas. A. Bruehl, of Overbrook Seminary, writing in Vol. XX, No. 2 of the *Salesianum*, says that Canon Lahitton in his famous book on sacerdotal vocation was guilty of onesidedness and, despite his good intentions, caused much confusion and in some cases even lowered respect for the priesthood. Dr. Bruehl recommends a recent work by Alphonse Mulders, D. D., "La Vocation au Sacer-

doce" (Bruges, 1925) as a corrective. Dr. Mulders, he says, "presents a synthesis that contains both the valuable elements of the old theory and the modifications made necessary as a consequence of the recent heated controversy. Convincingly he proves the necessity of an internal vocation distinct from and preceding the episcopal call. Hence, the sacerdotal vocation in its integrity contains a twofold element, the inner call from God and the external call from the Church. . . . This no doubt is sane and sound teaching and it moreover does full justice to the dignity of the priestly state, the prestige of which suffered somewhat from the one-sided presentation of Canon Lahitton's views."

Catholic Attendance at Masonic Functions

The mind of the Church with regard to Catholic attendance at Masonic functions may be gathered from a letter written in 1876 by the S. Congregation of the Propaganda to the Bishop of Seattle (Collect., II, p. 97, n. 1459). We quote: "Amongst the doubts proposed last year to the Holy See by Your Lordship, there is also this—whether Catholics who are present at dances which are wont to be held by Freemasons, incur the excommunication inflicted by the Constitution 'Apostolicae Sedis.' This question was referred to the judgment of the S. Cong. of the Inquisition and their Eminences arrived at the following decision:—'In the first place, there can be no doubt that Catholics who are present at dances and other entertainments organised by members of the Masonic sect and as Masonic functions, are guilty of grave sin. Moreover . . . it

is to be held that Catholics incur the penalty (of excommunication) in those cases when their presence and participation at such functions procure any advantage (*emolumentum*) for the same sect or its associates.' "

The excommunication of which there is question in this letter, was that inflicted by the "Apostolicae Sedis" on those who "praestant favorem qualem-cunque sectae Massonicae." Though the penalty is now restricted to those who join the sect, yet the above decision is sufficient indication of the serious view the Church takes of attendance at such functions.

A New Medieval Latin Dictionary

The need of a new dictionary of medieval Latin has been urgently felt for more than twenty-five years, and various attempts have been made to supply the learned world with a "new Ducange." An international committee promoted by the Union Académique Internationale, has now been working on this plan for two years. The scope of the projected dictionary is for the present limited to the period ending approximately with the eleventh century. An English committee, headed by Prof. Paul Vinogradoff, is co-operating with the Union in England, while another English committee, headed by Sir Maxwell Lyte, is collecting materials from British sources for the period extending from the eleventh century to the year 1600.

The Oxford "New English Dictionary" was made possible by the coöperation of a large number of contributors, who undertook to read particular books with a view to selecting suitable quotations and to note them on slips of uniform size. Similar assistance is invited from all those who know enough classical Latin to enable them to recognize non-classical words and usages. Those who are willing to help are invited to write to Professor J. H. Baxter or to Mr. C. Johnson, according as their interest is in the earlier or the later Middle Ages. If they have facilities for reading a particular text they are requested to name it when they

write. Instructions and slips will be provided.

Our Crazy Postal Rates

The new postal rates are not only unfair, they are crazy. Entire newspapers or magazines, when mailed by the public, cost two cents for every two ounces, whereas incomplete copies go for a cent and a half. Therefore, says a writer in the *Nation* (No. 3126), if you send to a friend a bunch of newspapers weighing seven ounces and a half, which would be eight cents postage, just take the papers apart, put half the pages of each paper in one package and half the pages of each in another package, mark each package "Incomplete Newspapers," put a three-cent stamp on each, and save two cents postage. Or if it is a seven-and-a-half-ounce magazine, cut out an advertising page, mark the package "Incomplete Copy," and make the postage six cents instead of eight. Or if that magazine mustn't be mutilated, and your friend lives within 150 miles, put into the bundle any rubbish weighing more than one ounce and less than eight. By being made to weigh more than eight ounces, the package becomes parcel post weighing less than a pound, which, within 150 miles, is five cents postage and two cents service charge, saving one cent over the postage you would have paid if the rubbish had been omitted. But if you can truthfully label the enlarged package "Mailed on Rural Route," then there is no service charge, and the saving of postage by adding the half-pound of rubbish to your package is three cents out of the eight if within 150 miles, two cents up to 300 miles, and one cent up to 600. Understand, you are free of the service charge if you make the rural-delivery man carry it to the post office for you; but if you carry it to the rural post office yourself, you have to pay a two-cent service charge because you relieved the government from doing that much service for you.

I prefer one soul to a thousand al-leluias.—*Bishop F. C. Kelley, of Oklahoma.*

Why Germany Refused the Pope's Peace Offer

Friedrich Ritter von Lama, who is well known to the German Catholic public as a contributor to the *Allgemeine Rundschau* and other periodicals, has begun the publication, in serial parts, of a history of the Pope and the Roman Curia and Their Policy Since the World War ("Papst und Kurie in ihrer Politik seit dem Weltkriege, dargestellt unter besonderer Berücksichtigung des Verhältnisses zwischen dem Vatikan und Deutschland;". Illertissen, Bavaria: Verlag der Martinusbuchhandlung).

In the first "Lieferung" the author tells the story of the steps taken in August, 1917, by England and France to end the war.

Shortly after Benedict XV had issued his famous appeal for peace, Aug. 1, 1917, the British government, through Count De Salis, its representative at the Vatican, informed Cardinal Gasparri that "there is no probability of getting nearer this goal [peace] as long as the Central Powers and their allies have not officially expressed themselves about their war aims and on the question what reparations they are willing to make and what measures should be taken to preserve the world from the abominations from which it is now suffering. Even in regard to Belgium, —and on this point the Central Powers have admitted their wrong,—no definite declaration as to their intention of restoring that country's complete independence has ever come to our knowledge Every attempt to bring the belligerents together appears useless so long as we are not clear regarding the points in which our opinions differ."

The French government sent a similar message, though it is manifest from Ribot's "Lettres à un Ami" that France co-operated with England in this matter only because it saw that it could not win the war. Italy was not consulted by the other Allies because it was but too evident that the English and French peace negotiations with the Vatican violated the clause regarding the exclusion of the Pope which

had been embodied in the Pact of London at the demand of the Italian government.

On Aug. 24, 1917, Cardinal Gasparri notified Msgr. Pacelli, papal nuncio in Munich and diplomatic agent of the Holy See for the whole of Germany, of the steps taken by England and France, called his particular attention to the passage regarding Belgium, and instructed him to "do his best" to obtain a declaration on this point from the Berlin government. The nuncio at once wrote to the Imperial Chancellor, Dr. Georg Michaelis, sending him a copy of the British peace proposal and saying that the Vatican would make no reply to England until it had heard from Germany. Instead of taking the matter up enthusiastically, the Chancellor merely notified the Emperor, his cabinet, and the German High Command, that he had received a message "from a neutral quarter" which seemed to indicate that England was asking for peace and gave the independence of Belgium as a preliminary condition. He did not mention that England through the papal Secretariate of State had asked for certain declarations apt to bring the belligerents into agreement.

At a crown council held Sept. 11, 1917, Dr. Michaelis received the Emperor's permission to declare "upon occasion" (gegebenenfalls) that Germany was ready to restore the independence of Belgium. Hence he was in a position to give the assurance which England demanded. But he did not do so. On Sept. 19 he informed the papal curia that the imperial government agreed with the wishes of His Holiness and that the Pope could depend on its "loyal support" (überzeugungstreue Unterstützung). The fact that he omitted all reference to Belgium, though he was authorized to give the desired assurance, and in spite of the peace resolution which had meanwhile passed the Reichstag, shows that the Chancellor was not ready to make peace. This appeared still more plainly from

the formal reply he made to the papal nuncio on Sept. 24, to the effect that the imperial government was not in a position to give any assurance as to its intentions regarding Belgium because certain preliminary conditions had not yet been sufficiently cleared up.

This letter marked the failure of the papal peace overture. Why did Dr. Michaelis decline the papal intervention? The year 1917 was that of the Luther jubilee, and Germany was flooded with violent pamphlets and newspaper articles against Rome, the Pope, and the "Black International." Dr. Michaelis was active in this anti-Roman movement. Only a few weeks before his elevation to the chancellorship he had contributed a chapter to a book entitled "Was uns Luther heute noch ist," which chapter soon after his appointment to that high office, was separately circulated as "Kanzlerworte über Luther." Having assumed this attitude, the Chancellor and his colleagues could not consistently accept a peace offered through the mediation of the Pope, whom, as good Lutherans, they regarded as the "Scarlet Woman" and the "Anti-Christ." Thus the last chance for a negotiated peace went aglimmering, the war continued, and the German people had to drain the bitter chalice to the dregs, thanks to the anti-Catholic bigotry of its prime minister.

These revelations have created a sensation in Germany and cannot but redound to the advantage of the Catholic Church.

A Jesuit Father and the Devil

Father A. Gille, S. J., editor of the *Catholic Herald of India*, on his recent trip through Burma, "very nearly came upon the devil." At Rangoon, he relates (*C. H. of I.*, Vol. XXIII, No. 15), "a parish priest spoke to me about a haunted house in which the most remarkable things had occurred almost daily for several years. Things flying through the air, rice and coffee changed into sand and mud, statues of the Sacred Heart and St. Antony broken to bits, prayer books torn, relics vanishing

instantaneously, boxes closed with funny knots of a most complex design, black dogs passing through the closed room, the weirdest phenomena occurring in the presence of the inmates, a pious Catholic family of Tamils, who took it all perfectly coolly and said they did not mind as the devil could not touch them. I meant to see things for myself and the parish priest very kindly took me to the house A most curious object was shown me. Somebody had left a rosary on the table, and a few minutes later found that all the beads had disappeared leaving the chain lying intact. The chain of a rosary is a rather complicated entanglement of thin wire, and I examined it carefully. It bore no trace of violence; every bit of wire was hooked on to the next in the usual way, but the wooden beads were gone. Another *corpus delicti* of the devil's was a thick prayer book curiously indented at the centre of the edge: it looked as though two fingers had pressed the pages and neatly pulled off a whole lump, the surface of an eight-anna coin, without tearing a single one of the hundred or so leaves that composed its thickness. Whilst the parish priest was busy blessing the rooms and pasting badges on the walls, I examined every corner, strayed into dark nooks, examined the faces of the inmates from a distance, tried theories, waiting for something to happen, and nothing happened. A few hours after we had gone, there was again the devil of a row, all the badges pasted on the walls vanishing in an instant, but I was no more interested. The devil had refused me an ocular demonstration, not wishing to get into the papers, I suppose, and I lost all interest."

One of the most absurd things is sticking to an opinion because it was yours yesterday. If your mind is growing and your outlook broadening, there will be necessity for perpetual correction.

Excessive stubbornness is the result of egotism. We hold an opinion because it is ours, and not because it is true.

The Revolutionary Movement, Secret Societies, and the Cult of Humanity

By Robert R. Hull, Huntington, Ind.

(III. Conclusion)

The secret society is particularly adapted to the purposes of the revolutionist. If the trouble is taken to carefully study the writings of such revolutionary leaders as the Freemason, General Albert Pike, it will be found that what they desire is not democracy, but the rule of a secret oligarchy, a system of "concealed superiors" such as that conceived in the mind of Adam Weishaupt. The revolutionists, relying on their subtlety to avoid discovery, build up a hierarchy of darkness. Only the unseen person who is directing the whole system, may know how wide is the range of the revolutionary empire, who are those that compose it and what is its final objective. The duty of blind obedience is imposed on the rank and file, and no underling knows any of his superiors, save the one immediately above him.

The revolutionists are not friends of Labor, for as soon as they get into power, the unions are abolished, if they cannot be absorbed into the body of the revolutionary State. While they may pretend that such and such things are their objectives, the revolutionists really have no goal. All they wish to do is to subvert and keep the nation upon which they seize in a state of disorder, so that they may saddle their dictatorship upon it the more easily. Mrs. Webster's chapter dealing with Socialism, in *Secret Societies and Subversive Movements*, truly "goes to the roots." She corrects the prevalent misapprehension that predatory Capitalism has something to fear from Socialism. Indeed, there is every indication that many Socialist agitators are heavily subsidized. The Socialist movement never lacks for funds. From what sources do these funds come if not from capitalists who believe they stand a chance to profit by revolution?

The fuglemen of revolution are in possession of the field. Writers whose avowed purpose is to overthrow Christian civilization, market their productions with the greatest ease. They are generously rewarded, and many of them accumulate large fortunes. The blindness of conservatism, which seems unwilling to support literary talent to defend it, is taken advantage of. Radicalism, besides subsidizing all the mercenary pens within its reach, eagerly searches for new blood.

The first step in the revolutionary game is the centralization of power in the hands of demagogues. The climax of the French Revolution came immediately after the ascendancy of the "third estate," composed, for the most part, of petit-bourgeois lawyers. Behind the cloak of an ascendancy of "the proletariat," the revolutionary conspirators manage to aggrandize themselves by skilful moves, allegedly in the interest of the people, but in reality for selfish ends.

Mrs. Webster distinguishes, in the mechanism of Revolution, between instigators, agitators, and instruments. The instigators seldom show themselves, but the agitators are very prominent in the preparation of coups. They, in turn, retire and leave the field to their instruments, who are usually professional gangsters, always ready to hand for a little money. Ex-convicts and outlaws are the most proficient at the work of violence. The soldiery will be corrupted, as before the invasion of the Tuilleries, by an army of harlots. Indeed, it is most important that the morals of the country's militia be undermined in advance, for it may go hard with the revolutionists if they move too hastily. Revolutionists are generally able to find a few ex-priests, ready to lead a schismatic movement. And to this department of revolution-

ary activity belongs the theory of a "Johannine" hierarchy, the rival of the chair of Peter, which, it is alleged, has preserved the traditions of the Primitive Church undefiled. As it is most important that the impression be given that the women of the country are in their favor, male revolutionists, disguised as women, lead the howling mobs in an attack on the capital, and, out of the lowest women of the city and country a nucleus for a body of female revolutionists may be formed.

Artificial scares are a commonplace in all revolutions. An "outrage on the people" can be staged more effectively than any other sort. False charges against their enemies are continually fulminated by the revolutionists. The wildest rumors will be deliberately set in motion. A foreign invasion, a pretended defeat of the country's army, an alleged discovery of a "counter-revolutionary" plot, an epidemic of disease—all these may be taken advantage of for propaganda purposes. Or, it may be possible, as at the "battle" of Valmy, to arrange a "retreat" of the enemy, by an understanding with revolutionaries in the enemy army, in order that the nation may be influenced to laud the revolutionary administration. Revolutionists know how to use the power of suggestion. If no other way appears, the revolutionists themselves, supplied with ready funds, will buy up all the food in sight, and then, after creating an artificial famine, incite the people against the "profiteers" (always, needless to say, the opponents of revolution), who are alleged to be hoarding. Whenever there is desperate need, assassination is resorted to. The death of a nation's ruler, to be brought about in one way or another, is ordered in advance. The deaths of Louis XIV of France and Gustavus III of Sweden are said to have been decreed at a Masonic Congress, held in 1786 in Frankfurt.

Only a word need be said concerning the part of the people in revolutions. On only one occasion, the storming of the Bastille, can it be said that the true

people of France acted during the whole course of the revolution. The real people are unorganized, and the tyrants know it; but the tyrants fill the galleries with their paid henchmen, who shout approval at the proper time, in order to make it appear that their edicts are approved by the people. The true people of France were content with the reforms which had been accepted by their king and brought about with the coöperation of all parties. Only the professional revolutionists, who afterwards worked their will during the great Terror, opposed these reforms. Revolutionists do not want reform. Real amelioration of abuses defeats the revolutionary game. And how significant is this point. How characteristic of revolutionists everywhere in the world!

The revolutionary tradition has been preserved, first, by actually subsidized, and second, by biased, historians. Carlyle was supported by the bounty of Frederick the Great, whose ambition was to destroy France. The revolution has attained a partial success in Latin countries and has greatly influenced the people of Great Britain and the United States. In the latter countries it has been so far checked by the loyalty of the majority of the population to constitutional government. A common anti-Christian interest has united the revolutionists of all countries. Add to this the conspiracy of publishers and literary men who unite in praising all Jacobins and in abusing or treating with contempt all conservatives. Persistent defamation of their opponents has been only one part of the game of the revolutionists. Such are the methods by which the tradition, in spite of the Reign of Terror and its aftermath of the Napoleonic wars, in spite of the desolation which the World Revolution has spread around the globe, and in spite of every failure, has been preserved. Long ago would Jacobinism have died, Mrs. Webster believes, had it not been supported by a conspiracy.

The remedy for injuries is not to remember them.

A Just and Sober Estimate of Anatole France

It may seem somewhat belated to write either in praise or in disparagement of "the genius of Anatole France." So much has been said about the wit and irony and *esprit* of the man who died last October, and who has been hailed as one of the greatest littérateurs of the age, that it is needless to add to the mass of critical estimates. Those who have definitively placed the ironic Frenchman on their list of the world's great writers can not be persuaded to change their opinion, even under pressure of convincing proof that the man they admire lacked precisely those qualities which make for permanent greatness in the temple of literary fame.

Lately, however, we have come across one of the sanest estimates we have yet read of the literary position of this cynic, whom the critics have lauded to the skies. It is a well-reasoned, cool-tempered, but at the same time crushing criticism of the leering sceptic. The fact that it was written by a countryman of France makes the verdict all the more notable. Even in dealing his most bitter blows the critic keeps his poise and composure. It is a model of critical restraint, of which we have unfortunately too little in our literary reviews.

The criticism in question was written for the *Revue des Objections* (Vol. V, No. 2), a Catholic apologetic review under the editorship of the famous preacher, Canon Stephen Coubé. The author shows conclusively that under all his apparent large-mindedness and tolerance (which have been proclaimed *ad nauseam* by the admirers of the late littérateur), Anatole France was dominated by hatred of the Supernatural ("la haine du surnaturel.") It is a serious charge to bring against any man and it is not the first time the indictment has been hurled against a French writer. "Hatred of the Supernatural" is indeed a serious handicap to a man who enters upon a literary career and aims to become a world figure in his profession. Sooner or later he is apt to be betrayed into in-

consistencies and mistakes on account of this restriction of his horizon to the narrow limits of sense and time.

The author of the criticism supports his contention that Anatole France hated the Catholic world-view and the Supernatural by an analysis of that writer's treatment of the character of Joan of Arc. Any one not carried away by blind admiration for France will admit the justice of the criticism in *La Revue des Objections*.

Thus this highly overrated man, to whom more than once has been applied the epithet "Olympian," in the sense of a supreme, majestic god towering above all the lesser gods in the literary Pantheon, sinks to a subordinate place in the host of modern writers, who unfortunately abused their splendid gifts to forge impotent weapons with a view of turning men permanently from the love and pursuit of Christian ideals.

(Rev.) Albert Muntch, S. J.

Notes and Gleanings

In his latest pamphlet, "Burning Questions," Father John McGuire, S. J., of Chicago, deals with higher education, "lawless legislation," the Bible in the public schools, prohibition, and the Christian home. Like the F. R., Fr. McGuire does not believe that a Catholic chaplain at a secular college or university can neutralize the dangers of atheism, infidelity, and religious indifference to which Catholic students are exposed there, but that Catholic parents are in duty bound to send their boys and girls to institutions of learning "where the importance of eternal salvation is ever emphasized and copious means are furnished for obtaining it." In regard to lawmaking, he holds that "a multitude of laws spells national weakness," and our government is consequently "standing on feet of clay." The prohibition law he considers a grievous failure, which the people will undo as soon as they have a chance. The paper on the home and its dangers is directed against those who regard the family and the individual as mere creatures of the State, with

no rights but those the State is pleased to grant them. He combats divorce and mixed marriages and makes a strong plea for the restoration of the Christian home from which alone salvation can come to the body politic in its present alarming condition. The pamphlet makes refreshing reading, and we hope it will be widely circulated. (Benziger Brothers.)

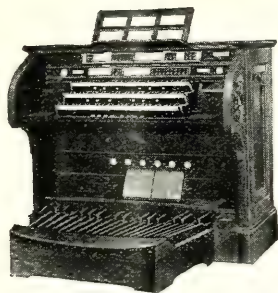
A reviewer in the *N. Y. America* (Vol. XXXIII, No. 6) calls attention to the fact that the Correspondence of Theodore Roosevelt and Henry Cabot Lodge, which appeared serially in a number of daily newspapers and is now available in book form (Scribners), is incomplete and therefore great care must be exercised in using the letters for historical purposes. "The full story has not been told," he says; "with typical discretion and prudence Mr. Lodge has clearly suppressed many documents that are needed for a complete record." We may add that not all the letters that are printed are printed in full, but excisions have plainly been made. This tendential editing of documents is becoming rather common of late, and the professional historians ought to protest strongly against it, so that not only will the unsophisticated public be protected against deceit, but all such collections as the Walter Hines Page-Wilson and the Roosevelt-Lodge correspondence will be relegated to the realm of quasi-sources which cannot be employed for strictly historical purposes except with the greatest caution and reserve.

"Winning the Lodge-Man," by the Rev. Theodore Graebner, professor in the Lutheran Concordia Seminary, is "A Handbook of Secret Societies" designed mainly for the use of Lutheran ministers and laymen who wish to acquaint themselves with the attitude of their church towards secret societies in general and certain prominent secret societies in particular. The first part, a pamphlet of 100 octavo pages, contains an introduction on "Lodge Re-

ligion and Christianity" and separate chapters on Freemasonry, the Mystic Shrine, the Odd Fellows, the Elks, the Modern Woodmen of America, the Woodmen of the World, the Knights of Pythias, the Royal Arcanum, the Improved Order of Red Men, the Foresters, the Loyal Order of Moose, and the Fraternal Order of Eagles. Dr. Graebner, from his Lutheran point of view, and in the light of his own researches, arrives at practically the same conclusions concerning all these societies as Arthur Preuss in his "Dictionary of Secret and Other Societies," from which he makes copious citations. A second installment is to follow. (Privately published by the author, 3618 Texas Ave., St. Louis, Mo.)

John M. Manly, head of the Department of English in the University of Chicago, has announced that work will begin this year at that institution on a "Dictionary of American English." The work will be under the supervision of Professor William A. Craigie, who is coming to Chicago from Oxford. He will be assisted by two professors of American birth and training and by a research assistant and two fellows, who will devote their whole time to the work. Professor Craigie was chosen for this task because of his twenty-eight years' experience on the famous New English (or Oxford) Dictionary.

Mr. Arthur Brisbane recently referred to St. Peter Canisius in the following terms: "A fierce fighter was old Canisius, the Dutch Jesuit, and hard things he would cheerfully have done to Martin Luther had he got hold of him." *America* (Vol. XXXIII, No. 8) points out that there are almost as many errors in this statement as there are words. Canisius was not a Dutchman, but a German. He was not fierce, but of a mild and gentle disposition. He did not come in contact with Luther, who died in 1546, when Canisius was not yet twenty-five years of age and a young Jesuit of but three years' standing as a priest. He never saw Luther and never even mentions his name in his voluminous writings. "It



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was not the man, but his attacks on the Catholic faith which engaged his attention . . . There was no enmity in the heart of this great man, no bitterness in his words, and only gentleness and love in his deeds. Because he was a holy as well as a learned man, he treated the Brisbanes of his day with meekness and forbearance,"—an example which the Jesuit editor of *America* does not see fit to imitate, for he calls Arthur Brisbane a "flip, superficial, pretentious and ignorant" scribe.

The Rev. Dr. A. E. Breen, of St. Francis Seminary, Milwaukee, Wis., in a brochure entitled "The Way to Peace," outlines a plan whereby, in his opinion, the United States, co-operating with the other nations of the world, might abolish war. He rejects the League of Nations, which "has accomplished nothing worthy of note," and suggests that the World Court be separated from the League of Nations and its powers extended so as to make it a sort of perfected Hague tribunal. In order that the World Court may be effective, an international pact, essen-

tially different from the League of Nations, should be established; all nations should pledge themselves not to undertake any act of war until the World Court shall have rendered decision on the rights involved; and the sanctions of all decisions rendered by the Court should be purely moral. The World Court would mobilize the moral forces of the human race. Whether it would be strong enough in times of acute crisis is a question; but the ideal is an exalted one and practical enough to be seriously considered.

Why do the census-takers so markedly neglect the sect of the Pharisees? It is the largest religious body in the world.

It was distinctly worth while to reprint Fr. Berard Vogt's lecture on "Scholasticism and Modern Thought" as a separate pamphlet from the report of the 21st annual meeting of the Catholic Educational Association. It is a most timely and useful paper, in

which the learned Franciscan shows how Scholastic philosophy differs from present-day systems of thought and how the modern mind, thirsting after positive truth and real values, is gradually finding its way back from relativism and the Kantian vagaries to Scholasticism with its theocentric conception of the universe, its belief in the power of the human soul to reach the objective truth, and its metaphysical temperament. The author pays special attention to the growth of what he calls "the neo-realistic movement" in Germany and other countries, including our own. Fr. Berard is the man who could give us a splendid book on the subject, for he is not only familiar with Scholasticism, but has made a careful study of modern thought both in the scientific and the speculative domain. Meanwhile we recommend the careful study of this pamphlet to all who are interested in the subject and who, like ourselves, are eagerly expecting the new Aquinas who will give us what Fr. Berard calls "a rejuvenated and completed scholastic synthesis," without which the old truths cannot be expected to exercise their full appeal to the modern soul, immersed as it is in preconceptions and prejudices.

The F. R. heartily joins in the praises of Mr. James Loeb which are being sung on all sides. By now every English-speaking scholar knows the Loeb Classical Library, which is to give us, in the long run, practically the whole of the Greek and Latin classics in their original languages and with English translations. Hardly was this princely enterprise begun when the war broke out, but the work has gone on steadily, and there are already more than 150 volumes of the library available. Mr. Loeb is still active at sixty, and we wish him health and strength to preside for many years over his vast undertaking.

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Correspondence**Suggestions for the Improvement of Our Church Choirs**

To the Editor:—

In the *Ecclesiastical Review* (Vol. LXXII, No. 6) a writer who says he is "one of many who have experienced the trials and tribulations of a Catholic organist," makes some noteworthy suggestions for the improvement of church music. In order to obtain better results, he says, three things are necessary: (1) the firm wish and will of the pastor to promote good church music; (2) the ability and desire of the organist to use none other; (3) the co-operation of talented members of the parish who have good voices and are at the same time imbued with a spirit of self-sacrifice, willing to join the choir and to attend rehearsals regularly.

Difficulty is met with especially in regard to the last-mentioned point,—so much so that choir directors often become discouraged and finally seek some other means of livelihood. In addition to the prevalent spirit of frivolity and pursuit of pleasure, the writer says, there is another reason for this deplorable condition, namely, lack of co-operation on the part of pastors. He suggests that pastors and curates co-operate in this matter: (1) by frequently attending the rehearsals and encouraging organist and singers; (2) by granting them special favors, such as taking them on an outing or excursion, or providing other forms of amusement, even though it require a financial sacrifice on the part of the parish; (3) by occasionally referring to the reward which the singers earn by helping to make the divine services more solemn and impressive and thus edifying those in attendance; (4) by encouraging the school children who have good voices to join the children's choir, whence they may later on be advanced to the adult choir. Words of encouragement should be imparted frequently, so that the children may learn the significance and importance of a good choir.

No doubt there would be a marked improvement in our church choirs if these suggestions were followed, and for the sake of the good cause the F. R. is asked to print the above synopsis of the F. R. article. H. R.

Catholics and Secular Universities

To the Editor:—

T. J. B. in his comments on "Catholics and the State Universities" (Vol. 32, No. 12, p. 257) has (unwittingly, I trust) been guilty of several inaccuracies. The subject is far more important than one would surmise from the little that has been said about it lately in Catholic publications.

Any one connected with educational work knows that among Catholics the desire for

Catholic education is far from being "practically universal." It is sufficient to call to mind the number of Catholics at state universities and non-Catholic higher institutions of learning, to prove the truth of this statement. That a great number of Catholics express a wish to have their children attend Catholic institutions of higher education is true, but—and there's the rub—many of them proceed to excuse themselves because, you know, the future prospects, the prestige, and all that, will be better, if their sons and daughters have graduated from some other school.

The expense is another reason, they allege, why their children do not attend Catholic institutions. Take the trouble to consult a dozen state universities or tax-supported schools and compare them with a like number of Catholic institutions, and you will have a surprise waiting for you. Only recently I had the opportunity of seeing just such a survey, and the average showed a difference of less than fifty dollars per year in favor of the state universities and the tax-supported schools. But even this small amount did not represent the true situation, since there were other contingent fees, such as the payment for athletic games and other student activities to be paid, which would reduce the total still more. This survey, I may add further, was made in connection with the arts and science departments only, the one department where the state universities and tax-supported schools have a big advantage over Catholic schools of the same standard. In the technical and vocational courses there is no advantage, and none was to be expected, from a merely monetary expenditure.

Again, it is not "within very recent years" that Creighton, Marquette, St. Louis, Loyola, Notre Dame, Fordham, Georgetown (to mention only a few Catholic institutions) have had other than classical courses. Ten, twenty, thirty, and more years ago, there were law, medicine, engineering, dentistry, pharmacy, departments at some of these schools. Commerce, business administration, journalism, architecture, foreign service, social service are some of the vocational courses to be had at several of the above mentioned schools.

Unfortunately, "the graduates of a Catholic college or university" in some places "do not always find it so easy to secure positions as the graduates from another college, either state or belonging to other churches." But bigots we shall have with us always, though they may not always have their way, or find it convenient to manifest their prejudice. The recent decision of the Supreme Court of the United States spoke in no uncertain terms of the worth and patriotism of the Catholic elementary schools. By this decision a much used prop has been knocked from under the aforesaid class. It is for

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Catholic institutions to meet prejudice, by arousing a just public opinion; demanding their constitutional rights, where there is question of positions in tax-supported schools; soliciting assistance from state and nationwide Catholic organizations, to see that no injustice or discrimination is practised against the graduate from a Catholic institution. It is a supinely conservative attitude that has been responsible for much of the unfairness in the past.

But even to-day we see the graduate of the Catholic institution getting "a fair and square deal." In Wisconsin, the graduates of Marquette University, in open competition with the graduates of the State University, have won places of distinction and public trust throughout the State. Teachers, principals, and superintendents are attending Marquette in increasing numbers each year. In St. Louis, Chicago, Cincinnati, Omaha (to mention only places in the middle West) there are extension courses and late afternoon classes, attended each year in increasing numbers by public school teachers. These courses are being pursued not only for their cultural value, but for their promotional effect as well.

As to the instance cited, of the four Catholic girls "stepping into fine teaching positions" because they had taken their work at a Protestant college in their home town, little wonder need be expressed that under such little Protestant—I might even add, proselytising—influences, the four Catholic daughters found such favor. Others with even better surroundings and protection than that afforded by a Catholic home have suffered immeasurable harm from similar environment. The quotation made in one of the closing sentences, "that Protestant teachers are not wanted in our schools, neither are Catholic teachers wanted in Protestant (meaning, public) schools" could not have come from a representative Catholic or from one whose word has weight in Catholic circles. In nearly all the departments of most of our Catholic colleges and universities there are Protestants on the faculty, some of them heads of departments.

In conclusion, let me assure your correspondent that if the hope expressed in the last sentence of his communication is not a mere wish, but a real desire, he will find, at the proper time, by using the proper means, that information which will enable his "four youngsters" to procure in some Catholic institution of higher education the courses they will need to fit them for whatever life-work they have in mind. G. P. S.

THE TREE

By Charles J. Quirk, S. J.

The fruit of woe I once did bear,
That brought all men to die.
Now—on my heart—how can I dare
My God to crucify!

BOOK REVIEWS

An Introduction to Church History

"An Introduction to Church History," by the Rev. Peter Guilday, Ph. D., professor of Church History in the Catholic University of America, is aptly described in the subtitle as "A Book for Beginners." The author's avowed purpose was to prepare an outline for the use of students of church history, a field in which he himself is not only a distinguished teacher, but has achieved enviable fame by his biography of Archbishop Carroll and other works. In seven serried chapters he gives the traditional teaching, with many new ideas and applications drawn from his own practice, of the meaning, the scope, the value, and the study of church history, the formation and mission of the ecclesiastical historian, and a survey of the literature of church history.

Dr. Guilday belongs to the newer school of Catholic church historians which is characterized by an unbounded devotion to the truth and thoroughly trained in the critical method of research. In his opinion there can be no discrepancy or antagonism between dogmatic truth and historical truth, and the Church can face the fierce light of historic criticism without a protecting screen or a reflecting medium. In the words of one of the writers whom he quotes, "whatever record leaps to light, she never shall be shamed." But we must make sure of the authenticity and genuineness of records.

Unfortunately, as Dr. Guilday mournfully observes, very little worthy of the subject has been done in the field of church history in the U. S. up to the present. "Ecclesiastical history as a science distinct from the *Charakterbildung* of the aspirants to the Catholic ministry has not yet risen above the level of mediocrity in our country. The teaching of church history in Catholic colleges, seminaries, and religious novitiates is below the standards of the already much confused methods in use in non-sectarian schools." This is owing mainly to the fact that "special training for teachers of history in American higher schools is hardly more than a generation old." In our Catholic schools it may be said to have begun only with such men as Dr. Guilday himself and Dr. Zwierlein, of Rochester Seminary, the first volume of whose *Life of Bishop McQuaid* reached us almost simultaneously with Dr. Guilday's book. This "Introduction," we sincerely hope, will not only become a text-book in all our higher schools, but also find a wide sale among the clergy and educated Catholics generally. Its scholarship is of the highest, and it has all the qualities of a real standard work, including a very full index. The printer has done his work well, and such slight misprints as *Maillon* (pp. 275 and 298) and *Sedeis* (p. 320) can easily be eliminated in

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the second edition, which will undoubtedly be called for very soon. (B. Herder Book Co.)

Literary Briefs

—A timely contribution to hagiography is "The Jesuit Martyrs of North America," by the Rev. John J. Wynne, S. J. The martyrs dealt with are Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noël Chabanel, Antony Daniel, Charles Garnier, René Goupil, and John Lalande, most of whom laid down their lives for the faith in "Huronie"—that part of the province of Ontario now known as Simcoe Co.,—and have lately been beatified at Rome. Father Wynne was well qualified to write their story, for he is the vice-postulator of their cause and has been engaged in the study of their lives for thirty-four years. His chief source, of course, have been the Jesuit Relations, but he has laid under contribution also other important sources, as his list of references and his bibliography show. The book offers "the first connected and complete story of the Martyrs to be published in this country," and is embellished with several portraits and maps that add greatly to its attractiveness. New York: Universal Knowledge Foundation).

—Mr. Edward A. Koch, of Germantown, Ill., has printed a convenient edition of the Litany of All Saints in its revised form, i. e.,

with the invocation, "Ut omnes errantes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris," on pasteboard for choirs. The cards measure 7 by 11 inches and bear the imprimatur of the Bishop of Belleville. They will be found useful for the Rogation Days.

—It was a happy find when the Rev. K. Richstätter, S. J., discovered, among several hundred manuscripts kept in European libraries, a great variety of prayers and devotions in honor of the Sacred Heart of Jesus. In these latter days, in our devotion to the Saviour's loving Heart, we have recourse as a rule to the rich literature that has sprung up on this subject since the days of St. Margaret Mary. In Father Richstätter's "Medieval Devotions to the Sacred Heart" we have access to prayers almost all of which go back to the fifteenth century. "How much devotion to the Sacred Heart may gain to-day in depth of thought in strength, warmth and childlikeness, these old prayers will, by repeated use, soon show." The dainty little volume is published by Burns, Oates and Washbourne, London.

—"Religious Outlines for Colleges," by the Rev. John M. Cooper, D. D. (Washington, D. C.: The Catholic Educational Press). is the first of a four-volume series of textbooks of religious instruction designed to

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Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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assist teachers in the last year of the high school and the first year of college. Both pupils and teachers who use the little volume will have to do some studying before they go to class, otherwise both may be embarrassed at times. The corporal and spiritual works of mercy are stressed by the author. The root idea is: "Live what you know!" The principle of correlation runs through the volume. The book stimulates discussion and gives a good list of questions and useful bibliographical references. Dr. Cooper has struck out on a new trail in the matter of religious instruction in our higher schools, and it remains for teachers to test the practical value of his method.

New Books Received

Introduction to the Devout Life. By St. Francis de Sales. In a New Translation by Allan Ross, Priest of the London Oratory. (The Orchard Books—No. 5). xxxv & 309 pp. 16mo. Benziger Bros.

St. Bonaventure's Seminary Year Book, 1925. Edited by the Duns Scotus Theological Society. Vol. IX. 192 pp. large 8vo. Illustrated. Allegany, N. Y.: St. Bonaventure's Seminary.

Boy Guidance. A Course in Catholic Boy Leadership. Outlined and Edited by Rev. Kilian Hennrich, O. M. Cap. Chief Commissioner Catholic Boys' Brigade. ix & 239 pp. 12mo. Benziger Bros. \$2 net.

St. Michael, the Archangel, the Friend of Purgatory. 4 pp. 32mo. New York: Joseph Schaefer, 23 Barclay Str. \$1 per 100. (Leaflet).

A New School of Gregorian Chant. By the Rev. Dom Dominic Johnner, O. S. B., of Beuron Abbey. Third English Edition, Based upon the Fifth Enlarged German Edition by Dr. Hermann Erpf and Max Ferrars. xvi & 363 pp. 12mo. Fr. Pustet Co., Inc. \$2.

Little Sayings of the Saints. Chosen and Edited by Anne Scannell O'Neill. vi & 138 pp. 32mo. B. Herder Book Co. 75 cts. net.

Straight Talk to Non-Catholics. Is the Catholic Church Intolerant? By C. Pliny Windle. 16 pp. 12mo. Chicago, Ill.: Iconoclast Publ. Co., 189 W. Madison Str. 5 cts. (Pamphlet).

The Leading Facts in the Wheeler Case. By Basil Manly, Director, People's Legislative Service. 22 pp. 4x8½ in. Washington, D. C.: Wheeler Defense Committee, 506 Lenox Bldg. (Pamphlet).

The End of the World and of Man. By D. I. Lanslots, O. S. B. 177 pp. 12mo. Belmont, N. C.: Belmont Abbey Press. For sale by Fr. Pustet Co., Inc. \$1.50 net.

A SPRINKLE OF SPICE

Mr. George Mannington, in his recently published book, "The West Indies" (London: Leonard Parsons), tells a story in which Negro thought is seen working along Caucasian lines, but with more than Caucasian directness. "A Negro minister anxious to catch a train hailed a cab, but the driver objected on the double ground that the time was insufficient, and that no colored person had ever ridden in his cab. "Well, look here," replied the minister; "you want your quarter-dollar fare, and I want to get to the station; so you ride inside, and I will drive; then you will save your dignity and get your fare, and I shall catch my train."

Doctor: "But, my dear sir, I can't prescribe whiskey for you unless I am convinced that you need it. What are your symptoms?"

Patient: "What symptoms would you suggest, doctor?"

The late M. Camille Flammarion's contribution to a symposium on the subject of drink organised some years ago by *La Revue* makes good reading. "You are good enough to ask me," he wrote, "whether I work better when I drink nothing but plain water. In reply I beg to state that I have never tasted water, and that I regard it as suitable for external usage. I drink wine—*du bourgogne, du champagne, du bordeaux, du bleu, du rouge, du rose, du gris*—any kind of wine that suits my palate, which is somewhat fastidious. My dear old grandfather, who was a winegrower, followed the same régime and lived to be close on ninety."

It is told of George Washington that when a colored man lifted his hat to him, he courteously lifted his own in return. When some of his friends took him to task, he said: "Do you suppose that I am going to permit a poor, unlettered colored man to be more polite than I am?"

Dinner was late. The "Missus" went out into the kitchen to learn the reason for the delay and came back laughing heartily. "Oh, Katrinka looks so funny, John," she informed her waiting husband. "The cooking brandy is all gone, and she's trying to knit a sweater out of the spaghetti."

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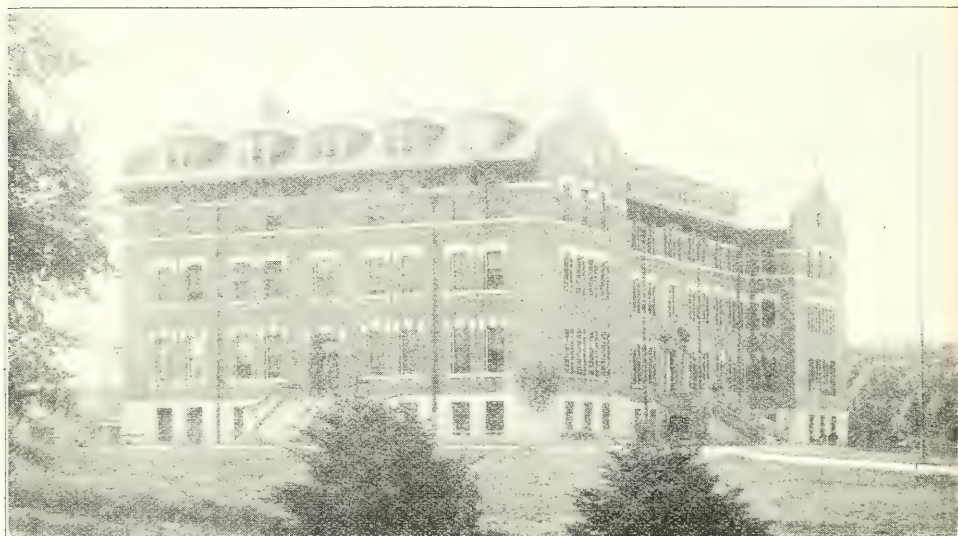
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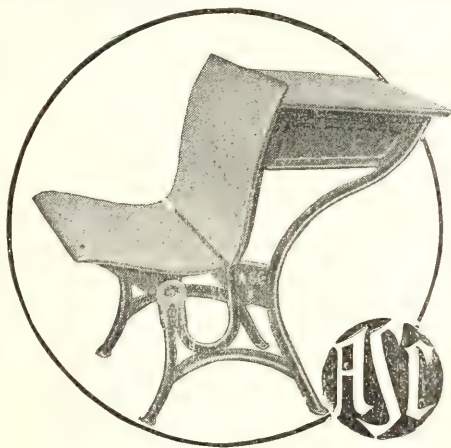
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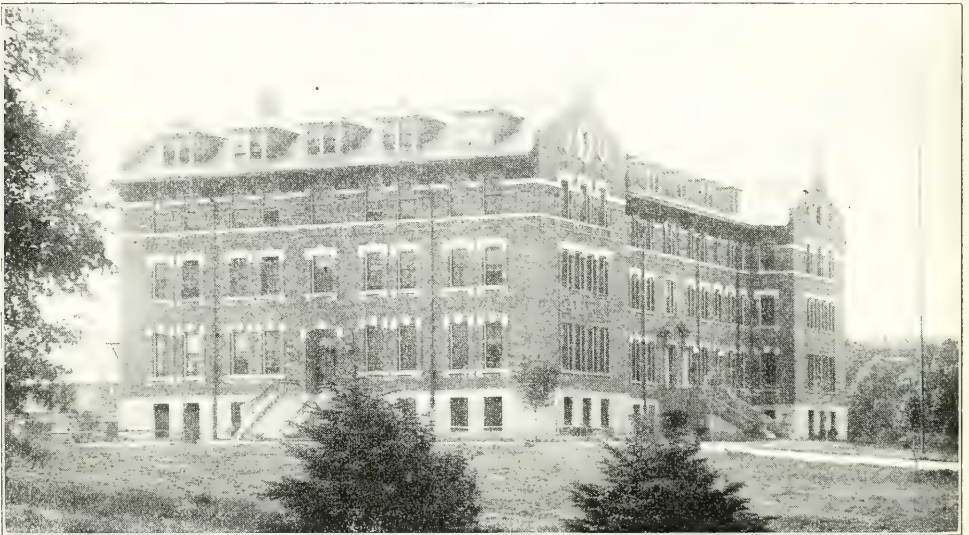
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The Fortnightly Review

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ST. LOUIS, MISSOURI

Aug. 1st, 1295

CHRONICLE AND COMMENT

Lafayette's Membership in the Masonic Order

The *Indiana Catholic* (Vol. XVI, No. 802) misconceives the bearing of our recent articles on Gen. Lafayette and his membership in the Masonic Order. Mr. Benedict Elder showed (F. R., XXXII, 10, 209 sq.), in view of recent Catholic eulogies of Lafayette, that he "was not a Catholic [as is so often asserted], but a Freemason, in full sympathy with the Masonic teaching and programme." The fact, cited by our contemporary, that before 1825 there were some prominent Catholics in this country and in Europe who were members of Masonic lodges, is irrelevant. The papal condemnation of Freemasonry dates not from 1825, but from 1738, when Pope Clement XII solemnly condemned Freemasonry and forbade Catholics, under penalty of excommunication, incurred *ipso facto* and reserved to the Pope, to enter or in any way to promote Masonic societies. This condemnation was reiterated by Benedict XIV in 1751 and by Pius VII in 1821. Hence when Lafayette declared in his address to the Grand Lodge of New York, in 1824, that Masonry justly gloried in the opposition of "those who have persecuted it," he undoubtedly referred to the Catholic Church, in which he had been brought up, but of which he was not a practicing member. Ten days before his death he declared in a letter to the Supreme Council of Scottish Rite Masonry for the Western Hemisphere in accepting the 33rd degree, that he would seek to merit the honor by his zeal and that he expected "our ancient institution" (Masonry) to "propagate everywhere the Liberty, the Equality, the Philanthropy, and contribute

to the great movement of social civilization which ought to emancipate the two Hemispheres." This was written in 1834, nine years after Leo XII issued his famous Bull "Quo graviora," and after even such a hard-boiled politician as Daniel O'Connell (whom the *Indiana Catholic* names) had resigned his membership in the Masonic Order. It is necessary to recall the fact of Lafayette's Masonic affiliation and his outspoken sympathy with Masonic principles in the face of repeated papal condemnations, as long as misguided American Catholics continue to claim that great national hero as a practical Catholic.

The Church a Business Institution

There has been a tendency of late, even among Catholics, to look upon the Church as more or less a business institution and to talk about "selling religion." This tendency, besides being unworthy of religion, is being used as an argument by non-believers who contend that church property should be taxed. "The church," says, e. g., Bertram N. White, of Machias, Me., in a letter to the *Christian Century* (Vol. XLII, No. 25), "is primarily a business institution. It is one of the largest employers of labor and one of the largest holders of property in the land. Its aims are like those of other ambitious business institutions: to pay its employees and its other running expense, to conserve the property that it already has, to extend its operations, and to accumulate a surplus wherewith to acquire more property. It is different only in the commodity trafficked in. That its business has been highly successful is testified to by its enormous property accumulations, its ever expanding salaries to its employees,

and the elaborate pension schemes that it is providing for their benefit. If men engage in business and are successful and acquire property, what difference does it make, with reference to taxation, whether they trafficked in coal, wood, or religion?"

Of course, it makes a vast difference, because of the supernatural character of religion and the spiritual benefits which it confers upon the community at large. But we shall never be able to convince men like Mr. White—and his number is legion—of the reality of these benefits and the claims based upon them if we ourselves talk about selling religion and regard the Church as a business institution, instead of emphasizing her character as a divinely instituted means for the salvation of mankind.

Who Will Refute Lea?

The library of the late Henry Charles Lea has been presented to the University of Pennsylvania. Lea was a Philadelphia scholar and publisher, who delighted to rummage in medieval records and to bring to light the scandals of that time. His history of sacerdotal celibacy, his work on indulgences, his history of auricular confession, and his account of the Inquisition in Spain contain much authentic material, but are one-sided and biased, plainly calculated to give an entirely false impression. The *Catholic Standard and Times* thinks that the books he had accumulated "will tell a different story to those who read them with eyes that see the good rather than the evil." It would be worth the time and energy of some Catholic scholar, now that Lea's books are accessible to the general public, to compare his assertions with his sources and to show where and how he misrepresented the facts. For while it is true, as our Philadelphia contemporary says, that Lea's works "have disappeared from the market" and are not likely to be reprinted, it is equally true that they are to be found in every important library, and are still widely read by students. The pamphlets written by Baumgarten, Casey, and others to show Lea's unreliability are too

meagre and not accessible to the non-Catholic scholar. A comprehensive refutation of Lea's principal theses in his various writings is still a desideratum and can be undertaken more effectively now that his assertions can be controlled from the very source books which he himself used. Here is a grateful penum for one of the clever young scholars of Dr. Guilday's Church History Seminar at the Catholic University of America.

Psychoanalysis Still on Trial

Dr. Rhaban Liertz, Fr. J. Boyd Barrett, S. J., and other Catholic writers on the "new psychology," whilst realizing the errors contained in the theory of Freud and his followers, and fully aware of the insidious dangers with which it is fraught, nevertheless believe that psychoanalysis can be turned to good uses and aid in a better understanding of the human mind. The famous German psychologist Fr. J. Lindworsky, S. J., on the other hand contends that psychoanalysis has made no contribution of value to knowledge and quotes with approval a passage from Dr. Emil Raimann, who asserts that "in spite of its noisy pretensions, we owe psychoanalysis no conceptions of fundamental value." (*Stimmen der Zeit*, Feb., 1925). Dr. Charles Bruehl, of Overbrook Seminary, commenting in the *Homiletic and Pastoral Review* (Vol. XXV, No. 9) on Fr. Lindworsky's position, says: "The unaltered opposition of such a recognized authority will somewhat dampen our optimism and inspire us with great caution. Psychoanalysis is still on trial, and its scientific status is not yet settled."

Church Music Reform

Mr. Otto Singenberger announces in the *Cacilia* that, beginning Sept. 1, he will transfer all his activities to the Seminary of St. Mary of the Lake, Mundelein, Ill. The *Cacilia* will also be published from there. Cardinal Mundelein, in a letter printed in the June number of the magazine, welcomes the *Cacilia* to the sacred precincts of his seminary and cordially

recommends it to the clergy and the sisterhoods of his diocese. "We feel," he says, "that in supporting it and giving the future clergy of our Diocese a thorough training in the music of the Church, we are helping to safeguard a precious inheritance that has come to us from the first ages of the Church, enriched and added thereto during the ages of faith. If it arouses new interest in ecclesiastical music, then we may feel that we are guarding the chant and its instrumental accompaniment from the frivolous and sensual influences that are degrading modern-day music and we are helping to save one of the glories and ornaments of Christ's Church—the music of divine service—from desecration or even perhaps ultimate oblivion."

The F. R. congratulates Professor Singenberger on the vigorous support his efforts for the reform of church music are finding and hopes that the *Caecilia* will enlarge its sphere of influence and usefulness with the powerful backing of the Cardinal Archbishop of Chicago. It is the first time in its eventful career of more than a half century that this magazine has received due recognition.

Contempt of Court

The power of judges to fine and imprison persons for contempt of court without trial by jury is one which should be restricted, if not altogether abolished. The power has been used increasingly within recent years until it promises to become a dangerous weapon for the suppression of freedom of criticism as well as of action. We are glad, therefore, to see the Iowa Supreme Court voluntarily limiting the use of this process. Some time ago Judge Hume of Des Moines sentenced a man for contempt because of an article in the *Des Moines News*, criticizing the judge's decisions, not because of their content but because of what was asserted to be their unjudicial and ridiculous diction. In overruling Judge Hume the Supreme Court made this excellent comment (see the *Nation* (No. 3121) :

"The power to punish for contempt is a trust imposed in the courts not to protect the individual judge but the people whose laws they interpret and whose authority they exercise So long as published criticism does not impede the due administration of law, it were better that we maintain the guaranty of our constitution (freedom of speech and press) than undertake to compel respect, to punish libel by the summary process of attachment for contempt It is not thus that an intelligent and independent court will attempt to secure public confidence and the statutory limitation of this power rather than its enlargement tends to strengthen the judiciary and attach it to the affections and esteem of the people."

Anglican Evangelicals

Bishop Barnes, of Birmingham, has informed the public that a new movement—or is it a new sect?—has sprung up: the "Anglican Evangelical Group Movement." It has enrolled more than 600 clergy and their views are expounded in no less than two volumes and over fifty pamphlets. It "acknowledges no special sacerdotal powers, no rigid dogmatism, no infallible authority in teaching, but bases its faith on the Bible, modified and interpreted by science, as it is a human book and a mixture of truth and error."

The Liberal Evangelicals, like the early Reformers, are strong on negations; what they affirm is not very clear, but there is no possible doubt of what they deny. They will have no sort of infallibility, but as Dr. Barnes naively adds: "the movement is controversial, for it cannot come to terms with erroneous beliefs." This only shows that the Liberal Evangelicals are still very antiquated, as true Modernism denies even the existence of erroneous beliefs. The fact that they have already published two books and over fifty pamphlets promises well for future developments; if they go on at this rate, perhaps in fifty years we shall have another sect to burn all the

Liberal Evangelical libraries and return to the Bible.

* * *

The whole thing shows the necessity of an authority to curb mankind's

riotous mania for altering, developing and tinkering with its creeds. It was one of the great benefits the Middle Ages conferred on mankind that they consigned all heretical books to the fire.

"Manuscript"—the New Handwriting

"Manuscript" may be seen in use in a number of schools in this country. In New York, the Horace Mann and the Lincoln are trying it with their younger children. The Brearley School has used it with increasing interest and enthusiasm for three years. The feeling is growing that we have here something of decided value to offer to our children.

The handwriting of the average adult of to-day has little charm and less legibility. Our schools have tried to train children by muscular movements and drills, but with little avail. There has been need for reform, and it has come at last.

The "new" writing, which is really very old, as been introduced into the U. S. from England. "Manuscript" it is called,*) for the forms of the letters are those which proved themselves of beauty and use in days when writing was a skilled craft and when books were made which it is a joy to look upon to-day.

This writing is very simple. A six-year old can understand how each letter is made, and can use the writing to meet his own needs and demands.

Circles and straight lines are the elements to which each letter of "Manuscript" can be reduced. The small A, for instance, is a circle with a line. The small B is a line with a circle; the C is a half-circle; the D a circle and a straight line; the E a horizontal line and three-quarters of a circle; and so on through all the simple and distinct letters of this alphabet. The result is something like italics, which, by the way, are said to be based on the handwriting of Petrarch. Our printed letters were

all taken from the handwriting of an earlier period.

But is not "Manuscript" writing very slow? Records made in London schools show, on the contrary, that children who are taught the new method from the very start, write with greater speed and facility than those trained in the old method.

Neither does individuality suffer. There is as much difference in the writing of different children as with the other method. The slant may be different; the letters wider or narrower; the downward stroke may be emphasized;—in fact, there are as many possible variations as there are people to use them.

In addition there is the artistic appeal. The children are not only given a more useful tool, but they are at the same time introduced to a skilled craft, with all its possibilities of joy and self-expression.

"To-day's eight-year-old," says an enthusiastic advocate of "Manuscript" in the *Chr. Sc. Monitor*, "sits down to his writing lesson. He has no longer a copy book before him wherein to copy again and again a model at the top of the page. He has a manual for reference in case his memory needs refreshing as to the exact way to form a letter, and the manual sets a standard as well for beautifully arranged and margined pages. He plans how to use his paper, he draws in his margins with care, one at each side and one at the bottom as well. And crayon! Perhaps it is because this new writing is based on the old illuminated manuscripts that color has come back into the writing world. The eight-year-old selects the colors to be used for his capital letters and for the intriguing little designs to finish outline. He tucks in little illustrations and borders

*) "Manuscript, A Handwriting Based on Early Models," Book I and II, by Stone and Smalley, New York: Charles Scribner's Sons.

with the joy and satisfaction of an artist. For handwriting is the only craft practiced by many of us, and it still holds a place in our modern world

despite typewriting and shorthand. It has become again a skilled craft and an art, and as such is being practiced and enjoyed by the young artist."

Sister Benigna Consolata Ferrero and Her Mysterious "Voice"

An extensive propaganda is being made in favor of the cause of Sister Benigna Consolata Ferrero, a professed choir nun of the Order of Visitation, of Como, Italy. A life of this nun in English, published by the Georgetown Visitation Convent, has already gone through nine editions, and two pamphlets, a "Vademecum Proposed to Holy Souls" and "Flowers of Paradise," mainly passages culled from her writings, are also being widely circulated. (See *Truth*, May, 1925, p. 32).

Sister Benigna Consolata Ferrero was born at Turin in 1885. In 1903 she entered the Order of the Visitation, in which she spent thirteen years. She died at Como in 1916. The first step towards the introduction of the cause of her beatification was taken a few months ago, when her remains were solemnly identified and transferred from the grave to a vault under the choir of the monastery where she lived and died.

Her writings pretend to be inspired by a "Voice" from above. This particular aspect of her life—a most important one in view of the beatification process—is subjected to criticism by the Rt. Rev. Msgr. Lawrence Richen, of Aix-la-Chapelle, in a little brochure, of which he has had the kindness to send us a copy. ("Suora Benigna Consolata Ferro e la sua 'Voce';" Aix-la-Chapelle: Jos. La Ruelle).

Msgr. Richen points out that all such cases have to be treated with the greatest caution (*colla massima cautela*). Sister Benigna believed that Jesus spoke to her continually and entrusted her with a world mission, namely, to announce to all mankind that He intended to restore the human race to divine favor. Was the "Voice" she thought she heard real, or was it merely a product of her pious imagina-

tion? There are many reasons for assuming the latter. Sister Benigna belonged to a family with a hereditary taint. She herself was in delicate health all her life until her early death. The real nature of her alleged revelations cannot be established until her manuscripts have been edited in conformity with the canons of historical criticism. Msgr. Richen quotes a number of passages from her published writings which arouse suspicion. Thus she represents Christ as calling her His "apostola," referring to her convent as "the pulpit from which I will make myself known," declaring that "God speaks to you, God instructs you," and that "it will be the duty of your superior to manifest these things after your body will be in the grave and your soul in Paradise," and so forth.

Msgr. Richen, after a careful analysis of her life and writings, expresses the opinion that Sister Benigna was a victim of hysteria and that her "Voice" was a figment of her imagination. His conclusions are, briefly: (1) It appears necessary (before any further progress can be made in the cause of beatification) to determine by an exhaustive investigation whether the teaching on grace attributed to the "Voice" is in accord with sound theology; (2) The theory of mortification inculcated in the writings attributed to Sister Benigna is exaggerated, nay, it openly contradicts the fifth commandment, and its propagation is apt to cause errors and dangers in convents and among pious persons generally; (3) There is no evidence of the reality of the "Voice" except Sister Benigna's own assertions; (4) The discourses attributed to the "Voice," and especially the insipidity and mawkishness of the words ascribed to Jesus Christ, are unworthy of God and often repug-

nant; (5) Her alleged revelations are full of small beer and not free from errors; (6) Her desire to see her "revelations" written down, the admiration for her piety which she ascribes to Jesus, her pretended admission to the beatific vision before her death, the alleged divine command to herself and her superior to spread her writings, her world-mission,—all these things, alternating with profound doubts regarding her vocation and the genuineness of the "Voice,"—doubts which, in the last days of her life, almost led her to despair,—inspire profound distrust.

Fraternizing Between Catholics and Forbidden Societies

Commenting on the report that local Knights of Columbus and Knights of Pythias in an Iowa town had "got together for a dancing party," the *Louisville Record* said not long ago (Vol. XLVII, No. 13):

"That is not the only instance of the organization mentioned [K. of C.] attempting to fraternize with a forbidden society. In fact, there are signs of a growing sentiment among its members in favor of the thing, and along with it a great deal of confusion of thought regarding the reason for the Church's condemnation of certain societies. Even some Catholics seem to be of the opinion that the Church condemns a society because of the character of its members. How often does one not hear it said that the European members of a certain international society under the ban of the Church are different from the American members. Which is perhaps true, but not to the point. The Church does not condemn the members of the society, but the society itself. Nor does she condemn the society on account of the character of its members, but on account of the principles of the society

"This thing of fraternization between separate societies is foolish. We are all members of one human family, all citizens of the one country in which we live, and hence when men form separate societies it is for some special

purpose not common to all. There may be good reason for such societies to exist, but it is a special reason. If they have outlived the special purpose of their being, they should break up, but so long as they choose to continue their separate existence, there is no good in their trying to make it appear that they do not want to be separate. If they wish to get on common ground with their neighbors, they have only to dissolve. There is always some common ground between individuals, however widely they may differ; but not between organizations whose purpose for existence is to distinguish among men and draw some apart from their fellow-citizens for a special purpose. It is only when the organizations are put aside and ignored, that their members can come together on common ground. Thus it must be plain that this so-called fraternization is a foolish thing, and in case of a society of Catholics attempting it with a society that the Church has forbidden Catholics to support or encourage, it is highly unbecoming, if not indeed scandalous. What are onlookers to conclude if not that such Catholics at heart condemn the attitude of the Church towards the society to which they give their approval?

"It is a singular thing that we hear nothing of non-Catholic societies fraternizing among themselves, or with Catholic societies generally, but only with a particular society of Catholics, which seems always to single out a society that the Church has forbidden to her children. Their motives may be all very good, no one should ever judge of motives; but it is principles that count, and the sooner this thing is brought to an end, the better it will be for all concerned."

A campaign against the introduction of liquor into missionary lands has been launched in London by a demonstration in Central Hall, Westminster. A questionnaire is being sent to missionaries in the foreign field to ascertain the actual facts of the liquor traffic to-day.

Notes and Gleanings

"Argumenta Latino Sermone Scripta" is the title of a little brochure in which that well-known classical scholar, Fr. Herman Mengwasser, O. S. B., furnishes our Catholic colleges with readings in classical Latin on a wide range of subjects, with a view to supply the ordinarily required authors with something more intelligible and interesting to the students. Among the "argumenta" is an account of the conversion of St. Paul, an anecdote about Columbus, a school boy's humorous account of the discovery of America, a translation of a paper by Bp. Vaughan, "Res Creatas ad Deum Nos Ducere," short colloquia, and some jokes, *e. g.*, "A. Matrimonia in caelo contrahi dicuntur; qui autem fit ut nulla ibi solvantur? B. Quia maritis opus est consilio et auxilio patronorum, qui causam dicant; hi tamen ibi non inveniuntur." Fr. Herman deserves praise for his efforts to restore the classics to their former honored place in higher education. Copies of this and other booklets which he has published with that object in view can be had by addressing him at St. Benedict's College, Atchison, Kas.

To an unknown friend we are indebted for a copy of the jubilee number of the parish monthly, *Voice*, which is at the same time a souvenir of the golden jubilee of Sacred Heart Parish, Indianapolis, Ind. This flourishing congregation, for a long time the largest in the diocese, was founded in 1875 by the Rev. Alardus Andrescheck, O. F. M., and has been in charge of Franciscan Fathers of the St. Louis Province ever since. Among its pastors have been such staunch friends of the F. R. as Fr. Francis Haase, Fr. Timothy Magnien, and the late Fr. Andrew Butzkueben. Like so many congregations in charge of religious, this one has been prolific in vocations to the priesthood and the religious life. No less than fourteen priests (thirteen of them Franciscans), four O. F. M. scholastics, three lay brothers, and sixty-three nuns, belonging to six different or-

ders, have come forth from this parish, which was founded by German immigrants, but now employs the English language exclusively, or almost exclusively. *Floreat, crescat!*

One of the notable articles in Heft 8 of the *Katholische Missionen* is "Der Streit um den Sadhu," by Alfons Vaeth, S. J. This strange Indian ascetic (sadhu) has attracted wide notice in Asia and Europe, and while some look upon him as a genuine "saint," others regard him as a visionary if not a deceiver. Several Jesuit Fathers were drawn into the controversy regarding the real significance of the Sadhu in the religious life of the day. Among these was Rev. H. Hosten, of India, and Rev. H. Sierp, former editor of the *Stimmen*. Both of these critics discountenanced the wonderful things told about the Sadhu by his great admirer, Professor Heiler, and asked for more evidence, and that of an unbiased kind. Father Vaeth reviews the controversy and shows that no convincing proof of the extraordinary "sanctity" of the Sadhu has thus far been forthcoming.

The *N. Y. Times* announces that "the first dictionary of Old Irish words will appear this year," under the editorship of Prof. F. N. Robinson, of Harvard, and Dr. E. C. Ehrensperger, of Northwestern University. What about Stokes' and Strachan's "Thesaurus Palaeohibernicus," of which Part II appeared in 1904, and which, when completed, will contain all the Old Irish monuments? And what about Edward O'Reilly's "Irish-English Dictionary," which appeared in 1817 and was supplemented by John O'Donovan in 1864? And what about Edward Dwelly's three-volume Gaelic Dictionary (1911), which contains, as he says, "every Gaelic word in all the other Gaelic dictionaries and printed books as well as an immense number never in print before"? Of course, a new and up-to-date work on this subject is nevertheless heartily welcome. Let us hope that Robinson and Ehrensperger will make a serious attempt to classify

Gaelic terminology so that we can distinguish which words are Irish and which are Scottish.

Christian Scientists see in Nostradamus a sort of forerunner of Eddyism. "Perhaps he was," says the *Sign* (Vol. IV, No. 10). "It would be difficult for any modern fad or heresy to search the pages of history and not find some one who has had the same fad or the same heresy centuries ago." Michael de Notre Dame, who assumed for his name the quasi-latinized form Nostradamus, was born of Jewish parents at Remi, France, in 1503. He was for some time a practicing physician and did excellent work at Aix and Lyons during the plagues. Later he took to astrology and in 1558 published a book, titled "Centuries," or rhymed prophecies. Out of a whole book full of such astrological guesses it is not to be wondered at that a few were actually verified. However, as our contemporary justly says, his prophecies concerning the downfall of Christ's Church will never come true because against them we have the infallible word of God.

A Latin play presented at St. Edmund's College, Ware, England, in the summer of 1924 has been published by the *Edmundian*. It is entitled "The-sauopolemompompus," by the Rev. A. B. Purdie and the Rev. R. A. Knox, and is not so much the story of the profiteer who fills the title rôle, as of Britannus, his British slave, who muddles through to triumph with rustic cunning and barbarous speech. Certain dastards plot to rob the profiteer by impersonating the emperor and offering "honors" for sale. Britannus outwits both parties by the same impersonation, and the arrival of the real emperor is turned by a Gilbertian ruse

to the advantage of himself and his fellow slaves. "The fun is excellent," says the London *Universe*, whose synopsis of the play we are following, "and Britannus's barbarisms are most intriguing. 'Bene ego numquam,' 'Hoc est materia dare militibus,' 'Pro quo me capitis?' and 'Tum solum est una via ex,' are phrases which make one feel that Latin is indeed a living language."

One of the newspaper biographers of the late Sir Rider Haggard, author of "She," "King Solomon's Mines," and other adventurous romances, quotes an intimate friend of the departed writer as saying that Sir Rider was so much a mystic and ascetic that "a turn of the wheel might have sent him into a Trappist monastery." It seems a far-fetched idea; but one never knows. There was a time when Catholics had a bone to pick with Haggard the novelist, who had walled-up a nun alive in the pages of one of his stories and left her there in demonstration of a "Popish" custom, and a nasty one at that. Father Thurston, however, got on his track, and the nun was afterwards, we believe, unwallled.

The London *Universe* tells of the case of a nun, who has been liberated from her vows after thirteen years in religious life by a special dispensation from Rome, on the ground that she had no vocation. Our contemporary adds: "We publish this story, in itself unimportant, to disprove the misconception current in Protestant circles that it is necessary to break out of a convent in the sensational manner described by certain 'escaped' lecturers."

The Galileo case was a rare exception to the prudence generally shown by the Church authorities, and, at the time, his contention was but a the-

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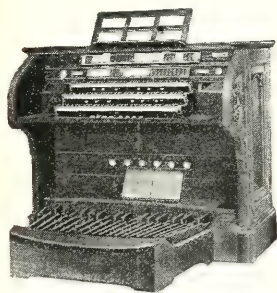
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ory. Even to-day there are those who hold that the Copernican system is but a hypothesis,—the best and only possible working hypothesis, but nothing more. All depends upon our notions of time and space. The controversialist will find a thorough treatment of the episode and much else of history that shows how unfairly the Church has been judged from this isolated event in Dr. Bertram Windle's book, "The Church and Science," of which a third and completely revised edition has lately appeared (C. T. S.).

The text of a confidential report of the conference held at Downing Street in November, 1917, between the British War Cabinet and the American War mission has been obtained by the *Current History* magazine and is published in the July issue. At that important meeting David Lloyd George, the British Prime Minister, painted a picture of allied despair that no one but the very few who controlled the destinies of the nations realized. The Allies, the Prime Minister said in effect, were at the end of their resources; unless America helped to the utmost of her power, there was every prospect of disaster. That America did help is common knowledge, but it is made plain in this document how desperate was the situation when the appeal to the United States was made in such terms.

Dr. Emery Barnes, who writes from the standpoint of moderate High Anglicanism, in his book, "Early Christians at Prayer" (London: Methuen),

admits that prayers for the dead are found in primitive Christianity; indeed he explains St. Paul's prayer for Onesiphorus in 1 Tim. I, 16-18 as a prayer for the dead. But illogically he rejects all idea of Purgatory and blames St. Augustine for holding it, although without some sort of doctrine of Purgatory we cannot see much use in prayers for the dead at all.

The oldest known musical manuscript has been deciphered by Dr. Curt Sachs, of the Berlin University. It is of Babylonian origin, with cuneiform ideographics inscribed on clay plates, and was found at Assur in Asia Minor. This music is said to date back to the second century B. C. Half tones are not employed at all, but five tones of the scale are used in fugue formation. The accompaniment to the melody is furnished by a harp of 18 strings, for which double stops are frequently prescribed.

A new national college fraternity, Phi Tau Theta, has been organized on a religious basis by students from the State colleges of Iowa and Pennsylvania and the universities of Nebraska and South Dakota. The fraternity is to follow the purpose originally held by the Holy Club of Oxford, in which the Wesley brothers and George Whitefield were members.

In a paper written for the *Pan-American Geologist* and reprinted in pamphlet form, Fr. Stephen Richarz, S. V. D., to whom the F. R. is indebted for several important contributions,

gives a summary—the first in English, we believe,—of Dr. Alfred Wegener's bold and novel explanation of the formation of some of the larger relief expressions of the earth's surface, as set forth in the third edition of that learned writer's work, "Die Entstehung der Kontinente und Ozeane" (Braunschweig, 1922). According to this theory, South America was once adjacent to Africa, forming with it a single continental block; North America formed one continent with Europe, and Australia, the Antarctic, and India were a single continent adjacent to South Africa and, until Jurassic time, united to South America. Fr. Richarz refrains from giving his own views, but seems inclined to adopt the Wegener theory as a working hypothesis, though he admits that the objections raised against it by geologists and geophysicists have not all been successfully refuted. Copies of this pamphlet can be had from the Geological Publishing Co., of Des Moines, Ia.

In a brochure entitled "The American Character," the Rev. Felix M. Kirsch, O. M. Cap., looks at the American character from various angles and scrutinizes it through the spectacles of different observers. He finds that none came closer to the truth than Canon Sheehan, when he hinted that America is still in the adolescent state. The American character with its strength and weakness seems to him to be surprisingly similar to the character of the adolescent man. Hence its fickleness, its high aspirations, its cocksureness, its fondness for extremes, its love of laughter, and its strong sex instinct. There is a vast chance of educating "this nation of young hopefuls," because the American character, like that of the adolescent, offers opportunities for untold good.

ASSUMPTION DAY

By Charles J. Quirk, S. J.

"Not here," (Christ bent
Above the dead)
"Thy home, O Mother;
But Heaven," (He said).

A readiness to listen to opposing arguments and to modify one's opinions in the light of them is an indication that one is seeking the truth and not merely adhering to one's own preconceived notions.

The paper that occasionally omits its editorial page to make room for news usually has'n't much of an editorial page.

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Correspondence

Col. Callahan on North Carolina

To the Editor:—

North Carolina has the smallest percentage of Catholics of any State in the Union,—approximately eight thousand souls out of a population of nearly three million.

However, a visit of several weeks at Asheville was just as pleasant as at any other place, for this mountain resort city has an artistic gem of a church and likewise a very learned and devout pastor, but no other Catholic church for over 130 miles in any direction.

There is so much misunderstanding and misrepresentation regarding the South that the following from the *Asheville Times* may be interesting:

"Raleigh, N. C., July 2.—(Associated Press)—Hundreds of invited guests, of whom probably fifty per cent or more were Protestants, attended the reception to Right Rev. William Joseph Hafey, newly installed bishop of the Catholic diocese of Raleigh at the woman's club here last night. Among those who called to pay their respects to the distinguished churchman were: The Right Rev. Joseph Cheshire, bishop of the Protestant Episcopal diocese of North Carolina; the Rev. T. W. O'Kelly, D. D., pastor of the First Baptist church of Raleigh; the Rev. Milton A. Barber, of Christ Episcopal church; the Rev. Henry G. Lane, rector of the church of the Good Shepherd (Episcopal); the Rev. W. W. Way, rector of St. Mary's School, and others. The mayor of the city, E. E. Culbreth, together with other city and state officials, also attended."

Such a display of hospitality, or respect, as it should be termed, would not be extended or even expected in the North.

Yes, they have a Ku Klux meeting now and then, and occasionally an "ex-priest" or an "ex-nun" lecture, but worth while citizens pay no attention to them, although, generally, it is my information that they express their contempt of such programmes to their Catholic friends.

It seems under certain circumstances there is more prejudice against Catholics where their ratio of the population is large or even when they are in the majority.

Louisville, Ky.

P. H. Callahan

The Theology of the Immaculate Conception

To the Editor:—

"The Theology of the Immaculate Conception," by Fr. Lumberras, O. P. (F. R., No. 12, p. 260) invites a reply.

But first a little explanation. Fr. Lumberras' article on the nine modes of the Immaculate Conception appeared in the *Homiletic and Past. Rev.*, Dec., 1923. I im-

mediately wrote a criticism. It was for the Feb., 1924, number. The editors wrote that if I would change two or three expressions they would publish it. I made the changes. Then they wrote me that they were afraid if they published it, Fr. Lumberras might say something which would hurt me. They did not know that I had spent over 37 years of my priestly life in this (Lincoln diocese) garden of the West. The sun has been hot, and the winds and blizzards fierce. I am tanned and as tough as raw hide.

I awaited an opportunity to have the article published. Last January an article over the letters A. B. appeared in the *Ecclesiastical Review*. I thought, "This is my chance." I changed the introduction and cut out all personal criticism. The article appeared in the May number. When I read the two first pages I wondered if my spectacles were playing tricks on me. The linotypist had taken liberties with it. He cut out over two pages, and when starting up again he made it read that A. B. had proposed the different modes of the Immaculate Conception. A. B. had no mode to propose. He was seeking the truth. My words were: "Now a recent writer comes forth with a brand new mode. He calls it the correct mode, the mode which the Church has approved. But so far the Church has not spoken on the mode." I gave his new mode and two or three others. Kind reader, get the *Homil. and Past. Rev.* for Dec., 1923. It is a model of special pleading and obfuscation to excuse St. Thomas, who frequently states that the Blessed Virgin was conceived in original sin. Thus he says in one place: "His Virginal Mother was indeed infected by original sin, from which she was cleansed before she was born from the womb."

In speaking of the *fomes peccati* St. Thomas says that Mary had received such an abundance of grace that concupiscence was crushed or entirely taken away. Others speak of it as suspended. St. Thomas considered it as not there.

But the question of the Immaculate Conception was beyond St. Thomas. He denied it and gave it up for a time and died before he could take it up again.

Do not misunderstand the Redemption. Redemption means to take out of a pawn shop. Was Mary ever in the devil's pawn shop of sin? No.

The definition of Pius IX says that she was "preserved exempt (immune) from every stain of sin from the first moment of her conception." Pius IX was not dealing with the Council of Trent or with the Thomists. He was stating a fact. He spoke of the conception. We know that conception takes place when the semen unites with the ovum, and not at some time later. From the definition the Blessed Virgin was not redeemed.

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I would suggest that the *Hom. and Past. Rev.* add a joke and humor department, and as a first offering give Fr. Lumbreras' nine modes of Immaculate Conception.

The Franciscan Press, San Francisco, has published a new work by Fr. Hugolinus, O. F. M., on the Immaculate Conception. Dear Father, get it. It is scintillating, amusing, and informative.

Ulysses, Neb. (Rev.) J. J. Loughran

[THE FORTNIGHTLY REVIEW is not the proper place to debate such technical questions as that at issue between Fr. Loughran and Fr. Lumbreras.—EDITOR.]

H. L. Mencken on Col. P. H. Callahan

To the Editor:—

Mr. H. L. Mencken, editor of the *American Mercury*, wrote in the *Baltimore Evening Sun*, as follows, from Dayton, Tenn., where he attended the "evolution trial":

"Meanwhile, reinforcements continue to come in, some of them from unexpected sources. I had the honor of being present yesterday when Col. Patrick Callahan of Louisville, marched up at the head of his cohorts of 250,000,000 Catholic fundamentalists [?!?]. The two colonels embraced, exchanged a few military and legal pleasantries, and then retired up a steep stairway to the office of the Hicks brothers, to discuss strategy. Col. Callahan's followers were present, of course, only in legal fiction; the town of Dayton would not hold so large an army. In the actual flesh there were only the Colonel himself and his aide-de-camp. Nevertheless the 250,000,000 were put down as present and recorded as voting. Later on I had the misfortune to fall into a dispute with Col. Callahan on a point of canon law. It was my contention that the position of the Roman Church on matters of doctrine is not ordinarily stated by laymen—that such matters are usually left to high ecclesiastical authorities, headed by the Bishop of Rome. I also contended, perhaps somewhat fatuously, that there seemed to be a considerable difference of opinion regarding organic evolution among these authorities—that it was possible to find in their writings both ingenious arguments for it and violent protests against it. All these objections Col. Callahan waved away with a genial gesture. He was here, he said, to do what he could for the authority of the Sacred Scriptures and the aiding and comforting of his old friend Brvan, and it was all one to him whether atheists yelled or not. Then he began to talk about prohibition, which he favors, and the germ theory of disease, which he regards as bilge The presence of Col. Callahan has given renewed confidence to the prosecution, for he brings proof that men of science are after all not unanimously atheistic and that there should be no division between Christians in the face of the common enemy."

Corr.

BOOK REVIEWS

The Problems of Child Training

Our century has rightly been called the century of the child, and numerous agencies are now interested in safeguarding the moral, physical and intellectual well-being of the coming generation. Their attempts in this laudable work range all the way from providing adequate religious training for the child from the dawn of reason to such foolhardy measures as making the child the ward of the State, taking away every form of control and education from the parents.

As is the case in many similar questions, Christian ethics takes a sane middle course. It teaches that the child belongs to the parents and that no State authority should interfere and rob parents of their right and duty to educate their children properly and religiously. On the other hand, if parents, the natural guardians of the child, are notoriously deficient in their sacred duty, the State has a right to interfere and protect the child.

Catholic students of child welfare in Germany have given the problem of the proper training of youth, especially of those deprived of parental care, much thought, and one of the latest studies in this field is before us. Coming from Dr. theol. Joseph Beeking, General Secretary of the German Caritasverband and Special Referee for Child Welfare, the book speaks with authority. In an introductory chapter the author examines the official and religious basis of child welfare work. He gives a brief historical sketch of the attitude towards neglected and dependent children in pagan antiquity and shows the cruelty and hardheartedness of the pagan State towards its unfortunate wards. These facts have been noted time and again, but Dr. Beeking offers direct testimony from contemporary sources.

Two chapters of immediate and practical value to our own social workers in this country, are those on the socio-ethical significance of training by the family (versus institutional training) for dependent children, and on institutional care as a substitute for family upbringing.

The "Literarischer Handweiser" for March, 1925, speaks of this book as "the first exhaustive modern monograph by a Catholic specialist on the fundamental problem of child welfare." We heartily commend this authoritative work to all Catholic child workers. ("Familien- und Anstalts-erziehung in der Jugendfürsorge. Eine grundsätzliche und entwicklungsgeschichtliche Untersuchung." Freiburg: Herder & Co.)

Literary Briefs

—P. Lethellieux, 10, rue de Cassette, Paris (VIe), has sent us a copy of the fifteenth re-

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vised and enlarged edition of the "Traité de Philosophie," by Father Gaston Sortais, S. J. In two stout octavo volumes of nearly a thousand pages each it comprises the usual branches of Scholastic philosophy as follows: psychology, logic, ethics, esthetics, metaphysics, together with exhaustive indices and a dictionary of philosophic terms (*Vocabulaire Philosophique*) of no less than 246 pages, which will prove most welcome and helpful especially to the beginner. The author is a disciple of Suarez, whom he follows in most disputed questions. The section devoted to psychology is relatively large. All who are in need of a comprehensive treatise on Scholastic philosophy and can read French, will find this two-volume introduction with its extensive references and bibliographies very useful. The treatise on ethics can be purchased separately.

—Dr. H. O. Fichtner's "Romfahrt" (Kösel & Pustet) is not an ordinary guide to the Eternal City, but a guide to its principal objects of art viewed in historical sequence. The author devotes special attention to the four jubilee churches. The elimination of what is less important tends to give the visitor who goes through the Eternal City with this booklet for his guide a much better idea of the importance of Rome in history, especially in the history of art. The volume is illustrated with twelve reproductions of fa-

mous steel engravings by Piranesi and Rossi, and a useful city map. The price is unusually low.

—"The New Psychology," by the Rev. E. Boyd Barrett, S. J., is a discussion of the chief doctrines and methods of the "New Psychology," which has grown up as the result of approaching the old psychological problems through biology. With undeniable competence Fr. Barrett discusses the findings and theories of Freud and other writers and interprets them in the light of Scholasticism, which, as he emphasizes on page 9, is broad and progressive and ever ready to hail and assimilate new discoveries of real value. It will surprise not a few readers to see how, though staunch in his defense of free will and the spirituality of the soul, the author accepts and vindicates the essentials of the New Psychology. His book is also apt to serve those who wish to obtain a working knowledge of this intensely interesting branch of modern science. (P. J. Kenedy & Sons.)

—Father Michael Gatterer, S. J., of the University of Innsbruck, has completely rewritten and enlarged his "Katechetik" (third edition). The contents are now divided on the basis of the aim and object of all catechetical instruction, as formulated by St. Augustine. The work appeals principally to priests engaged in the *cura animarum*, who

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Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the F. R., second *The Echo*—and all the rest is simply filling."

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will find therein not only much useful theoretical matter, but a wealth of information and hints derived from a long and ripe experience. Part IV, dealing with the pastoral care of children ("Kinderseelsorge"), can be purchased separately. (Innsbruck: Fel. Rauch; for sale in this country by the Fr. Pustet Co., Inc.)

—The 1924-25 edition of "The Seminarists' Symposium," edited and issued by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa., comes up to the high literary and artistic standards set by previous issues. The leading papers deal with the Anno Santo, St. Thomas and Descartes, the Oxford movement, the history of St. Vincent's Abbey, the "movies," Bible reading among Catholics, the Bollandist movement, the use of the word "Roman" in connection with "Catholic," the poetry of Father Abram J. Ryan, and Mohammedanism. There is also some fiction and poetry. Altogether the Year Book furnishes proof of the width and depth of the learning that is dispensed at St. Vincent's Seminary. The artistic make-up of the volume is beyond praise.

—A third edition has appeared of Dr. Stephan's "Psalmenschlüssel," which is an introduction to the linguistic peculiarities and the trend of thought of the Psalms, including the canticles, received into the Breviary. The author has gone to the trouble to compare the Vulgate text of these Psalms word for word with the original Hebrew and to correct the mistakes and obscurations that have arisen from a too slavish translation. The useful volume is divided into three sections, of which the first contains a list of syntactical peculiarities, the second a lexicon of words which have a different meaning in the Psalms than in classical Latin, and the third an annotated translation of all the Psalms that have been embodied in the Divine Office. Even though learned Hebraists may pick an occasional flaw in it, this is a useful book that can be heartily recommended to the reverend clergy, especially as the price (\$2) is very reasonable. (Kösel & Pustet.)

—The fifth of the "Orchard Books" presents a new translation, by Fr. Allan Ross of the London Oratory, of the "Introduction to a Devout Life" of St. Francis de Sales. Unlike previous versions, this one is both accurate and pleasing from the literary standpoint, and will no doubt in course of time supplant that of Challoner, which is obsolete, and the later one of Richards, which is too free and vitiated by many errors. The text used by the translator is that of the critical edition of the works of St. Francis, now nearing completion. A brief introduction furnishes some data regarding this spiritual classic and previous translations of it into English. (Benziger Bros.)

New Books Received

- A Retreat for Nuns.* By Rev. Walter Elliott, of the Paulist Fathers. viii & 310 pp. 12mo. Washington, D. C.: The Apostolic Mission House. \$2.25, postpaid.
- The Angels—Good and Bad.* By the Rev. Fredrick A. Houck. xii & 141 pp. 12 mo. B. Herder Book Co. \$1.25 net.
- Twelve and After.* A Book of Teacher's Material for the Religious Instruction of Older Children. By the Editor of "The Sower," xii & 131 pp. 12mo. Benziger Bros. \$1.80 net.
- Roma Sacra.* Eine Pilgerfahrt von Joseph August Lux. Mit acht Bildern. 40 pp. 5x7 in. Herder & Co. 45 cts. (Wrapper.)
- Vor dem Sommer.* Ein Buch vom innern Reifen für unsere künftigen Frauen. Von Heinrich Fassbinder. viii & 199 pp. 12mo. Herder & Co. \$1.
- Lebensweg und Lebenswerk.* Ein modernes Prophetenleben von P. Albert Maria Weiss O. Pr. Mit zwei Bildnissen. xiii & 530 pp. 8vo. Herder & Co. \$2.75 net.
- The Greatest Man on Earth.* By Thomas Mack. vi & 261 pp. 12mo. B. Herder Book Co. \$1.75 net.
- Neugestaltung des biblischen Geschichtsunterrichts für die Oberstufe der Volksschule, mit Lehrauftritt: Jesus und die heidnische Kananiterin.* Von Paul Bergmann, Schuldirektor. 40 pp. 12mo. Herder & Co. 35 cts. net. (Wrapper.)
- Le Pêril Judéo-Maçonnique.* Deuxieme Partie: Les Actes de la Contre-Eglise. I. Juifs. Sources de l'Impérialisme Juif: 1. Talmud, 2. Schulchan 'Arukh, 3. Zohar. Discipline de l'Impérialisme Juif: 1. Qahal, 2. Conclusion. Par Mgr. Jouin. xxxix & 150 pp. 8vo. Paris: Revue Internationale des Sociétés Secrètes.
- The Franciscan Custody of the Holy Land Yesterday and To-Day.* 77 pp. 12 mo. Illustrated. Rome: Libreria di S. Antonio, Via Merulana, 124.
- The Question of the Holy Places.* 32 pp. 12mo. London: Catholic Truth Society. (Pamphlet.)
- Guide Officiel des Franco-Américains 1925.* 6me Edition. 700 pp. 8vo. Fall River, Mass.: Albert A. Bélanger.
- Novena Manual of Our Lady of Perpetual Help.* Containing an Historical Account of the Miraculous Image; also Important Points Concerning the Archconfraternity of Our Lady of Perpetual Help and St. Alphonsus. To which is added a Selection of Prayers and Devotions. By Rev. Jos. A. Chapoton, C. SS. R. 424 pp. 16mo. B. Herder Book Co. \$1.60.
- St. Thomas Aquinas.* Papers from the Summer School of Catholic Studies held at Cambridge, Aug. 4-9, 1924. Edited by the Rev. C. Lattey, S. J. xii & 311 pp. 12mo. B. Herder Book Co. \$2.25 net.

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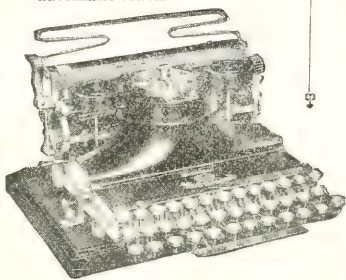
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The Fortnightly Review

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ST. LOUIS, MISSOURI

Aug. 15th, 1925

CHRONICLE AND COMMENT

Uncle Sam in Haiti

General Ben H. Fuller, returning from Haiti on June 17, was incautious enough to say to a reporter for the *N. Y. Times*: "Contrary to the general impression the marines are not in Haiti on any general mission of sanitation or civilization. We are simply there to prevent the overthrow of the regularly constituted government."

That is refreshing honesty. "We are in Haiti," explains the *Nation* (Vol. 121, No. 3131), "to maintain an unpopular and unconstitutional government, which could not hold office for a minute without the support of the American marines. American marines dissolved Haiti's legislature in 1916 and have not permitted Haiti to hold an election since. All the blather about uplifting the natives which the Marine Corps publicity man spreads so copiously through the Sunday papers is, as General Fuller admits, sheer whitewash. We are there, in fact, to make Haiti safe for the \$30,000,000 loan which we forced on her in 1921."

Major General John A. Lejeune, commandant of the Marine Corps, followed General Fuller with another announcement. The withdrawal of the marines was remote, he said, although the original occupation force of 3,000 had been reduced to 1,200, and would be down to 800 by October. Simultaneously, the State Department revealed that the ten-year treaty forced on Haiti in 1915 had been extended in 1917 for another twenty years—which, by a natural coincidence, extends American control of Haitian customs for almost the precise period of the American bankers' loan. The marines are not in Haiti, as General Fuller says,

for any altruistic reason. They are there to serve American financial interests.

A Setback to Militarism

A French nationalist organ notes with regret that all the excitement about the election of Hindenburg seems to have died away in France. The election has had none of the terrible results predicted, and in Germany there is a growing movement towards a friendly arrangement with France and England, to which the French government is responding by further evacuations of occupied territory. There are welcome indications that both in France and Germany militarist nationalism is suffering a setback under the influence of a growing realisation that this is no time for international quarrelling in Western and Central Europe, in face of undoubted dangers arising in Africa and Asia, amid the revolutionary propaganda of Bolshevik Russia, itself a semi-Asiatic power, that has declared open war on Christian ideals.

The *Catholic Times* reports that the Riff campaign in French Morocco (which seems to be developing into what before 1914 would have been accounted a serious war) is exciting no enthusiasm in France. It is perhaps the first time in modern France that a war has been regarded by great masses of the people as a thoroughly unwelcome business, in which even success is unable to elicit any happier feeling than that it gives hope of the whole thing being soon over and done with. Heretofore even the smallest of "colonial wars" was regarded as adding new glory to the military record of the nation.

Germany Not a Protestant Nation

Against the seemingly unkillable legend that Germany stands for Protestantism, the *Irish Rosary* (Vol. XXIX, No. 4, p. 250) cites the testimony of an Irishman whose attachment to France can not reasonably be questioned, namely, Mr. Denis Gwynn. Mr. Gwynn says: "It cannot be denied that there were probably more practicing Catholics among the German armies than there were on the French side of the trenches, and the persistent representation of the war as a conflict between Protestant Germany and Catholic France, which is still diligently maintained by many French Nationalists, is quite obviously untrue."

In *The Month* for October, 1922, Fr. J. Keating, S. J., was able to state that "Germany can boast of a larger proportion of practical Catholics than any of her opponents," and he added, in words that all who love peace and justice should mark carefully, that, "those who make war, just as those who benefit by it, are the few."

After quoting these utterances, the Rev. H. E. G. Rope says in the *Irish Rosary* (l. c.): "This surely is the sober truth of the matter. We need a determined effort to shake off from ourselves and others the base yoke of a shameless journalism, the most powerful instrument at present available to the enemies of international justice, friendship, and peace."

The Trail of the "Secta Infamis"

The Rev. Dr. H. Fischer, of the Pontifical College Josephinum, in an article in the *Josephinum Weekly* (Vol. XI, No. 32), supports our contention with regard to Gen. Lafayette (cfr. F. R., XXXII, 15, p. 311). "Since Lafayette has been so often lauded and exalted as a Catholic," he says, "Mr. Preuss thought it well worth his while to take him down from his pedestal, pluck his halo from his head and show him up in his true colors. If that is the case, one will admit that he is right in giving as much space as he can spare to the discussion. We are too inclined to bow down before idols with clay feet.

So it is highly commendable if someone comes along from time to time, gives them an effective blow, and brings them down with a crash."

In answer to the *Indiana Catholic's* insinuation that Freemasonry was first condemned in 1829, "on account of the anti-Catholic conduct of the French and Italian Masons," the learned professor of history says:

"Nearly a hundred years earlier the Popes had clearly realized the absolute incompatibility of Masonry with the Catholic Church; they had probed it to its very heart from the beginning, as Masons themselves have admitted. And it had been condemned at that early period of its existence, not merely 'on account of the anti-Catholic conduct of the French and Italian Masons,' but on account of its sinister activities all over Europe. Anyone conversant with the history of the 18th century knows that Masonry in Germany, Austria, Spain, Portugal, and England was not one whit better than that of Italy and France. Everywere, in the intrigues and machinations that led to the suppression of the Jesuits, in Josephinism, in the salons of the Encyclopedists of France and in the Deistic movement in England, in all the anti-Catholic and anti-Christian activities of that sad period, we can trace the slimy trail of the '*secta infamis*' ['the infamous sect,' as Leo XIII called Masonry]."

Liturgy and Life

One of the most popular forms of literature at the present day is biography. The reason would seem to be that, in reading of the thoughts and deeds of some distinguished man, the reader is brought near to actual experiences that interest him; he is put in touch with another life. It was a saying of the late Edmund Bishop that in no branch of historical study is the student brought so closely into touch with the real life of the men of past ages as in the study of the liturgy. It is in their prayers, he would say, that you find the most living record of men's real character, and it is in the study of their worship that you will get

nearest to their inmost minds and hearts. Here, then, is a strong incentive to the acquisition of knowledge in the realm of liturgical science; but it is by no means the only one. When we remember what, as Catholics, we know the Church really is, it can hardly fail to be of intense interest to us to learn how the Holy Spirit has worked in men in the matter of their corporate worship of Almighty God, and to grasp

more fully the scope and nature of that adoration of the Bride of the Lamb in which the Church participates in the heavenly pleading and thanksgiving of her Divine Lord. In the history of the public liturgy of the Church we are watching man's closest corporate approach to his God in this life. Thus can the study of the liturgy increase our living knowledge alike of God and man.

The Catholic Industrial Conference

By P. H. Callahan of Louisville

A few weeks ago there was held in Chicago the Third Annual Meeting of the Catholic Industrial Conference. As at the previous meetings, which were held at Milwaukee and Pittsburgh, the programme was not only interesting, but at times exciting.

These conferences between employers and employees are specifically urged in Leo XIII's Labor Encyclical for the purpose of discussing frankly the viewpoints of the different interests involved, with the hope of developing a mutual understanding and avoiding those disputes and dissensions which create so much enmity with no advantage to capital and no improvement in the condition of the working classes.

The city of Chicago being our leading industrial city, the meeting opened with a larger attendance than any previous Conference. Mayor Dever made a fine impression by speaking knowingly and approvingly of our aims and objects, rather than giving us the worn-out "Keys to our City." President McCabe in opening the programme said:

"We come here to discuss industrial problems, not to draw up resolutions and to make programmes. We are here to conduct an open forum. We take it for granted that those participating accept the general Catholic social principles laid down in the Encyclical of Pope Leo XIII, but we differ on the application of

those principles to industrial conditions."

It was very apparent when the discussion opened that President McCabe had spoken correctly, for there was a wide divergence of opinion. It all reminded me of how, some years ago when the famous "Pittsburgh Survey" was made, which dealt largely with the wages and working conditions of the U. S. Steel Company, one of our Catholic sociologists asked the Company to adopt Leo XIII's Encyclical as a programme and was assured by Chairman Gary they would be only too glad to do so if allowed to make their own interpretation of that document.

This thought makes me believe a serious situation is confronting the Conference; something must be done to prevent these meetings from becoming lop-sided, for so far the Conference is mostly representing labor, rather than acting in a dual capacity. The writer personally has no complaint, for his fellow employers rather consider him more a sociologist than a manufacturer and employer; but it is necessary to have employers in attendance and in discussion as well as workers, lest the meetings become forums for the labor leaders and educators to urge their view of these controversial subjects one-sidedly, without hearing from the employers.

The Chicago programme included for the first day a debate on the Child Labor Amendment between Father

John A. Ryan and Mr. Fred P. Kenkel, K. S. G., two of the leading authorities perhaps in all the country. While we thought this subject had become threadbare, both of these students of economics brought into the discussion a lot of new data and thought which was most interesting and to an open mind it must have been difficult to decide which was most effective. Each of these scholars showed every respect for the opinions of the other, but during Father Ryan's reading of his paper he was frequently interrupted by two representatives of Capital. It was the very worst of manners, just "heckling," done in that superiority-complex fashion that is more responsible than anything else for the lack of co-operation between employers and employees, and it likewise accounted at this meeting for Capital getting roughly handled during the balance of the Conference. Everyone knows what happens when a trained labor leader gets into a discussion with an employer in a public meeting.

Every ramification of the subject, Children in Industry, was dealt with either in the debate mentioned or in the more or less heated discussion which followed, and then the afternoon session was given over to Labor Insurance of every description: unemployment insurance, as already practiced in some trades in this country; how the money is raised and who are the beneficiaries; fraternal and labor union insurance, etc. Group insurance, introduced largely of late years, was treated roughly by the Labor people as merely another instrumentality to destroy union labor by impairing the men's allegiance to their union. Inasmuch as insurance people have taken up group insurance with me for our employees on the basis of paternalism and to hold the workers with an insurance policy, there is undoubtedly some truth in this charge.

Arbitration and conciliation brought into the programme and discussion the interesting experiences of several Labor leaders. During the discussion "the greed and avarice of the em-

ployers" was worked overtime, but the single employer still in the discussion the second day was countering strongly with the "slugging and black-jacking" of the strikers. This brought out further enlightening remarks, at least to me, as the Labor people were able to show that some considerable part of the "slugging and black-jacking" has been done by the "agents" of the employers to create public opinion or rather prejudice against the strikers and workers.

It was thought that "Women and Industry" for the afternoon session of the second day would provide that calm that comes after a squall, but Father Cooper's statement, in the most interesting paper of the Conference, that the "point of saturation" had been reached as to women at work in industry and some diplomatic suggestion as to the proper sphere and duty for women, started a debate that compared with any previous session, and it is my opinion that if the women present were representative of their class, the point of absorption of women at work has not yet been reached, and if they all have the same progressive spirit and resourcefulness that was shown in this discussion, the situation is by no means hopeless.

As at Milwaukee and Pittsburgh, so at Chicago, the employers were poorly represented as to numbers and still more so in the discussion, although always included in the programme in the initial presentation of the subjects. There may be some explanation for the absence of Catholic employers, although to my own knowledge Father McGowan worked up a list of Catholic executives in Chicago and vicinity, writing each of them personally to make an effort to attend; but very few put in an appearance. This matter of the attendance and proper representation of the employing class is very important, and this particular delinquency will have to be remedied somehow if we are to succeed in carrying out the will of the Holy Father.

It was my conclusion as well as that of a few others who studied the per-

sonnel of the meeting that it consisted of about 30 per cent laborers; 30 per cent educators; 30 per cent social workers; and 10 per cent employers. With an attendance of this character the discussion might have led some critics to conclude that we are only providing a forum for Labor to tell its story. Employers and Capital, generally speaking, should realize this is the momentous question of this generation, for while it might seem that prohibition and of late evolution have the center of the nation's stage, there can be nothing very radical or serious to the outcome, but the industrial relations between Capital and Labor might bring about conditions that would upset all our institutions and the established order of things.

It may be true that up to and including the Chicago meeting the environment, or possibly the "atmosphere," of the Conferences were not altogether congenial to the employers, and it must be admitted that there is too much of the worn-out "greed and avarice of the employer" stuff; also, there is the unnecessarily spirited applause to every sympathetic note sounded for Labor and the stillness of death when anything is said favorable to Capital or its troubles; but how this can be controlled, is beyond me.

It has been said that the possession of wealth, the profession of the law, and the Catholic religion are the principal agencies that make conservative minds, which may account for the Catholic employer being known as hard-boiled, and if it is true, it means that all the more effort and patience should be exercised to get him actively interested in our programme. In these conferences, and especially at Chicago, the educator class were out in full force, and it is well they should be, so as to get first-hand information and establish valuable contacts which should be helpful in their classes at the colleges and universities. This is but another, perhaps the most important reason why the employers should be on hand and give the many angles on their side of every one of these questions, lest the educators

get the "labor complex."

It should be realized that the Catholic employer does not take kindly to any of the so-called "Three Programmes," *i.e.*, Leo XIII's Labor Encyclical, the Bishops' Programme, and the Bishops' Pastoral Letter. Mostly all of them say frankly: "It is the business of the Church to save souls and not be like the Protestant churches, butting into every one's business." A large employer once said to me: "What did Leo XIII know about digging subways with steam shovels and handling 'Wops' and 'Hunkeys'?" Father Harrigan of St. Paul said at the Chicago Conference that a large employer, otherwise well informed, said to him that Leo XIII had retracted and repudiated the Encyclical on Labor before his death.

But everybody left happy, for the Committee had arranged a banquet for the close of the Conference that left a cordial and fraternal feeling in the hearts and minds of all.

The Chicago Conference was really the most delightful and enlightening affair of its kind attended by me in a score of years. There must have been over three hundred present with Father Siedenbureg presiding as toastmaster and introducing such well-known authorities in the economic field as: Rt. Rev. P. J. Muldoon, of Rockford; Prof. David A. McCabe, of Princeton University; Mrs. James E. Mehan of Milwaukee, Wisconsin; and the Rev. Russell I. Wilbur of St. Louis.

All of the speakers gave close attention to the preparation and presentation of most interesting and enlightening facts and arguments, while Father Wilbur's scintillating and mirthful review was unusually refreshing as an after-dinner tonic.

The election of Mr. Fred P. Kenkel of St. Louis, who has been for many years directing the Central Bureau of the Central Verein, to the presidency was a wise and happy selection. While his position has always been recognized as progressive, with quite a degree of sound sympathy for an improvement in the condition of the working classes,

still his views coming so often through his bulletins impress us with his great carefulness and teach us that we must make haste slowly. With such an attractive and intellectual personality at

its head the Catholic Conference on Industrial Problems can reasonably expect to continue to increase its usefulness in its chosen field of education.

The Galileo Case and Its Lesson

By Benedict Elder

The case of Galileo is a time-worn, stock *argumentum ad hominem* used to show that the Catholic Church is hostile to science. That it should be more than once alluded to in the recent discussion over the Tennessee law respecting the teaching of evolution in the public schools, was to be expected. Nevertheless, the impression made by such allusions is erroneous, and, so far as they are taken seriously, they are hurtful to science no less than to religion. It is always hurtful to both science and religion to describe them as being in conflict, whether the description be by a churchman or by a scientist.

When one goes thoroughly into the Galileo case, as Huxley did when he went to Italy for that special purpose, one is persuaded that those who hold up Galileo as a figure representing the martyrdom of science by the Church, do not promote the interests of science, but rather, though perhaps unwittingly, create disrespect for religion.

Galileo was not a pioneer in science, does not rank among the great exponents of science, and should not be regarded as a martyr to science. Gerbert (Pope Sylvester II), who introduced the decimal system of mathematics and first suggested the principles taught by Descartes, preceded Galileo by five centuries. Albertus Magnus (beatified by the Church), the first great exponent of empirical science, preceded Galileo by three centuries. Behaim, who constructed the first terrestrial globe, preceded Galileo by more than a century. Vesalius, the founder of modern anatomical science, preceded Galileo by fifty years. Cesalpinus, the founder of the science of botany, was

fifty years before Galileo. DaVinci, whose scientific discoveries and explorations are described by Hallam as "such as to strike us with preternatural awe," preceded Galileo by two generations. Cardinal Nicholas of Cusa, who taught that the earth is a star like other stars, not the center of the universe, that it is not at rest and has no fixed poles, and that the celestial bodies are not strictly spherical and have elliptical orbits, died one hundred years before Galileo was born. Copernicus (a canon at 24 years of age), father of modern astronomy, was dead twenty years when Galileo was born.

Galileo did not discover that the earth moves. The ancient Greeks held that the earth moves; Aristotle attempted to refute their idea. Nicetas of Rome, Philolaus of Egypt, Aristarchus of Samos, all held that the earth moved. A passage in Seneca's "Natural Questions" suggests the wisdom of inquiring "whether the rest of the universe moves around the stationary earth, or the earth moves in a stationary universe."

Galileo did not prove that the earth moved. In fact, this was not "proved" until the middle of the last century, when Foucault invented the gyroscope, by means of which he measured the motion of the earth and for the first time demonstrated by mathematical proof that the earth does move. Galileo tried to prove it by the phenomenon of the tides; his claim in this respect is now recognized as a grave error. He treated with scorn the suggestion of Kepler foreshadowing Newton's proof that the moon causes the tides. He maintained that comets were atmos-

pheric phenomena, a theory demonstrated to be false by Tycho Brahe.

Since Galileo does not rank as the first or the greatest among scientists, and did not discover or prove that the earth moves, while his principal scientific theories are acknowledged to be erroneous, what is the reason for picturing him as the protagonist of modern science?

There is a reason. Galileo's condemnation is the most available case in the whole history of science to mask an attack on religion, particularly on the Catholic Church. Do we ever see his name mentioned for any other purpose? Are we ever told that the Roman ecclesiastics did not stand alone in condemning him; that Melancthon in his "Principles of the Science of Physics" condemned him; that Descartes denied his theory; that Francis Bacon derided it as repugnant to natural philosophy; that Oxford University during the reign of Elizabeth and for a century later would not permit it to be taught in her halls; that the Council of Geneva forbade it to be taught in that stronghold of advanced thought? All these things happened before Galileo was silenced at Rome; but do we ever hear them mentioned?

If Galileo is not used merely as a stalking horse for propaganda against religion, why do we never read in connection with his name the popular mention of something of his real work, his laws of falling bodies, his proportional compasses, his demonstrations in statics, his principle of virtual velocities, or his inventions? It is in the field of dynamical science that Galileo may be justly called great. He was a mechanical genius, a master of scientific experiment, but not a scientist in the sense that Bacon was a scientist, or La Place, or Pasteur, or Mendel, or Virchow. He was not a teacher of science.

Right here is the point of difference between Galileo and Copernicus, or between Galileo and Nicholas of Cusa. Nicholas of Cusa taught that the earth moves, that it is a star like other stars, that it is not the center of the universe. His works containing these

theories were published in 1436. He was afterwards made a Cardinal, was intrusted with several important papal commissions, and until his death in 1464 stood in the highest favor at Rome, where his body lies buried in the church of St. Peter in Chains.

Copernicus formulated the modern astronomical theory putting the sun at the center of our system. Copernicus was a Catholic churchman. His great work, which completely revolutionized the science of astronomy, was published at the solicitation of two distinguished churchmen, Cardinal Schönberg, archbishop of Capua, and Bishop Giese of Kulm. It was dedicated by permission to Pope Paul III. Copernicus stood in such high favor among the ecclesiastics that the bishops of the Lateran Council sought his opinion in regard to the reform of the calendar, then contemplated, and which he advised them to postpone until the length of the year and the motions of the various planets should be better known. His observations were the basis used seventy years later in working out the Gregorian Calendar, and the promulgation of this calendar by Pope Gregory XIII, in 1582, should be proof enough that the silence imposed upon Galileo in the next century was not due to the Church's opposition to the Copernican system.

What is the reason that Cusa and Copernicus stood in such high favor with the authorities of the Church whereas Galileo was silenced by them? The reason was this: Cusa and Copernicus did not teach the movement of the earth as a fact, but as a theory. They admitted that it was not demonstrated. Galileo claimed that it *was* demonstrated and offered the false proofs noted above. This is the reason that Huxley, who in 1885 went to Italy to make a special study of Galileo's case, wrote in November of that year to Stephen George Mivart that, after thoroughly examining the whole case, he could not do otherwise than "admit that the pope and cardinals had rather the best of it." Galileo was not able to prove what he taught. He

was not able to convince such scientists as Tycho Brahe and Lord Bacon of the truth of his claim. Yet he insisted upon teaching it broadcast, as a fact.

The condemnation pronounced on Galileo by the Holy Office was not irrevocable. They knew what Cardinal Cusa had taught. They had examined the great work of Copernicus and in several instances where Copernicus used language which assumed his theory to be proved, ordered him to make a correction, which Copernicus cheerfully did, as he had never intended to teach his theory as a fact.

In the letter of Cardinal Bellarmine, perhaps the most scholarly and certainly the most influential member of the Sacred College at that time, written to Foscarini, a supporter of Galileo, to tell him of the decree, is the following passage: "If a real proof be found that the sun is fixed and does not revolve around the earth, but the earth around the sun, then it will be necessary very carefully to proceed to the explanation of the passages of Scripture which appear to be contrary, as we should rather say that we have misunderstood these than pronounce that to be false which is demonstrated."

An analogy drawn from the current dispute about the evolution of man will illustrate the matter. Within limits a Catholic may teach evolution as a theory, but not as a fact, because it is not proved. A Catholic professor teaching it as a fact might be silenced, as was Galileo. The reason for Galileo's condemnation is further illustrated by the act of the Board of Education of the State of California, which allows the school instructors of that State to teach evolution as a theory, but forbids them to teach it as a fact.

The general public, even the educated public, must accept the teachings of science largely on faith; that is to say, faith in the competence, the integrity, and the prudence of scientists, who will not rashly assert that to be a fact which is not demonstrated. Unless those of us who have neither the time nor the means for the special study necessary to equip one in the field of

science, can trust scientists to teach as a fact only what is fully demonstrated, we can not put faith in them. In Galileo's case the Holy Office merely applied this rule. They acted in the interests of science. They accepted the verdict of the scientists of their day, that Galileo's "proofs" were inadequate. They said to him, you are not able to prove your theory; you must therefore follow the example of Cusa and Copernicus and teach it as a hypothesis only. And science has vindicated their judgment by rejecting the proofs which Galileo offered and producing real proofs.

Thus, so far from showing that religion or the Church is hostile to science, the Galileo case, by requiring the demonstration of our modern system of astronomy before it could be taught broadcast, is an instance of genuine service to the cause of true science, and the emphasis it lays upon the reasonable rule that scientists must have invincible proof before publishing to the untutored world that their findings are true, serves to strengthen the faith of the multitude in the teachings of scientific men.

A National Disgrace

Senator Shipstead, of Minnesota, contributes to No. 32 of the *Dearborn Independent* an article in which he discusses, in the light of close study, the annual "fleecing of the lambs" in the grain and stock markets. The *Echo* comments on it as follows:

After the bulk of wheat leaves the farm, during the autumn months of each year, the price begins to soar, reaching its peak somewhere between the end of January and the first of March. Then the "wise men" of high finance take their profits, the market collapses, the "public" shoulders the wreck, and small speculators find they have lost millions of dollars.

This gambling is by no means restricted to actual wheat. For every bushel of actual wheat there are scores of bushels represented by "futures." Thus on March 13th last, Chicago alone

sold 527,000,000 bushels of wheat "futures," or double the "world's visible supply."

The defenders of this national gambling game tell the farmer that he does not suffer by the transaction, as only fifteen to twenty per cent. of the crop is in farmers' hands when the game starts. But Senator Shipstead points out that the wheat-raiser suffers irreparable damage in three ways: (1) the up-and-down market cuts down the normal mill consumption by making the milling, baking, and other cereal industries a dangerous hazard, while the artificial "bull" price reduces final consumption; (2) the inflated "bull" market inspires over-production in every wheat section of the globe; (3) market inflation and collapse make the wheat-raising industry a hazardous gamble in itself. The main food of 112,000,000 persons becomes a counter in a gambling game, and the producers have but slight chance for honest marketing.

One of the worst features of the situation, which has not been sufficiently emphasized, is that the government itself—whether with the mistaken notion of helping the farmer, or for political reasons of its own,—too often helps to develop the inflated price bubble which is the inevitable cause of the ultimate collapse. Early last season the Department of Agriculture aided the "bull" propaganda by estimating the American crop as below normal. Then it heralded the rumors that there was a "world scarcity." In both cases it was wrong.

What is even worse is that the Federal Reserve System, which was originally designed to check the flow of the country's bank reserves to Wall Street for stock speculation purposes, loaned the speculators on the stock exchange "call" money at the low rate of two per cent.—half that named by the Secretary of the Treasury on his new government bond issues, and, moreover, aided speculation by releasing a tide of loanable funds, which financial editors estimated at more than one bil-

lion dollars. "This tide of stock market loans," says Mr. Shipstead, "at the low 'call' rate of two per cent. to three per cent., was the yeast of the 'prosperity' boom. In the short period of ninety days the level of leading stocks was lifted twenty-five points and added \$6,000,000,000 to their 'picture' valuation."

When the truth about the grain crop leaked out, in February, and especially when the hopeful investors surveyed the industrial situation in the cold light of the U. S. Steel Corporation's annual report, issued in March, there was a terrific collapse on the Stock Exchange, and the investors found they had been swindled by the "bull" propaganda both in industrial stocks and in grain.

Mr. Shipstead expresses the "hope that the time may come, under a free and some time independent press, when such a national sham as that we have just witnessed in the Chicago wheat pit and the New York Stock Exchange shall not prosper under the government and become a national disgrace." But it is already a national disgrace and it has prospered for four consecutive years. Will not the honorable Senator, who has made a special study of the subject, inform the public by what means this national disgrace can be stopped? Let him not rely on a free and independent press, for with but few exceptions the American press is no longer free and independent, so far at least as "Big Business" is concerned.

REVELATION

By Lawrence M. Loerke, Oshkosh, Wis.

Because I saw your face and eyes,
I thought of Paradise;
But in your heart, the lily-field,
God straightway was revealed.

THE LADDER OF HEAVEN

By Bertrand F. Kraus, O.S.B.

A ladder, sweet Mary, thou wert from above,
That brought to us Jesus, the God of pure
love.
With thee as a ladder we hope to ascend
To Jesus and thee, when life comes to an end.

The Oregon School Law Agitation in a New Light

By J. I. Driscoll, LL. D., El Paso, Tex.

The Supreme Court of the United States, after due deliberation and proper presentation, has ruled adversely upon the Oregon School Law, holding the same unconstitutional and subversive of the rights and privileges of the citizens of our country. I have read many criticisms of the Supreme Court's decision, most, if not all, being favorable. My attention, however, has been attracted to a statement appearing in the daily and secular press of our country to the effect that the introduction and passage of the law were to be attributed to the influence and machinations of the Ku Klux Klan.

As a matter of fact, the most powerful and best organized influence sponsoring the passage of the Oregon School Law has in no instance been disclosed. The *Baltimore Sun*, of November 16th, 1922, under the caption, "Defends Oregon Law Compelling Attendance at Public Schools," carried an article under the signature of P. S. Malcolm, a member of the Thirty-third Degree, a Sovereign Grand Inspector General in Oregon of the Scottish Rite Masonry, bearing the explanatory statement: "The compulsory public school law recently passed in Oregon, after a bitter sectarian campaign, was sponsored chiefly by P. S. Malcolm, Inspector General of the Scottish Rite Masons of that State. The *Sun* asked him to answer the widespread criticisms of that measure. His answer follows." The substance of his article is that the "measure is a measure for the up-building of Americanism by uniform instruction of children of grammar-school age on common ground, and by bringing them into contact with one another, so that all may get a common viewpoint regarding American history, language, ideals and institutions. These ends can be attained in their fullest only by having all children attend the public schools. * * * * The American language is English. Will anyone attempt to say that it is a good thing for

America and the growth of a united Americanism that teaching be done in another language in our children's schools? * * * * In the public schools history is taught to the glory of an all-inclusive Americanism and from the standpoint of American patriotism. This is not so in all other schools. In some schools American history is taught to the outstanding glory of a Church organization."

Unfortunately for the viewpoint of Mr. Malcolm and for his criticism of pedagogy, the Federal Supreme Court decided that the State has no power to prescribe the language in which our children should be taught. The public schools of my own city (El Paso, Tex.) are known to use Spanish, a foreign language, in the primary grades, in order to establish a contact with the young children of Mexican or Spanish lineage and, from a utilitarian standpoint, to expedite their progress in an educational way.

The *Baltimore Sun* on the same date, November 16, 1922, in an article dated, "Portland, Oregon, November 15th," said: "Although the Scottish Rite Masons sponsored it [the Oregon School Bill], the measure is associated in the public mind chiefly with the Klu Klux Klan. It is interesting to note that in every county but two, in which the Klan is organized, the bill received a majority. In nearly all the other counties it was beaten." If further proof be needed of the real force sponsoring the Oregon School law, reference can be made to the leaflet issued by Sam P. Cochran, Thirty-third Degree, Sovereign Grand Inspector General in Texas, bearing also the name of James C. Jones, Thirty-second Degree, Secretary, entitled: "The Solution of the Free Public School Problem in This State." This leaflet is issued by the "Department of Education, Ancient and Accepted Scottish Rite of Free Masonry, Orient of Texas," and bears the request, "Read this pamphlet care-

fully, then please pass it on to someone else."

The leaflet says:

"The State of Oregon has recently adopted an act providing for compulsory public school education, the full text of which is given in this pamphlet."... "This is one of the greatest steps forward which has been taken by any of our States in many years, with respect to the education of the children of our country; and *every State in the Union should pass measures along similar lines* [italics ours]. The children of our country are in a sense the wards of the nation, as they are in due time to become the citizens of the country and are to take charge and control of its affairs; and, therefore, the responsibility rests upon the government to see to it that they are instructed in the fundamental branches of education and *in the basic principles of religion* and governmental freedom along that broad and democratic line which will insure to them the greatest opportunity for development into the true type of American citizen. This kind of instruction is more nearly accomplished through the American Free Public School than through any other medium."

Following the above reading matter appears the question: "Shall We Have Compulsory Free Public School Education in Texas, Up to a Specified Age or Grade to Be Determined By Competent Authority?"

(To be concluded)

Ten farmers, a teacher and a shipping clerk found John Thomas Scopes guilty of the misdemeanor of teaching evolution, in the Dayton, Tenn., public high school. The judge fined him one hundred dollars for the offense. But the jury had no choice in the matter. The question was whether John Thomas Scopes had taught evolution in violation of the law. The deeper question is whether a legislature can prescribe what shall be taught in the public schools. That question is now before the Supreme Court of Tennessee.

Notes and Gleanings

In No. 7 of the *Irish Rosary* Mr. Ross O'Loughlin in an eight-and-a-half page article, entitled "Uncle Sam's Social Apiary," comments interestingly on Arthur Preuss's "Dictionary of Secret and Other Societies" (Herder), which he regards as a valuable contribution to the social and cultural history of America.

Catholic Book Notes (Vol. II, No. 3) does not agree with those critics who have been praising Gabriel Miró's "Figures of the Passion of Our Lord," translated by C. J. Hogarth. While reverent in tone, the book insensibly tends to draw down the supernatural to the level of the natural. Furthermore, "there is a preciosity which after a while becomes wearisome. We are left wondering whether the world's Redemption can be made successfully the plot of a modern realist novel The account of Calvary is merely horrible without being either awe-inspiring or dramatic. It is a relief to turn to the unliterary, straight-forward prose of the historical gospels, which have never yet been improved upon."

By a decree of June 10, 1925, the S. Congregation of Rites, has approved the new edition of the Roman Ritual. This edition has been diligently revised, amended, and augmented, in conformity with the new Code of Canon Law, the rubrics of the Roman Missal, and recent decrees of the Holy See. The last edition was published in 1913, under Pope Pius X, but since then there have been many changes and additions, so that the new edition will be very welcome to all in charge of church ceremonies. The book is from the Vatican Press, and is excellently produced in different sizes and bindings; specially useful will be found an elegant pocket edition.

The new explanations, published since Mr. Wm. J. Bryan's death, of the real reason why he resigned from President Wilson's cabinet in 1915, are anything but probable. It is said that

the President recalled and altered a despatch of the Secretary of State to the Austrian government, and that thereupon Mr. Bryan felt that his personal dignity did not permit him to remain in the cabinet. Even if it were true that Mr. Wilson took liberties with a despatch written by Mr. Bryan, the latter thereby suffered no grievous or unprecedented affront. He must have remembered the way President Lincoln used to correct and alter Secretary Seward's notes. The truth is that the President of the United States is entitled to act, in emergencies, as his own Secretary of State, and the responsibility for deciding questions of acute importance in the conduct of foreign affairs rests entirely with him.

A reader points out that St. Peter Canisius (cfr. F. R., XXXII, 14, p. 298) was really a Hollander, since he was born in Nymwegen. But Nymwegen is an ancient German city, which belonged to Germany at the time the Saint was born. Moreover, Canisius is known as "the Second Apostle of Germany." In that country his chief labors lay, and thus in a true sense he was "theirs" to the Catholics in and for whose land he worked. While we are dwelling upon the life of this great servant of God, we may spare a thought for his half-brother, Father Theodorich Canisius, S.J. It is touchingly told of Father Theodorich that the shock of learning of Father Peter's demise deprived him both of memory and speech from that time—1597—until his own death, seven years afterwards.

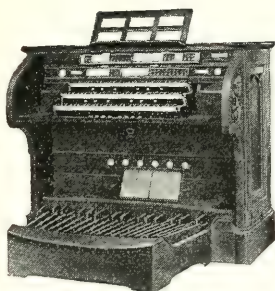
Abbot Ildefonso Schuster, in the first volume of his work "The Sacramentary," recently translated into English by Arthur Levelis-Marke (cfr. F. R., XXXII, 13, p. 285), while he accepts, of course, the present ecclesiastical regulations regarding the reservation of the Holy Eucharist, betrays a warm regard for the older method. He says: "There [speaking of the altar] suspended by precious chains from the vaulting of the *tegurium* or ciborium which covered the altar, hung the dove

with wings of gold typifying the gifts of the Paraclete. Upon that holy table was kept the codex of the Gospels, . . . while above it hovered the life-giving Spirit, who was to breathe into it the breath of life. That volume and that Eucharistic dove, holding hidden within in its breast the consecrated species, signified the whole New Testament."

Further on, pointing out that one altar in each church was the ancient ideal, Abbot Schuster says: "The problem of side altars is no new one. It dates back at least to the sixth century, and has been solved in various ways, the least happy of which was to place such altars flat against the walls of the aisles, like so many little funeral monuments, or else against the peristyle of the nave, to the detriment of liturgical meaning and no less to that of esthetic taste."

A French priest, the Abbé Henri Breuil, was one of two men to receive a gold medal for outstanding contributions to scientific knowledge at the annual banquet of the Washington National Academy of Sciences recently. Dr. Breuil was awarded the Daniel Giraud Elliot medal for his work, "Les Combarelles des Eyzies," which presents the results of explorations and research extending over more than twenty years and, according to scientists, is a remarkable achievement in the way of revealing hitherto unknown facts about the Paleolithic engravings of men and animals in the celebrated French caves.

Professor Ludwig von Pastor, the great historian of the Popes, in the new edition of the third volume of his "Geschichte der Päpste seit dem Ausgang des Mittelalters," adduces some new documentary evidence which was not available when the volume was published for the first time. The most important find, perhaps, and one which makes it entirely unnecessary for the author to take notice of De Roo's attempt to rehabilitate Alexander VI, is a group of private letters of that Pope lately discovered in the Vatican archives. "These letters," says a critic



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in the *Theologische Revue* (Vol. XXIV, No. 5, col. 181), "betray such a profligate character (*sittenlose Gesinnung*) that all efforts at rehabilitating Alexander VI must now be regarded as definitively hopeless. The shadows in the portrait of this Pope are rendered even darker by the new find. Pastor's estimate of his character, as a consequence, is even more unfavorable than before."

The so-called Gary Plan, under which children, with the consent of their parents, are dismissed from the public schools for an hour or several hours weekly, to permit their receiving religious instruction at the hands of pastors or specially appointed teachers, has now been tried for several years in various parts of the country. Commenting on it, Father P. C. Gannon says in the *Omaha True Voice* (Vol. XXIV, No. 31): "Those who know [the Gary Plan] through intimate contact with it, agree that it is a success. The Catholic Instruction League... has the same purpose,—to give religious education to children who would not otherwise receive it. The Catholic school is, of course, the ideal for all Catholic children. But where this can-

not be attained, any other plan which will reach the children who need religious education is good. In many places these other systems are the only practicable ones. The good of the children is the test for all of them. The greater the good, the better the system. The success of any of them will depend upon the zeal and devotion of the teachers secured for the work in hand."

In a critical notice of the second edition of Dr. Erwin Preuschen's "Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur," Fr. Urban Holzmeister, S.J., shows (*Zeitschrift für kath. Theologie*, Vol. XLIX, No. 2, pp. 273 sqq.) how the subjective views of a writer, especially his opinion concerning Christ, can color a reference work of this kind. The editor of the new edition, Dr. W. Bauer, known as an infidel through his Commentary on the Gospel of St. John, betrays his bias so strongly that his dictionary of New Testament Greek can be used only with the greatest caution. We have no room to go into details, but refer the reader to Fr. Holzmeister's critique, which concludes with the observation that, despite its wealth of materials, the sec-

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ond edition of Preuschen's dictionary has not rendered superfluous other reference works, especially that by the Dominican Father F. Zorell.

Correspondence

Catholic Broadcasting

To the Editor:

At a time when those who listen a good deal to broadcasting stations are often complaining of the abuse of radio by some churches, it is interesting to note what use Catholics make of this means of reaching the public. In the federal government's list of radio broadcasting stations about sixty are under the name of some Protestant church, while only three Catholic churches in the country have radio transmitters. Seven Catholic universities or colleges are listed as possessing broadcasters. Thus the Catholics have only ten radio broadcasting stations in their schools or churches, whereas the Protestants have sixty in their churches alone.

There are about six hundred broadcasting stations in the United States which transmit at least, all told, five thousand times a week. Only six of the Catholic stations do any religious work via radio, and, allowing them each a half hour of religious programme once a week, it is seen that they transmit less than one-tenth of one per cent of the programmes. The average length of all programmes would probably be in the neighborhood of twenty minutes. If this is the case, then Catholic lectures and other religious service via radio take up only a sixth of one per cent of the total time spent by American broadcasting stations. The total power of all Catholic stations combined is slightly over 1500 watts, less than that employed by some single non-Catholic stations.

Of course an estimate of the use made by Catholics of the stations of others, such as newspapers, etc., would be much more difficult to make.

M. D. Lyons, S. J.

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The Catholic Weekly From an Editorial Standpoint

To the Editor:

In connection with your quotations from Mr. Elder's paper, "The Catholic Weekly from an Editorial Standpoint" (F.R., No. 13, pp. 270 sqq.), I would like to submit a few considerations, some of which were made at the C. P. A. convention, but are not mentioned in your report.

"One fault," said Mr. Elder, "is that of considering our Catholic weeklies as newspapers in the modern sense of the term. * * * At the pace the world is going anything more than 24 hours old is not news, but history."

Several editors objected to these statements. News, they pointed out, is a report of a current event which has not been chronicled. Any one who follows closely the metropolitan press and leading Catholic weeklies will find many reports (some very important) of current Catholic happenings of national and international interest, which are ignored entirely by the secular press. Of the Catholic news in the daily press, much is fragmentary or distorted. For instance, when there was a strike at Paris University some months ago, the secular press overlooked or suppressed the important fact (reported by the N. C. W. C. News Service) that discrimination against a Catholic professor brought on the students' walkout. Again, how often do you not find that, when the winner of a State or national contest is a Catholic school pupil, this fact is suppressed? That has happened twice recently within a few months. A certain news agency is apparently trying to be so "non-sectarian" that it omitted not only the name of the Catholic winner's school, but also the fact that a second or third winner was a student in a public school. That is very incomplete news, and the Catholic journal that brings out the fact that the Louisville boy who won a national spelling contest was a *parochial* school pupil, surely is presenting real news. True, "anything more than twenty-four hours old is not news." But Mr. Elder makes the erroneous assumption that the daily press reports *all* Catholic news of importance.

The writer heartily agrees with Mr. Elder in contending that we can not justly claim "all the courtesies of the newspaper fraternity." But Mr. Elder himself admitted privately that what he really meant to say when insisting that Catholic weeklies are not newspapers in the modern sense of the term, was that our journals should not imitate dailies in posing as authorities on a long list of secular topics,—finance, industry, medicine, markets, etc. One or two editors of a weekly cannot do justice to all these subjects, and besides, if they try to do so, people are apt to conclude that they are voicing the authoritative Catholic view on the subject. I heartily subscribe to this contention.

It is also true that "in an effort to give ourselves the appearance of a newspaper" we are tempted to play up false values and over emphasize minor items by "position, headlines, and streamers." However, we are publishing our journals in modern times, not in the days of Addison and Franklin, and we are living in America, not in Europe. The technique of journalism, headlines, etc., is an indifferent means; and, if we can use it to get our papers read by a larger circle and to get our message to a larger number of people, would we not be defeating the very purpose of Catholic journalism if we adhered to old-fashioned methods? The writer does not believe in the screaming headlines of the yellow press; but he does believe in using modern methods of make-up, and he can show from practical experience of many years that it attracts more readers to even Catholic papers than does the system which offers the reader whole pages relieved by only tiny headings, or none at all. The average Catholic weekly is intended for a different class of readers than a review read by educated people, who need no printer's artifices to catch their interest.

You might reply: "What is the difference whether a Catholic weekly is considered a newspaper or a review, if it but serves its purpose?" True enough. But why stress the fact that Catholic weeklies are not really newspapers? Will it do any good? In my estimation it may do some harm by strengthening the erroneous notion of many Catholics that our weekly press has nothing to offer, that it is "dry" and uninteresting. By placing a reasonable stress on news and by making our papers more attractive through headings, pictures, etc., we can get some of the very Catholics who need it most to take an interest in our press and to read the more instructive and worth-while articles. This is not mere theory. It can be substantiated from experience. Anthony J. Beck, Detroit, Mich. Editor Michigan Catholic

Excerpts from Letters

I have always felt deeply grateful to Father J. E. Emery, O.M.I., and consider him a benefactor for having presented me with my first year's subscription to the F. R., which I value very highly and of which I hope to receive a permanent subscriber.—*Alexander Pope, D.D.S., Chicago, Ill.*

It is not always true, as G. P. S. says in the F. R. for July 15, p. 302, that pupils or graduates of Catholic schools cannot find employment easily. The late Father Rhode, of Columbus, O., told me some years ago that, as soon as the summer vacation began, banks and other business houses would apply to him for boys of his school to engage them during the summer months. When he inquired why they preferred his boys, Fr. Rhode was told that they were more faithful, honest and

reliable than those from the public schools.—*(Rev.) A. J. Gerhard, St. Nazianz, Wis.*

I feel ashamed of having cancelled my subscription to the F. R. I miss it very much. Please send it to me again. Enclosed is the subscription price for two years. The late Bishop Stang, whose nephew I am, always had a great admiration for your magazine. *Per nubes ad astra*, I may say to you. The F. R. has done a world of good in dispelling prejudice. God bless you and your work, to-day, to-morrow, and always.—*(Rev.) Joseph Stang, Chewelah, Wash.*

The Catholic press should make a strong protest against "our crazy postal rates," so justly criticized in No. 14 of the F. R., for

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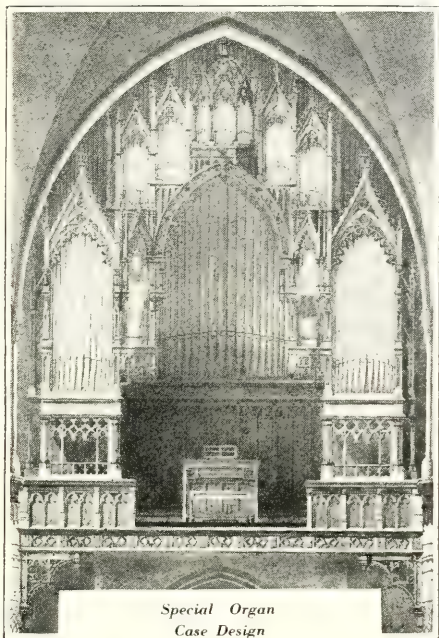
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they retard the enlightenment of our country by making the remailing of Catholic papers and magazines so expensive that most of us have to forego this method of apostolic propaganda. Education is the slogan of our country to-day; why then make it difficult by imposing burdens on the means of enlightenment?—(Rev.) Raymond Vernimont, Denton, Texas.

The Rev. Clement J. Jordan, of Washington, D. C., in a letter to the Editor, hails Fr. C. A. Rempe's communication printed in No. 13 of the F. R., p. 281, as a sign of better times, and hopes others will take it to heart. He details some personal experiences which go to show that and why "not a few priests [when away from home] forego the privilege of saying Mass and stay in hotels rather than in priests' houses."

In a short time I have become a true friend and admirer of the F. R., the most courageous review in these U. S. Continue the good fight and show to all, whether they like it or not, the road leading in the right direction. Your supporters are grateful to you, your adversaries cannot help respecting you.—(Rev.) J. Michel, O.M.I., Sacred Heart Scholasticate, Castroville, Texas.

There died at Marseilles, France, the other week, Father Frederick Rouvier, S.J., author of "The Conquest of Heaven." In his early days as a scholastic in our Society of Jesus, he was known to us as the inspirer and guide of all the truly Catholic members

of the then French Parliament (1880-1887), and he was in particular a very dear friend of mine, while we both studied theology at the English theologate of St. Beuno's, North Wales.—(Rev.) Lewis Drummond, S.J., Guelph, Ont., Canada.

BOOK REVIEWS

Boy Guidance

"Boy Guidance: A Course in Catholic Boy Leadership, Outlined and Edited by Rev. Kilian Hennrich, O. M. Cap., Chief Commissioner of the Catholic Boys' Brigade" (Benziger Bros.), is made up of various papers read during a course of training for boy leadership held in the College of the Franciscan Brothers at Brooklyn, N. Y. The object of the publication is to arouse interest in the extension, development, and, if possible, in the nationalization of the Brigade of which Fr. Kilian is the head. The different contributors treat the topics assigned to them comprehensively, practically, and enthusiastically, and present many valuable suggestions. In so far the book is worthy of warm commendation. But, as the reverend editor has himself perceived, and humbly admits in his introduction, the compilation is deficient. It is deficient especially in this that it suggests only preventive, but not curative means for fighting the dreadful moral plague that is upon society. Fr. Kilian is right in insisting that something must be done for our

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boys, that we need boy leaders, and that priests and laymen fitted for this important work are hard to find. But the contributors to this book unfortunately do not go to the root of the evil, namely, the home. The co-operation of the parents is absolutely indispensable, for as long as the primary and principal cause of the evil is not removed, we cannot hope to do away with its effects. All our social evils can to a greater or less extent be traced back to the unsatisfactory condition of the average home, and it is folly to expect a solution of the "boy problem" unless we manage, somehow, to reach the family, which is the unit of society. No priest, no scout-master, no boy leader can take the place of the Christian father and mother.

(Rev.) Aug. Bomholt

Literary Briefs

—"Our Modern Chaos and the Way Out" is the title of another of those timely popular brochures with which Fr. Ernest B. Hull, S. J., has for years been enriching our literature. He hails the announced purpose of the Holy Father to call an ecumenical meeting of the bishops for the purpose of discussing the ruin with which the whole world is threatened as a consequence of the growth of infidelity and materialism. The existing chaos, civic, social, and moral, he says, is attributable to the Protestant Re-

formation, which discarded the principle of authority in faith and morals and set up private judgment in its place. This was "a step out of the right line of reason," and the world has been steadily swerving from that line by a sort of hyperbolic curve. The only remedy is a return to the principle of authority as embodied in the Catholic Church. The present generation must hark back to the eternal laws of right, which are universal and admit of no exception or exemption in any department of life, whether public or private. Incidentally the learned author throws out some valuable hints as to self-determination, democracy, the Big Brother policy, and other modern shibboleths. (Bombay: Examiner Press.)

—"St. Bonaventure's Seminary Year Book for 1925" deals mainly with sociological and kindred topics, such as the social teaching of St. Paul, the economic significance of the Book of Isaiah, the medieval guilds, the social influence of the Third Order of St. Francis, private property, the ethics of unionism, strikes, and collective bargaining, etc. The writers of the respective papers, all members of the Duns Scotus Theological Society, show that, while immersed in theological studies, they are not neglecting the social sciences, which are so necessary nowadays to qualify for the priesthood. The Year Book contains

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Father F. Rombouts, of New Orleans, says in the Dec. 15, 1924, issue of the *Fortnightly Review*: "First the *F. R.*, second *The Echo*—and all the rest is simply filling."

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THE ECHO

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the usual chronicle, necrology, etc., and is beautifully printed on super-fine paper and richly illustrated. (Allegany, N. Y.: St. Bonaventure's Seminary).

—The last book written by Joris Karl Huysmans, the French realistic novelist, who in his later years became a militant Catholic, was "Les Foules de Lourdes." It has just been translated for the first time into English by W. H. Mitchell, under the title, "The Crowds of Lourdes." Though the book is denunciatory in tone and brimful of sulphuric and for the most part justified (see *Catholic Book Notes*, II, 3) criticism of the buildings of Lourdes, the church services, the clergy, the nuns, the shopkeepers, and the pilgrims, the reading of this volume has rather confirmed than shaken the present reviewer in the conviction that miracles *do* occur from time to time through the intercession of the Blessed Virgin Mary at Lourdes. Huysmans himself was convinced that Lourdes is a chosen site for the dispensation of special and extraordinary graces, and if this is true, what more natural than that there should be "diabolism" there, for is not the Devil "the ape of God"? (Benziger Bros.)

—Volume IX of the "Philosophische Handbibliothek," entitled "Religionsphilosophie," is by the Rev. J. P. Steffes and presents a novel attempt,—the first by a Catholic author,—to treat of religion in a purely philosophic way, with a minimum of postulates and without an apologetic purpose. After stating "the religious question" in the light of modern thought, Dr. Steffes surveys the external and internal phenomena of religion together with the factors that promote and those that hinder or destroy its growth. There follows a critical investigation of the truth of religion from the coign of vantage of psychology, epistemology, and metaphysics, and a study of religion in its bearings on the different spheres of civilization, its relation to the intellectual movements of the time, and the forms which it assumes in profane culture. A chapter on religious sociology shows religion in its community-forming function and all the various forms which it has created. The style is rather heavy and, in spots, almost unintelligible. Nevertheless, this learned work will repay serious study. (Jos. Kösel & Fr. Pustet).

—"The Forgotten Paraclete" is a translation of Bishop Landrieux's book, "Le Divin Inconnu," by E. Leahy, edited by the Rev. W. Henry, S. J. It is designed to furnish matter for meditation on the Holy Ghost and to urge Catholics to study more thoroughly those special sources of supernatural life that are placed at our disposal by the Sacrament of Confirmation. The treatment of the gifts of the Holy Ghost is particularly ample and appealing. (Benziger Bros.)

New Books Received

- The Divine Trinity.* By Msgr. Jos. Pohle; Adapted by Arthur Preuss. Fifth, Revised Edition. B. Herder Book Co. \$1.50 net. iv & 299 pp. 12mo.
- Christology.* A Dogmatic Treatise on the Incarnation. By Msgr. Jos. Pohle, Adapted by Arthur Preuss. Fifth, Revised Edition. iv & 311 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The Apostles' Creed.* A Vindication of the Apostolic Authorship of the Creed on the Lines of Scripture and Tradition, together with some Account of its Development and Critical Analysis of its Contents. By the Rt. Rev. Alexander MacDonald. With an Introductory Letter by the Mt. Rev. Msgr. Lepicier. Second Edition (Revised and Enlarged). xvi & 347 pp. 8vo. B. Herder Book Co. \$3.25 net.
- Liturgie und Frauenseele.* Von Athanasius Wintersig, O. S. B. (No. 17 of the Series "Ecclesia Orans," edited by Abbot Ildefonse Herwegen). xv & 145 pp. 16mo. Herder & Co. 75 cts. net.
- The United States.* Address Delivered by the Rev. Dr. Peter Guilday at the 154th Annual Banquet of the Society of the Friendly Sons of St. Patrick, March 17, 1925. 16 pp. 12mo.
- Proceedings of the Fifth Annual Meeting of the American Catholic Historical Association.* Dec. 29-31, 1924, Philadelphia. Reprint from the Catholic Historical Review. 16 pp. 8vo. Catholic University of America.
- Was Christopher Columbus a Jew?* By Walter F. McIntyre. iv & 179 pp. 12mo. Boston: The Stratford Co. \$1.50.
- Letters to an Infidel.* Essays Proving the Reasonable Basis of Christianity and Answering the Attacks of Modernism and Pseudo-Science. By Rev. Matthew J. W. Smith. iv & 160 pp. 12mo. B. Herder Book Co. \$1.25 net.
- A Handbook of Moral Theology.* Based on the "Lehrbuch der Moraltheologie" of the Late Antony Koch, D. D., Professor in the University of Tübingen. By Arthur Preuss. Vol. I. Introduction. Morality, Its Subject, Norm, and Object. Third Revised Edition. iv & 293 pp. 12mo. B. Herder Book Co. \$1.50 net.
- Geschichte der alten Philosophie.* Von Hans Meyer. (Philosophische Handbibliothek, Band X). ix & 510 pp. 8vo. Munich: Verlag von Josef Kösel & Friedrich Pustet, K.-G.
- A Comparative Study of St. Thomas Aquinas and Herbert Spencer.* By Sister M. Fides Shepperson, M. A., of the Sisters of Mercy, Pittsburgh, Pa. A Dissertation Presented to the University of Pittsburgh for the Degree of Doctor of Philosophy. 85 pp. 8vo. Pittsburgh, Pa.

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Rebuilding a Lost Faith. By "An American Agnostic." (John L. Stoddard). vii & 222 pp. 12mo. Popular Edition. New York: P. J. Kennedy & Sons. 60 cts. post-paid. (Wrapper).

Progressive Ignorance. A Little Book of Familiar Essays. By Charles C. Miltner, C. S. C., Ph. D. vi & 98 pp. 12mo. B. Herder Book Co. 90 cts. net.

Modern Monasticism. An Address Delivered at the College of St. Elizabeth, Convent Station, New Jersey, in Honor of the Centenary of Mother Mary Xavier Mehegan. By James J. Walsh. 23 pp. 16mo.

Address of James J. Walsh, M. D., Ph. D., on the Occasion of the Installation of the Rt. Rev. John P. Chidwick, D. D., as President of the College of New Rochelle. Feb. 12, 1924. 10 pp.

The Catholic Press Directory for 1925. A Complete List of Catholic Papers and Periodicals Published in the United States. 144 pp. 16mo. Chicago, Ill.: Joseph H. Meier, 64 W. Randolph Str.

Christian Denominations. By Rev. Virgilius H. Krull, C. P. P. S. 13th Edition. 240 pp. 12mo. Cleveland, O.: John W. Winterich. Cloth, \$1; paper 35 cts.

Brother André of St. Joseph's Oratory. By Wm. H. Gregory. xi & 130 pp. 12mo. New York: Wm. J. Hirtten Co., Inc. \$1 net.

Honour Thy Mother. By Father Alexander, O. F. M. vii & 83 pp. 12mo. Benziger Bros. \$1 net.

St. Teresa of the Child Jesus. Four Studies by P. de Puniet, O. S. B.; M. V. Bernadot, O. P.; Fr. Jérôme de la Mère de Dieu, O. C. D.; and E. M. Lajeunie, O. P. Translated from the French by a Dominican of Headington. ix & 147 pp. 12mo. Benziger Bros. \$1.50 net.

Parables for Grown-Up Children. By S. M. C. With a Foreword by Fr. Edwin Essex, O. P. 124 pp. 16mo. Sands & Co. and B. Herder Book Co. 80 cts. net.

A Pilgrim's Miscellanea. By M. D. Stenson. 222 pp. 12mo. Heath Cranton, Ltd., and B. Herder Book Co. \$1.60 net.

The Master's Vineyard. By J. P. Redmond. 223 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.

The Sanctuary of Strength. Short Chapters on the Spiritual Life. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Bishop of Plymouth. x & 285 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.

The Return of the Ortons. By A. H. Bennett. 318 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.75 net.

Social Problems and Agencies. Edited by Henry S. Spalding, S. J. xvi & 423 pp. 12mo. Benziger Bros. \$2.50 net.

A Link Between Flemish Mystics and English Martyrs. By C. S. Durant. With a Preface by Cardinal Bourne. xvi & 456 pp. 8vo. Benziger Bros. \$5.25 net.

A SPRINKLE OF SPICE

Mr. George Manington in his book on "The West Indies" (London: Leonard Parsons) has some amusing notes on the humors of Negro life. For example, negro children receive very curious names—"Jetorah Alvira Industry," "Almaken Leminia Delight," "Vaseline," and "Pinponshe" are mirth-provoking specimens. "Pinponshe" was really the clergyman's mistake, for when he asked for the name the mother replied, "pin 'pon she," meaning that the chosen name was on a slip of paper pinned to the child's frock. In another comical case the names chosen for twins were "Wray" and "Nephew"—a tribute to Wray and Nephew, a prominent firm of rum distillers.

"St. Thomas Aquinas to give Ball," is the startling news line in a contemporary. It refers, however, not to the Angelic Doctor, but to a young men's society, of which he is the patron saint.

"The population of the earth is 1,700 millions. Want of priests and funds are the cause of this." So stated Father Blowick, head of the Irish College for Missions to the Heathens, which has its novitiate at Galway.—*Josephinum Weekly*, Vol. XI, No. 34.

I am a ten-cent dime. I am not on speak in terms with the butcher. I am too small to buy a pint of ice cream. I am not large enough to purchase a box of candy. I am too small to buy a ticket to a movie. I am hardly fit for a tip; but,—believe me,—when I go to church on Sunday, I am considered *some money*!

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"Excuse me, mister," said the man, "but I think I've seen your picture in the paper."

"Very probably," answered the bishop.

"Can I ask," the stranger inquired, respectfully, "what disease you was cured of?"

Jimmie carried the following excuse to the teacher the next morning: "Please excuse Jimmie from being absent. He got a new baby brother. It was not his fault."

Bobbie has but recently been promoted to the senior school. He was just about to leave home for the afternoon class. "But," his mother objected, "you have not washed your hands, Bobbie."—"Oh, it is not worth while," came the proud reply; "we are writing with ink this afternoon."

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M. D. S., Los Angeles: "I lost a beautiful cameo pin on an auto trip, and I prayed to St. Anthony to find it for me, as it was impossible to know where it might have been lost. Somehow he reminded me that something had dropped as I got out at a point fifteen miles away. I went back two weeks later and made inquiries and was informed that a man who ran a refreshment place had found such a pin. It was mine. Many thanks to St. Anthony."

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The Fortnightly Review

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Sept. 1st, 1925

CHRONICLE AND COMMENT

A Medical Apostolate for the Foreign Missions

Amongst the thousand millions of pagans in China, India, and Africa and the numerous islands, disease stalks almost unchecked, reaping a ghastly annual toll of largely preventable deaths. In addition to diseases found in America and Europe, many epidemic and endemic diseases peculiar to the Orient prevail, such as cholera, plague, smallpox, kalaazar, beri-beri, sleeping sickness, oriental sores, eye diseases and fevers. Lack of cleanliness and sanitation, superstition, fatalism, ignorance and helplessness all contribute to the reign of the monster disease. To relieve this crying distress is simply Christian charity, and, since it is the genius of true Christianity to be recognized by charity, medical relief is the most practical and the most gracious form through which the missionary can introduce his message to the pagan.

Over a thousand Protestant missionary doctors, men and women, and many more nurses are laboring in the various foreign mission fields. There are only a few Catholic mission doctors, not two dozen in all, isolated professionally, socially, and spiritually. To achieve permanence, stability and continuity of the work, trained and organized workers must be guaranteed. A society alone can accomplish this. The members of the newly established lay Society for Catholic Medical Missions propose to live in community and in the spirit of the evangelical counsels. After a year of special missionary and spiritual training they will pledge themselves for a term of service of three years, after which time they will be free to leave or to renew their promise. Only fully qualified and trained

members of the medical profession, women doctors, dentists, nurses, pharmacists, technicians, etc., are eligible. Their sole aim must be to give their professional service to God, for His greater glory, for their own sanctification, for the conversion of pagans, and for the relief of bodily suffering of Christians and non-Christians in the officially recognized foreign mission countries of the world.

For further information apply to Dr. Anna Dengel, care of Rev. Michael Mathis, C. S. C., Brookland Station, Washington, D. C.

The Secret of Freemasonry

The *Builder*, one of the leading Masonic magazines of this country, published by the National Masonic Research Society here in St. Louis, in its August number (Vol. XI, No. 8) reprints "Joseph Robbins' Famous Masonic Oration." Joseph Robbins (1834-1909), of Quincy, Ill., was a noted American Mason, whose memory has been preserved by the Grand Lodge of Illinois in a memorial volume, from which the oration in question has been reprinted. In the course of this oration Mr. Robbins says:

"Whoever turns to its [Freemasonry's] law and its literature, may gain a correct and very full knowledge of its nature and design. Its principles are as plain as the noonday sun."

They are very plain indeed, and we have shown what they are in our "Study in American Freemasonry," published by the B. Herder Book Co. The correctness of our position, based entirely on Masonic sources, has been confirmed by several former Masons, whose names, of course, may not be published. The only objection that has been raised against our interpretation

has been on the score that no one can possibly understand Freemasonry fully unless he possesses the key furnished by the oral tradition of the craft. It is there the real and only secret of Masonry ("the true appopreta") lies, according to Brother Robbins; but he admits this secret has to do only with "ritual and ceremonial," and not with the principles of the craft, which are indeed as "plain as the noonday sun."

Training a Colored Priesthood

Father Matthew Christman, S. V. D., rector of St. Augustine's Mission House, Bay St. Louis, Miss., contributes to Nos. 7 and 8 of *Our Missions* a most interesting article on "Training a Colored Priesthood,"—the work for which St. Augustine's Mission House was founded and upon which five Fathers of the Society of the Divine Word are now actively engaged. One can see from Fr. Christman's brief account of the movement how difficult it was to obtain episcopal consent for the inauguration of this work, and one can also catch a glimpse of the difficulties under which the work was started.

In 1919 the late Bishop Gunn granted permission for the opening of a seminary for colored aspirants to the priesthood. The project was approved by the General Council of the Society of the Divine Word, who gave permission to form the new religious community of colored priests into a province of the S. V. D. Later permanent quarters were obtained at Bay St. Louis, and with the help of the Board for Mission Work among the Colored and several individual patrons, the work was begun.

Father F. J. Haas, S. V. D., one of the faculty, has given an idea of the training of the students and how they respond to it in Vol. XXXII, No. 2 of the F. R. Father Christman briefly refutes some of the objections raised against the undertaking. He says, *inter alia*, that the Fathers of the S. V. D. did not open this mission house in the belief that there is a great number of vocations to the priesthood among the colored people, but because

they felt that those (few or many) who show signs of a vocation should be given a chance to pursue the course of studies prescribed for the priesthood. In his opinion, which is shared by many other close observers, it is vain to hope for the conversion of any large proportion of the Negro population of this country except through the instrumentality of a native clergy. That the colored people "do not want priests of their own race" is an assertion that can not be proved and probably has no basis in fact.

The Church and Social Problems

The Catholic Church is interested first and foremost in the spiritual welfare and the moral perfection of mankind. She wants to make saints—not captains of industry. She knows perfectly well—her Divine Founder taught her—that moral improvement is infinitely more important both for individuals and for nations than ever-increasing wealth. Some social reformers outside the Church are perhaps inclined to forget this and to mistake the means for the end. But the Church never forgets that man's happiness lies in doing the will of God, and it is not poverty that makes unhappiness, it is vice and sin. She desires consequently, although she sometimes demands the same measure of reform as non-religious bodies of reformers, nevertheless her fundamental attitude to social reform is radically different from theirs. They desire a better distribution of wealth because they do not believe that happiness can be found in poverty. But the Church advocates social reform in order that it may be easier for men to live the sort of life that God wants them to live. No doubt if men were pure spirits without mouths to be fed or bodies to be clothed or evil passions to be aroused, it would not matter to them whether they had or had not money enough to buy food and clothes, whether they lived in decent houses or not. But men are not pure spirits, and since God lays upon them the duty of preserving their lives and the lives of their families and of

developing their powers of mind and heart and will, they have the right not to be hindered by social organisation or otherwise from obtaining what is necessary for these purposes by all lawful and moral means.

How the Catholic Faith Was Suppressed in England

"The Reformation in Northern England" (Allen and Unwin) by J. S. Fletcher, who is not only a well-known novelist, but also a learned historian and antiquary, will surely surprise such readers as still accept Froude's characters of Henry VIII and Cromwell and the "Great Pillage," to use the late Dr. Jessopp's phrase. The Reformation in England was a squalid and heartless affair—a "political job," according to that staunch Protestant, Lord Macaulay, and the work of as ruthless a ring of robbers as ever made zeal the tool of worldliness. The Northern Counties, in which the acts of spoliation assumed their most odious aspect, had no share in Wycliffism, Lollardy, or any like movements. Northern England at the beginning of the Sixteenth Century troubles was wholly Catholic, unlike the South which was nearer the Continent and subject to its Lutheran and Calvinist influences. Sir Ralph Sadler in his famous letter of December, 1569, said: "There be not in all this (North) country ten gentlemen that do favour and allow of Her Majesty's proceedings in religion." Mr. Fletcher spares us none of the terrible details of the suppression of the old faith among the simple, sturdy folk, who twice fought for it, and many of whom died for it.

The Catholic Church and Evolution

Much has been written on this subject in connection with the Scopes trial, but nothing more to the point than the following from the pen of Dr. Bertrand C. A. Windle, the famous English convert, who is now teaching in Canada.

"If and when the state of science is in such a position as to establish the fact of evolution either on limited or

unlimited lines," he says, "there most surely will be nothing in any attitude so far taken up by the Church to render acceptance of the view impossible or even difficult. Nay, more; it will be found that it has been accepted in advance as a perfectly possible—many would say highly probable—method of creation. Is the establishment of the theory near at hand? It must be confessed that no certain answer can be given to this question. A quarter of a century ago, before the Mendelian pebble had been thrown into the biological pool and caused so much disturbance of the waters, a much more confident reply might have been given. As it is, it seems to me that if the theories put forward by Bateson and other prophets of Mendelism are true, most of the Darwinian doctrine, including natural selection, the inheritance of acquired conditions (without which there can be no evolution, so Herbert Spencer urged) and a number of other things, go by the board. Which tends to prove that perhaps it is wiser than at first might have been thought for the Catholic Church to have taken up no corporate or official attitude as to the question of evolution so far."

Birth Control, a National Menace

The federal law explicitly forbids the carrying by the U. S. mails of contraceptive information or matter and its importation into the country. It terms such things "obscene." In recent years, the champions of birth control have sought to have Congress enact an amendment to the Federal Penal Code and the Tariff Act, which would permit the U. S. mails to carry such matter, and also permit such matter to be admitted into the country. Such a change would mean the worst kind of "immoral revolution"—the indiscriminate advertising and dissemination of obscene information and of obscene matter. The defenders of birth control are endeavoring to make it appear that there is a widespread public demand for this change in the Federal Penal Code. At the last session of

Congress, a bill was introduced authorizing such changes. The bill was not reported out of committee. A similar bill will doubtless be introduced in the next Congress, and its defenders will use every endeavor to have it enacted into law. It is necessary, therefore, to bring public opinion to bear upon the members of the Congress which will meet next December; and it is advisable to be prepared, so that intelligent

letters of protest may be written by Catholic men and women and by non-Catholics. It is especially valuable to have the protest of physicians. Leaflets stating the arguments against birth control, from Catholic and non-Catholic sources, may be obtained by writing to the National Catholic Welfare Conference, 1312 Massachusetts Avenue, Washington, D. C.

The Tennessee School Regulation

By Benedict Elder

Catholic editorial opinion has been all but unanimous in its opposition to the so-called Tennessee Law; and this attitude, it appears, is one with that of the secular press of our large metropolitan centers, particularly in the East.

Such unanimity of opinion is not necessarily an earmark of truth. The ancient Jews had a rule, that in capital cases, which were tried before the full Sanhedrin of seventy members, a unanimous verdict of condemnation was equivalent to a judgment of acquittal, as it indicated prejudice or passion if no one appeared willing to speak in favor of the accused. It was not to the honor of Israel to judge a man in such temper. In a more general way the Latin proverb, "So many men, so many minds," expresses the same truth of human nature where opinion is unbiased and free.

There was, of course, a variety of arguments advanced by the Catholic papers against the Tennessee act, as there was also by the secular press, but only one conclusion expressed. This could be expected were the subject of discussion was one of Catholic doctrine, though in that case the secular press would likely present divergent views; but in the discussion of a legislative enactment of one of forty-eight States of the Union, such oneness of viewpoint among Catholic editors, and between them and the secular press, is not easily explained.

The explanation becomes the more difficult when one considers that in prohibiting the teaching of a theory that denies the divine creation of man and affirms instead that man comes from the brute, the legislature of Tennessee but established for the public schools of that State a regulation that is observed in all Catholic schools, where no one would think of teaching such a theory as the Tennessee act forbids.

It is also difficult to understand how Catholic writers can say, as some have said, that because we have our own schools, we have no compelling interest in thwarting the atheists and free-thinkers who, under the guise of teaching science, employ their position as public instructors to destroy the faith of the children entrusted to them. The fact that Protestant Christians (in that they are Christians) can attain to salvation, whereas those without faith ordinarily can not, should elicit our sympathy with the purpose of the former to preserve their children from unbelief. But apart from this, we have to consider the Catholic children who are compelled by force of circumstances to attend the public schools.

In Tennessee there are approximately fifteen thousand Catholic children of school age; less than five thousand are enrolled in Catholic schools. In New York City, whence come the most emphatic protests against Catholics expressing sympathy with the aim of the Tennessee act, there are approximately

five hundred thousand Catholic children of school age; barely more than one hundred thousand are enrolled in Catholic schools. In the whole country, according to estimates based on our Catholic population, there must be approximately eight millions of Catholic children of school age; barely two millions are enrolled in Catholic schools.

It would, therefore, be unfortunate, —it would seem almost an act of desertion,—if Catholics generally should take up the attitude that they are merely “disinterested spectators” of the movement to rid the public schools of a teaching influence which under the guise of teaching science is robbing children of their faith in God.

That the means adopted to that end in Tennessee is not the best means, not the traditional Catholic means, may be conceded; but it is one means, and unless, and until, it shall be declared unlawful, or a better means is offered in its place, it deserves and will win the support of all who can understand what a tragedy it is for Christian parents, Catholic or Protestant, to have their child come home from school and tell them he does not believe in God.

Michael Williams, writing of his impressions of Tennessee folk in the *Commonweal* for July 29, said: “There is another thing that these newspapermen are agreed upon,—namely, that in all their experience they have never met such well-bred, polite, faithful, unspoiled boys. The telegraph messengers and errand boys necessary for the work in Dayton brought together a group of real young Americans. The impression they have made should prove, if anything can, that there is in America home training given by the fathers and mothers who still believe in God and the teaching drawn from the Christian religion. They may be narrow, those Tennessee Christians (and they may not be); they may be sectarian and even bigoted in their theological ideas (and they may not be); but the primal decencies of life, the training of the young in necessary

things, has certainly [!] proven successful.”

Passing the may-be’s for the certainty, one naturally asks how long will those Tennessee boys cling to the primal decencies of life and remain polite, faithful, unspoiled, if their parents blink and do nothing when atheists and free-thinkers accredited by the State as public instructors exert their influence to wean them from their faith in God?

But what can they do about it, those Tennessee parents “who still believe in God and the teaching drawn from the Christian religion,” when they see their children in the public schools being taught theories that deny both their belief and their teaching? They must educate their children, and to most of them the public school is the only one available. They can not prevent atheists and free-thinkers from teaching in the public schools, as that would be imposing a religious test as a qualification for public service, which the constitution forbids. What then are they to do?

May we not let those answer who seem so certain that the Tennessee act is all wrong?

Some say, let the Protestant fundamentalists build their own schools, as Catholics have done. But have we not heard those same ones say that Catholics suffer an injustice in having to build schools to safeguard the faith of their children when they are taxed to support the public schools? They could not be willing to impose such an injustice upon others. Besides, Catholics have been a hundred years and more building their own schools and providing teachers for them. No one generation could possibly bear the burden of their construction. We could not even maintain our schools except for the subsidy we receive in the lives of our noble, self-sacrificing sisterhoods. Is it not, then, sheer mockery, now that Protestant parents are really distressed at the evil which threatens the faith and moral stamina of their children, to taunt them with the proposal that they

build their own schools, as Catholics have done?

Furthermore, what of those Tennessee Catholics who are compelled by force of circumstances to send their children to the public schools? Again, we may let those answer who seem so certain that the Tennessee act is all wrong.

It should be plainly said, however, that with approximately two-thirds of our Catholic children in the public schools of Tennessee, those who counsel Catholics to a hostile or indifferent attitude toward State regulations calculated to prevent atheistic teaching in the class-room, must have for their attitude a very solid reason, not one that is querulous or doubtful, or one based on suspicion and surmise, least of all one that is colored by some kind of prejudice, political, sectional or religious.

But no solid reason has been advanced in opposition to the Tennessee act. On the contrary, the arguments offered against it, where they are not mere appeals to prejudice or frankly conjectural, are without cogency, and show a want of diligent thought. Some treat the act as an ignorant attack on Science; others, as a subtle move to establish a State religion. Some compare it with the Oregon law; others, with the prohibition law. Virtually all assume that it is law within the strict meaning of law, and anti-evolution within the broadest interpretation of evolution.

Such assumptions are violent. The act is not law in the strict sense. It does not attempt to regulate the conduct of citizens. It regulates the conduct of public officials only, and of those only that teach in public schools, and of them only when teaching in public schools, and then only by inhibition, not by commandment. The act is nothing more than a public school regulation in terms inhibitive. It creates nothing, establishes nothing, changes nothing; it simply inhibits. It does not inhibit the teaching of science. It does not even inhibit the teaching of evolution, so far as it pertains to plant

and animal life. It inhibits the teaching only of a theory that denies the divine creation of man. All this is plain from the terms of the act:—

“that it shall be unlawful to teach in any school supported in whole or in part by the public school funds of this State, any theory that denies the divine creation of man as taught in the Bible and to teach instead that man has descended from a lower order of animals.”

The divine creation of man is the subject of the act. The youth of Tennessee generally are taught by their parents to believe that God created man. The purpose of the act is to prevent public instructors from using their office to deny that belief or supplant it with atheistic opinions. The reference to the Bible is definitive; the belief to be respected is that God created man to His image, and that is nowhere stated so clearly as in the Bible. The reference is perhaps not strictly necessary, but any objection to the act on that score can not be very serious.

Of no greater merit is the objection urged on the ground that the King James version of the Bible was used at the Dayton trial. The account of the creation of man is the same in that Version as in the Douay Version, as either of them, or any other version that relates the story of creation as it has been taught to the youth of Tennessee, would come within the terms of the act. It is not the same as an act prescribing the reading of the Bible in the public schools, which would seem to give to the Book, and therefore to some particular version of it, a degree of authority that does not belong to the State. In the present case the Bible is not used as an authority, but as a means of identification. There are several different stories of a “divine” creation related in the books of the world’s literature, but Tennessee parents teach their children belief in the story related in the Bible, and that is the belief which the State requires its public instructors to respect,—not

because it is in the Bible, but because it is the common belief of the youth of that State. The belief is the thing; the Bible identifies that belief, and any version of it will serve the purpose.

Those who object to the act on the ground that it establishes a religious test of a qualification for public office, fail to distinguish between the right of a citizen to believe or not to believe as he sees fit, and the right of the State to prescribe the duties of public officials. The belief or non-belief of a citizen is not a subject matter for legislation; the duties of public officials arise out of legislation and have no other source. To say that a legislative act regulating the duties of public officials may be annulled by reason of the fact that it coincides with certain religious views, or conflicts with other religious or non-religious views, would jeopardize the validity of almost any law regulating the conduct of public officials. A policeman refusing to enforce Sunday closing laws could not be dismissed, a sheriff insisting on taxing church property could not be enjoined, a judge declining to administer an oath could not be criticized. These and other laws, without number, grow out of the common religious belief of the people, and public officials must enforce them, but no one ever thinks they impose upon those who may not agree with them a religious test as a qualification for public office. No more does the Tennessee act impose such a test.

Those who object to the act on the score that it violates the principle of the separation of Church and State, also fail to observe certain valid distinctions. The principle of separation is not absolute. There never was any intention on the part of our fathers to establish America as a godless nation. Laws against blasphemy, against disturbing divine worship, against "business as usual" on Sundays, are not considered a violation of the principle of separation. Why should it be thought a violation to require public school teachers to respect the religious belief

of children committed to them for instruction?

That the act, if it does not itself impinge on religious liberty, is a dangerous precedent for legislation that will so impinge, is an objection based on suspicion and surmise, which are useful enough to the police, but poison among neighbors and friends. The act in both terms and character is inhibitive only, and inhibitive legislation is not a precedent for mandatory legislation.

Inhibitive legislation is the principal means of preserving religious liberty. Protestant teachers in public schools are inhibited from denying the religious belief of Catholic pupils and teaching instead what Protestants believe. Catholic teachers are inhibited from denying what Protestant pupils believe and teaching instead what Catholics believe. Both are inhibited from denying what Jews believe and teaching instead what Christians believe. That is the way we preserve religious liberty in our public schools. By what process, then, does one conclude that inhibiting atheists and free-thinkers from denying a common religious belief of their pupils and teaching instead atheistic opinions is to impinge on religious liberty or to set a precedent for future legislation that will endanger this cherished right?

The truth is, something in the nature of the Tennessee act had become necessary to safeguard the religious liberty of Christians. A reviewer of Dr. O'Toole's book: "*The Case Against Evolution*," in an article in the *Catholic Club Bulletin* of New York, says on this point:

"When we consider that in an education system from which all other faiths are banished by law, this one (evolution) has been adopted as a sort of tacit state religion, it is just as well to know that it has not, as is generally asserted, a solid basis in scientific certainty, but is, when we come right down to essentials, just as much a creed as any other creed, just as much in need of sup-

port by some kind of philosophy, making just as heavy a demand upon the faith of its devotees for belief in the things they can not prove, as any of the systems of belief it is intended to displace."

That demand-upon-the-faith-of-its-devotees would seem to account for the urge, in many cases well nigh fanatical,—that we see in the pseudo-scientist, who is never so eager to pursue scientific inquiry as to spread propaganda calculated to destroy the religious convictions of others, particularly of the young, so that we have a twenty-four year old lad just out of college setting the country by the ears in defense of his "right" to teach fourteen year old school children an unproved theory which denies that God made man. There is a passage in Moore's "Lallah Rooke" in which the poet, describing the "Veiled Prophet," suggests that the alchemist may doubt the gold his crucibles fling out, the lover distrust the look that steals his soul away. "But faith, fanatic faith, once wedded fast to some dear falsehood, holds it to the last." That is not wide of the point where atheists and free-thinkers, who would empty the universe of God, insist on teaching the youth of our country theories which true scientists all tell us have no proper place for discussion outside of the laboratory.

It is clearly within the province of the State, and no less clearly the duty of the State, to prevent its public schools from being employed for such unreasonable practices. Aside from other reasons, it is not right or proper for pedagogues to experiment on the minds of children. Moreover the principle of religious liberty demands of the State that the faith of the children and youth whom parents entrust to the public schools for instruction, shall not be denied by their teachers. *America*, in concluding its editorial appreciation of the late Mr. Bryan, used teachers to respect the religious belief not agree in their estimate of this notable American, but they will gladly and gratefully remember how in his old

age he pleaded with moving eloquence for the restoration of religion to the place always accorded it by our American forefathers in the school and in the heart of the child."

To sum up. The Tennessee act is not law in the strict sense of law; it is a public school regulation only. It is not anti-evolution in a scientific sense, that is to say, so far as evolution pertains to plant and animal life, or even to a theistic hypothesis of the development of the human body; it inhibits only the materialistic theory that denies the divine creation of man,—a theory which no real scientist holds. It is not a religious test of qualification for public office; it regulates the duties of public officials, but does not touch the qualification of citizens for holding public office. It does not hold the Bible to be a Sacred Book, but merely refers to it to identify the belief which public instructors are required to respect. It does not recognize the King James Version; any commonly accepted Version would come within the act. It does not establish a religious belief, sectarian or otherwise; it merely recognizes that such belief is held by the people, and says it shall not be denied by public instructors; just as other acts and laws recognize that there are places devoted to religious worship and say they shall not be taxed. It does not aim to promote the Christian religion, or to save the Bible; its purpose is to guard the faith of children against atheistic attack. It is perhaps not the best means to that end; it is not the traditional Catholic means; but it is an earnest means, and the one most immediately available to parents who must send their children to public schools. It seems to deserve the support of Catholics, not only because they are in sympathy with every reasonable effort of Protestant Christians to preserve the belief of their children from the paganizing influences of atheists and unbelievers, but also because large numbers of their fellow-Catholics are without Catholic schools

and are forced by circumstances to send their children to public schools.

A better remedy seems far off, and each generation must save its own soul.

The Oregon School Law Agitation in a New Light

By J. I. Driscoll, LL. D., El Paso, Tex.

(II. Conclusion)

The El Paso *Times*, in its issue of November 16th, 1922, the exact date of the quotation above mentioned from the Baltimore *Sun*, indicating concerted action by the Scottish Rite, carried a quarter of a column of reading matter with the caption: "Dr. Felix Miller to Head Masonic Educational Work." The article stated that Dr. Miller "was notified yesterday by Sam P. Cochran, Dallas, Sovereign Grand Inspector General of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, of his appointment as Chairman of the El Paso District in connection with the educational campaign inaugurated by the Supreme Council * * * The educational movement which has been undertaken by the Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, is based largely on the resolution adopted by the Council at a special session held in Colorado Springs in May, 1920. The three primary objects to which Scottish Rite Masons in the Southern Jurisdiction should devote their best efforts were announced as follows: First, the unqualified support of the Towner-Sterling Bill, which provides for the establishment of a department of education with a secretary who will have a seat in the President's cabinet. The bill also provides that certain funds shall be set aside by the national government for the propagation of the principles of Americanism and to assist in the development of the free public schools. Second, the encouragement and adoption of laws, both national and State, which will provide for the attendance of children at public schools."

The third is omitted, as being irrelevant to the subject at issue.

The Supreme Council of the Thirty-third Degree, Ancient and Accepted Scottish Rite for the Southern Jurisdiction, meeting at Charleston, S. C., on October 2, 1924, by resolution declared its support of the Oregon Anti-Private School Law, which had already been held unconstitutional by the Federal Court. The resolution adopted reads:

"We approve and re-assert our belief in the free and compulsory education of the children of our nation in public primary schools supported by public taxation, which all children shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the effort of the membership of the Rite to promote by all lawful means the organization, extension and development to the highest degree of such schools and to continually oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land.

"This principle has been embodied in what is known as the Oregon Education Bill, which was approved by a popular vote in that State by a majority of 14,000. The District Federal Court declared the law unconstitutional and an appeal has been made to the Supreme Court of the United States.

"A defense of the Oregon law was voiced by P. S. Malcolm, Thirty-Third Degree, Sovereign Grand Inspector General in Oregon, who attended the meeting here. He asserted there was nothing discriminating in the Oregon law and added: 'American Scottish Rite Masons of the Southern Jurisdiction believe this position regarding elementary education in harmony with American ideals and institutions. They believe it is not possible to maintain a homogeneous democratic government if a heterogeneous population is permitted to acquire elementary instructions from diverse government.'"

Sovereign Grand Commander John C. Cowles, in an address to the Council, stressed the educational programme of the Masonic Order. He announced that the Scottish Rite will continue its efforts to foster the general programme

of the Supreme Council of the Southern Jurisdiction, which includes, among other things, compulsory use of English as the language of instruction in all grammar grades, *and the requirement that all normal children attend the public primary schools.*

It is plain from these quotations that underlying the compulsory school law of Oregon was not only the Ku Klux Klan, but, anterior to the appearance of that organization, the most influential body of Freemasons in this country.

Let us, therefore, be slow to place the entire blame for this most pernicious undertaking upon the drooping shoulders of the Ku Klux Klan.

Catholics are insulted monthly by the tirades against their faith and practices appearing in the *New Age*, the official organ of Scottish Rite Masonry for the Southern Jurisdiction, issued at Washington, D. C. Scottish Rite Masons can do their country and their friends a great service if by their action, by the express communication of their views, and by their vote in Supreme Council sessions they make it known unmistakably to their superior officers that they do not approve of the policies herein described, and in such emphatic terms and by such decisive action bring about a change of course in the tendencies exhibited and herein discussed.

It is not sufficient for members of an organization to exculpate themselves by the statement that they are not in sympathy nor in harmony with the programme and policies adopted by the organization of which they are members, unless and until they have expressed in unmistakable terms, according to established procedure within their organizations, their emphatic disavowal and determined opposition. If a small coterie of influential officers or members alone are blameworthy, then every effort should be expended to oust them from office, or remove their influence, as the case may be.

Money lends dignity to some very commonplace opinions.

Catholic Principles in Public Life

The London *Universe*, the most widely read and one of the most ably conducted Catholic newspapers in England, in its No. 683 prints a leading editorial article on the currency question, which, while not perhaps entirely satisfactory as far as the problem of the gold standard is concerned, lays down some truths which need emphasizing in our day when the tendency is to divorce religion as much as possible from questions of public welfare.

"The reason why a paper like this ordinarily refrains from the discussion of matters in political dispute," says our esteemed contemporary, "is not that moral, and therefore ultimately religious, issues are not involved. They generally are. Few public questions are questions of mere expediency. The reason for abstaining from their discussion is that while the Church lays down moral principles for the guidance of the faithful, their application is mostly left to the conscience and judgment of the individual. Where the application is clear, and the need to speak out urgent, authority always speaks out plainly; and it then becomes the duty of all the faithful, whatever their political predilections, to follow. But at the same time it is very necessary to remember the duty of moral judgment, upon Catholic principles, on all public questions. It might seem at first sight that such a question as that of the gold standard is eminently a question for experts in one of the most elusive and baffling of sciences . . . Yet directly these issues are brought down into the market-place, the appeal to the ordinary citizen is placed upon grounds of right and wrong, of morality. And in the mouth of the popular orator the invocation of religious sanctions is never long deferred . . . We admit—or, rather, we strenuously contend—that all these questions have at their base some governing moral principle or principles. But there are two things to be said. One is that they are mixed questions. They involve also the question of what course is or is not possible here and now, and the question

of what method of attaining a moral end is, out of justifiable alternatives, the more expedient. And the other thing is that there often occurs in the moral sphere as much as in the legal a conflict of rights (which does not mean a conflict of principles, but about their incidence), only soluble in practice by mutual accommodation.

"With these two thoughts we will leave our readers to determine for themselves the moral bearings of such problems of currency as they may have to make up their minds about during this Parliamentary session. Our object has merely been to call attention to the fact that such questions, equally with those that appear more elementary and intelligible, are in the last resort questions of moral principle, to be approached by a Catholic with the sense that duty and conscience are involved. And secondly to suggest that one should beware of hasty simplifications of public issues. They are seductive, but they are no safe substitute for the painstaking investigation of those issues, with a mind impartially set toward the ascertainment of the truth."

DISSOLUTION

By J. Corson Miller

Around the honey-comb of life
Men swarm like bees in the noonday sun;
The bombs drop down in the cluttered strife,
Where tigers snarl, and lambkins run.
Some day the lights will all fade down to
darkness,
The race will end—
There will be no more prizes to be won.

The wreaths of fame are wrought with care,
For many men would still be king;
What are the heavy crowns they wear,
Whose gold is steeped in wrong-doing!
Some day the rust will eat, the dust will
gather
On rich and poor,
As once it must on every living thing.

So trim love's lantern for the night
Of the curtained dark, and the pathway long;
What shall avail men's pride and might!
The meek alone shall then be strong.
The flesh must die, but Spirit lives forever—
Upon the Cross,
Christ made of death his life's immortal
song.

Notes and Gleanings

In an article contributed to the *Christian Science Monitor* (Vol. XVII, No. 216, p. 14) Sir Alfred Robbins divulges the true reason why the Grand Lodge of Freemasons of New York State severed diplomatic relations with the Grand Orient of France. It was not because of the latter's refusal to acknowledge the belief in God, as certain American Masonic journals would have us believe, but "because of the Grand Orient's invasion of her [the New York Grand Lodge's] territory by setting up therein lodges of the French Obedience." At heart, there can not be the least doubt that the Grand Lodge of New York is as anti-theistic (if theism be taken in the specific Christian sense) as the Grand Orient of France.

The influence of the betting and gambling trade is permeating every part of our country. It has captured the press, so that the chief occupation of many evening papers is to announce all the winners and to give betting tips. It has produced a great army of "book-makers,"—there are said to be 30,000 of them in the U. S.,—whose sole interest is to draw men, women, and children into the far-flung net of the professional gamblers. "We are," says *Christian Work*, "presented to-day with a most singular recrudescence of some of the worst forms of human corruption, backed by great financial interests. They are succeeding in dragging down our young men and women, ruining the homes and making the life of any high and noble spiritual service practically impossible; and when these are the conditions of our time, the Church has her duty, and she must do it until things are changed in society at large."

In a handsomely printed and bound volume Fr. Dr. Capistran Romeis, O. F.M., tells how Princess Anna of Prussia found her way into the Catholic Church. ("Prinzessin Anna von Preussen, Landgräfin von Hessen. Ihr Weg zur katholischen Kirche." Herder &

(Co.). The Princess was a woman of high intellectual capacity and noble character, whom the Lutheran faith, in which she was born, did not satisfy, and who, as a consequence, slowly drifted towards Catholicism. The late Father L. von Hammerstein, S.J., was instrumental in removing her last doubts, and she finally came over in the summer of 1901. Her conversion created a tremendous sensation because she belonged to the House of Hohenzollern, and the then Emperor William forbade all the members of that house to have anything further to do with the "apostate" Princess. His much-mooted letter to her is not printed in this book, but its text has been given out in consequence of the discussion aroused by the work. She died in 1918, and it is but just to add that the Emperor paid her a visit while she was on her deathbed and assured her: "Tante, nun soll alles wieder gut sein!"

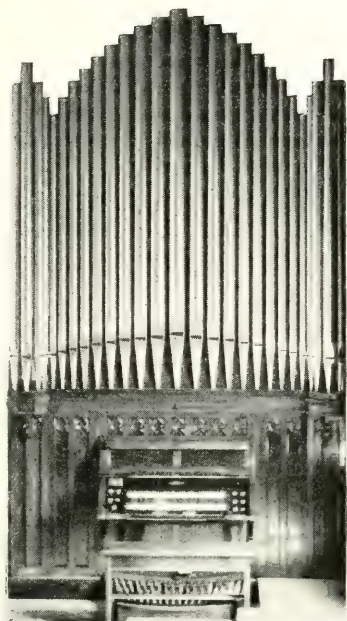
About the year 568 the Emperor Justin sent a relic of the true Cross to St. Radegonde, and in honor of its entry into Poitiers, Venantius Fortunatus composed the hymns by which we now chiefly remember him: The "Vexilla Regis," the "Crux Fidelis," and the Passion and Palm Sunday version of the "Pange Lingua." The Palm Sunday processional hymn, "Gloria, Laus et Honor," is attributed to Theodulf, Bishop of Orleans, 821. The picturesque legend in connection with that event is detailed by Father Thurston in his interesting pamphlet on Palm Sunday (C.T.S.)

Prof. Theo. Graebner, of Concordia Seminary, St. Louis, has published the second and concluding portion of his "Winning the Lodge-Man: A Handbook of Secret Societies," in which he deals, largely from his own files, and, of course, from his Lutheran point of view,—which in this matter does not differ much from the Catholic—with some forty or fifty lodges, including the A. O. U. W., the Gleaners, the Harugari, the Knights and Ladies of Honor, the Mystic Workers of the World, the Sons of Herman, the Order

of Owls, etc. The learned Professor's conclusions with regard to most of these societies agree substantially with those arrived at in our own "Dictionary of Secret and Other Societies," which, we are glad to notice, Dr. Graebner has found helpful in compiling his work. Whether he will be able to "win" many lodge-men, is a question, but his book will at least prove a new warning against an agency that is hard at work undermining all positive Christian faith in the people of this generation.

The Archbishop of San Francisco has the courage to say, through his official organ, what no doubt many another bishop has often thought: "The *Columbia* is a good monthly. Knights [of Columbus] would do well to concentrate on it for Knightly publicity, and stop interfering with archdiocesan official papers by publishing bulletins all over the United States."—(San Francisco *Monitor*, Vol. 67, No. 13.)

In No. 8 of the current volume of *Our Missions* Fr. Joseph Eckert, S. V. D., who is in charge of the colored Catholics of Chicago, reports an important measure recently taken by the Archbishop of that See to promote the mission work among the negro population, which has increased enormously during the last few years. Cardinal Mundelein has formally transferred to the colored parish of St. Monica, of which Fr. Eckert is pastor, the church, school, and club-house of St. Elizabeth's parish, which one flourished, but of late was almost deserted, because the white people had moved away from the neighborhood. These buildings are very substantial, and their transfer to the colored Catholics has inaugurated a new era for old St. Monica's, the first colored parish in Chicago, established by the late Father Augustine Tolton (colored), in 1891, and Fr. Eckert expects it "is going to solve, to a large extent, the problem of the growing Catholic colored population in Chicago." Already there is an increased attendance at the Sunday masses and the parochial school, in charge of the



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Sisters of the Blessed Sacrament, has almost 1,000 pupils, of whom more than one-half are non-Catholic.

Mr. Joseph H. Meier, of Chicago, has published a new and revised edition of his Catholic Press Directory, which contains not only a complete list of all Catholic newspapers and magazines published in the United States (with the exception of purely local fraternal papers, parish, college journals), but also information about the Catholic Press Association and the press department of the N. C. W. C., as well as some interesting Catholic statistics and statistical estimates. As Mr. Meier was for a number of years editor of the Official Catholic Directory, his estimate of the total Catholic population is deserving of serious consideration, although we

personally regard 20,738,447 as much too high if it be a question of practicing Catholics, and much too low if it be a question of ought-to-be's. We recommend Mr. Meier's Directory to all who desire reliable information about the present status of the Catholic press in the U. S. (64 W. Randolph Str., Chicago, Ill.)

What can be done towards rendering Bible history more interesting and fruitful in our schools is demonstrated by a practical example (Jesus and the Canaanite woman) set forth by Director Paul Bergmann, of Dresden, in a pamphlet published by Herder (Freiburg) under the title, "Neugestaltung des biblischen Geschichtsunterrichts," which we cordially recommend to teachers interested in the subject.

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Father A. Vermeersch, S. J., is so convinced of the importance of the Sacrament of Confirmation for the youth of to-day that he suggests in the third volume of his recently published *Moral Theology* that, when the bishop of a diocese cannot come round at least once every year, the deans be empowered to administer this Sacrament, each in his respective district. This suggestion is favorably commented upon by Fr. Albert Schmitt, S. J., the editor of the new editions of Noldin's *Moral Theology*, in Vol. XLIX, No. 2 of the *Zeitschrift für kath. Theologie*.

A Czech scholar, Dr. Bedrich Hrozny, has been working for many years at the mysterious inscriptions of the Hittites. His attention has been fixed on the cuneiform inscriptions rather than on those which are in a pictographic script. A recent issue of the *London Times* contained a deeply interesting account of Dr. Hrozny's excavations and discoveries. A long time must pass before much progress in our knowledge of Hittite history and culture can be reported, but there are now bright hopes of illuminating one of the darkest places in the history of civilization.

Under the title "Le Jubilé hors de Rome," Fr. J. Lacau, S. C. J., has published, by way of an appendix to his larger work, "Précieux Trésors des Indulgences," a brochure in which he explains who can gain the jubilee indulgence outside of Rome, and under what conditions. (Turin: Marietti.)

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Correspondence**An Echo From the Dayton Trial**

To the Editor:—

"Do not become like the horse and the mule, *who have no understanding*. Bind fast their jaws with bit and bridle." (Ps. XXXI. 9.)

Evolution, in a limited sense, may be referred to the development of a plant from the seed to the flower and fruit. But in a wider sense, as the man of the street understands it, it signifies the production of *new species* of beings by the blind forces of nature; and in the progress of ages, it supposes the probability of a higher order of beings developing from species of a lower order.

That kind of evolution contradicts a first principle of reason, that the cause is greater than the effect it produces, and that no effect can rise above its cause; *i. e.*, a species developed from other species cannot have a virtue or power not contained in the species producing it. So, prescindng from the agency of God creating and preserving life in the universe, as ordinary evolutionists do, evolution is contrary to reason and should be termed devolution. If the keen intelligence of a Darrow could be developed from the brains of a monkey, that would be a miracle of evolution.

Moreover there is no need of new species, as is clear to the Christian who knows his Bible, which is the most venerable monument of civilization in the progress of the human race. In the first chapter of the Bible, it is repeated in 5 verses that God created all plants and animals, birds and fishes "*according to their kinds*" or species. And where is the man who can enumerate, let alone explain the numberless species of flowers and faunae, herbs, bushes and trees, fishes, fowls and animals that have existed since creation? Any new evolution is likely to be a nondescript *lusus naturae*, a hocus pocus.

As "the fool has said in his heart, there is no God," so it takes a fool to try to improve on the work of creation.

Now, some might suppose a *limited evolution*, when God said: "Let the earth bring forth the green herb and such as may seed" (v. ii). "Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven," etc. (v. 20). But that was a creative act, just as when God said: "Let there be light, and light was made" (v. 3). The question arises, did the earth evolve the green herbs by degrees and did the water produce fishes and fowl by its own innate virtue? No, verse 21 states: "And God created the great whales and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind."

It was in the plan of the Allwise Creator to create seeds or cells of life in the earth and in the waters, from which plants, fishes and fowls could be developed. That process might be called *limited evolution*. But the earth and water were empowered by God to produce those species. The word evolution has been abused and turned into a means of propaganda by atheists and materialists, who ignore God the Almighty and Eternal Source of Life, who doubt about their immortal soul, which Scripture judges to be "a little below the spirit of angels," but which their petty science declares to be a little above the intelligence of animals. Their leaders profess to lecture on evolution as a popular science; some think it very probable, waiting for missing links, while others assert it is proved by old bones and fossils. But the university youth and the man in the street understand it to mean that a man is not responsible and can follow his natural instincts like an animal,—all body and no soul. Thus, in the practical conclusions drawn from it, evolution undermines Christianity with its Ten Commandments and tends to dissolve society.

The protagonists of evolution made much ado in the recent Tennessee trial to prove that evolution does not contradict the Bible. That was merely an attempt to cloud the issue. A limited evolution, as held by some Christian scientists, may be supposed to agree with the Bible narrative. But *their* tenets, as they well know in their hearts, flatly contradict the Bible and undermine the Christian religion and civilization by the tendency to spread laxity of morals among a generation of youths who are inclined that way, from the lack of religious principles. In a word, *evolution* has a bad odor.

Florissant, Mo. (Rev.) J. O'Meara, S. J.

Excerpts from Letters

It is not often one finds a mistake in the F. R. But, "*aliquando dormitat et bonus Homerus.*" I found one in your No. 16. There, on page 344, you say that Father Zorell is a Dominican, but in his Lexicon of New Testament Greek he has "S. J." after his name, as also in Keiter's "Kath. Literaturkalender" for 1912. Strangely enough, Herder's "Konversations-Lexicon" does not even mention his name.—(Rev.) James Walcher, R. J. St. Cloud, Minn.

Congratulating you from my heart on the universal appreciation of the F. R., I send you my renewal for two years. What will they say about you when you are dead if they call you "blessed" whilst you are still alive? "*Vox populi, vox Dei.*" May the good wishes of the many friends of the F. R., as expressed in the "Excerpts from Letters" appearing in its pages for the last year or more, be fulfilled and serve as a sweet balm to the occasional wounds which an honest editor is bound to receive from time to time from

friend and foe!—(Rev.) Otto Meier, Columbia, Ill.

A hardware clerk says that the flapper reminds him of a bungalow—painted in front, shingled on top, and with no upper story.

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BOOK REVIEWS

Chaucer's Nuns and Other Essays

"Chaucer's Nuns and Other Essays,"
By Sister M. Madeleva, C. S. C., Ph. D.,
Author of "Knights Errant". (D.
Appleton and Co.)

Among thoughtful Catholics, it is a truism to affirm the fundamental participation of the Church in the cultural history of the Christian era. As the exponent of eternal Truth, with its divine origin perennially proven by its power to draw humanity to God, what more natural than that the influence of the Catholic faith should illuminate both the pages of history and the literature of nations? Even more imperishable than chiseled stone or the masterpieces of glowing pigment, is the inevitable imprint, upon the literature of a people, of the spiritual norm by which they live. Though this salient fact is more often studiously disregarded than openly denied by those who take no account of this mystical kinship with the enduring experiences of human nature, paradoxically enough, historical fact and literary expression alike often defy interpretation except in terms of Catholic dogma, customs, or tradition.

It is particularly in this collection of scholarly essays, by a Sister of the Holy Cross, that one senses profoundly the spiritual aspect of her critical approach to a group of subjects which swing the interesting gamut from "The Canterbury Tales" to the familiar modern essay. Distinguished by brilliancy and vivacity of style, this volume charms the reader by the very casualness with which the author ably discourses "Chaucer's Nuns", the poetry of Edna St. Vincent Millay, the religious poetry of the nineteenth century, or the prose of Francis Thompson. Delightful as they all are, the initial essay dominates the entire group and is of such compelling interest that one reads it with mounting pleasure, and then, enchanted by the very thought of it, reads it again and again. As Doctor Lehman, Associate Professor in the University of California, says in his foreword to the book, "It is an essay which no library, no lover of Chaucer, no student of the religious life in communities can do without." Sister Madeleva's study of the nuns in "The Canterbury Tales," marked as it is by profound research, by evidence of scholarly attainments, and by an intimate knowledge of the essential depth and beauty of the religious life, is a contribution to Chaucerian interpretation and criticism which has, perhaps, never been achieved before. It is precisely because she sets the nuns against the background of the environment in which they lived—makes them a part of the fabric of the panorama of fourteenth century life—and throws the discerning light of Catholic belief and practice upon them,

that she has given them a distinctly new and notable significance. For possibly the first time in the five hundred years since that "merrye compagne" wended its way to Canterbury, "the only blisful martir for to seeke", these nuns have been accorded sympathetic reality by one, who, herself, lives by the modified Rule of St. Benedict, shares their unchanging faith, and knows the liturgy, discipline, and mystical power of that Rule.

A happy coalition of the author's dual richness of mind and soul with her gay humor, deep religious insight, her charm and originality of expression, this literary bijou will be an inspiration to every Catholic reader and a revelation to many outside the Church,
Marion McCandless

Pineknayville, Illinois.

Literary Briefs

—The V. Rev. Fr. Hugolinus Storff, O. F. M., has written a learned treatise on "The Immaculate Conception," in which he sets forth the teaching of St. Thomas, St. Bonaventure, and Bl. Duns Scotus, and replies to an article by the Rev. P. Lumbreras, O. P., in the *Homiletic and Pastoral Review*, which later appeared in the form of a brochure. As Fr. Hugolinus gives a simple yet thorough exposition of the great doctrines of original justice, original sin, the sanctification of Mary, and the motive of the Incarnation, which underly the dogma of the Immaculate Conception, his book will be of value to all students of theology, even though they are not directly interested in the controversy between the author and Fr. Lumbreras. (St. Francis Press, 340 Sansome Str., San Francisco, Cal.)

—The Rev. John Brunsmann, S. V. D., professor of apologetics in the seminary of the Society of the Divine Word at St. Gabriel, near Vienna, has published the first volume of a "Lehrbuch der Apologetik." On 403 pages this volume deals with natural religion and supernatural revelation, its nature, necessity, cognoscibility, and historic reality. The treatment of the subject is thorough and up-to-date, and, as in Msgr. Pohle's dogmatic text-books, one is reminded of the old scholastic method only by an occasional thesis, where the nature of the subject makes this sort of argumentation more convincing. The author is an able pupil of Dr. Wm. Schmidt, S. V. D., and his treatment of ethnological topics and of the history of religions is abreast of the very latest researches. A second volume is to embrace the other topics generally treated in text-books of fundamental theology,—the Church, the Roman pontificate, etc. (St. Gabriel bei Wien, Verlag der Missionsdruckerei).

—In his latest contribution to social science Fr. H. S. Spalding, S. J., has followed the method which has enriched many modern text-

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books in various college subjects. That is, he has added topics for discussion and abundant references, so that the text does not present a lifeless treatment of the subject, but becomes the basis for fruitful and practical study of the topics considered. These topics practically cover the field of what sociologists generally designate as "social problems." But Fr. Spalding brings a new viewpoint to the discussion, in as much as he allows representative students of such problems to give us the result of years of experience. The book is the result of careful editing of articles written by a number of practical students of social questions. A little confusion is apt to arise by placing chapters on "The Social Settlement" and on "Coal Miners' Unions" in the wrong place. Should they not have been put under Part II,—*"Social Problems as Solved by Organized Agencies"*? There is a useful list of charts and diagrams which elucidate the text. Teachers will find the volume very useful in courses on social problems. (*"Social Problems and Agencies,"* edited by Henry S. Spalding, S. J.; Benziger Brothers).

—Two large octavo volumes on the Old Testament from the pen of Giuseppe Ricciotti, Canon Regular of the Lateran, were recently (1924) published by the House of Marietti in Turin, Italy. The first, a volume of 100 pages, *"Le Lamentazioni di Geremia;"* the

second a volume of 258 pages, *"Il Libro di Giobbe."* In the preface to the first volume the author regretfully confesses that, in the thirty years since the Encyclical *"Providentissimus"* was issued (1893) to promote the scientific study of the Bible, very little has been done in Italy to comply with the request of Leo XIII. Heeding the papal invitation, the author previously published a commentary on the Book of Jeremias (Turin, 1923); he continues his work on the Bible as one crying,—not, however, in the desert,—to urge others to follow his example. After a preliminary treatment of the questions of special introduction in each of the two volumes, the author gives a critical translation of the Hebrew original, explaining and justifying in the notes any deviation from the traditional Massoretic text. In the commentary to the text he explains the literal sense according to the grammatical and historical rules of biblical hermeneutics. Though the commentary is not very extensive, it seems sufficient to give the reader a fair appreciation and a correct understanding of Lamentations and Job.—JOSEPH MOLITOR.

—With the thirteenth edition of *"Christian Denominations,"* by the Rev. Virgil H. Krull, C. P. S. (John W. Winterich, Cleveland, O.), 35,000 copies of this useful book are scattered over the world. The author has compressed into narrow limits a wealth of

"Christian Denominations"

"Christian Denominations," by Rev. V. Krull, C. PP. S., contains a short but reliable history of the various Christian Denominations found in America. Besides the information concerning the various churches it contains a refutation of the main errors found in the various sects. A questionnaire inserted at certain intervals is very helpful to a comprehensive study of the book.

No other book on religion has such fascination for students as "Christian Denominations". It may be called a history that is interspersed by doctrinal information.

"We have used 'Christian Denominations' in St. Peter and Paul's High School for a textbook; and we recommend this textbook to every Catholic high school in America, knowing from experience that the pupils will like the book and benefit by it."—Supt. SS. Peter and Paul's High School, Ottawa, Ohio.

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information about the history and teachings of the leading Christian denominations found in this country, in their relation to Catholic truth. His work possesses apologetic value. For a new edition we would suggest that the statistics, which are mostly of 1911 or thereabouts, be brought up to date and chapters be added on some of the more important minor denominations.

—"Jesus and His Pets" is the title of a little volume of "mission and retreat talks to children," compiled by the Rev. Fulgence Meyer, O. F. M., already favorably known by his book "Uni Una." The matter here presented is grouped under four headings—First Day: Jesus Calls You; Second Day: Jesus Cleanses and Heals You; Third Day: Jesus Nourishes and Strengthens You; Fourth Day: Jesus Loves and Keeps You. The talks are addressed to children from the fourth grade up and are written, not in infantile jargon, but in the language of ordinary conversation. (For sale by the author at St. Anthony's Monastery, R. R. 9, No. 254, Cincinnati, O.)

—"The Chaplain of St. Catherine's," by the Rev. Herman J. Heuser, D. D. (Longmans), is a book that appeals specially to the reverend clergy. In its pages a number of genial and cultured priests discuss a variety of subjects of particular interest to the cloth, such as ecclesiastical preferments, testimonials and receptions to pastors, the theology of gardens, the symbolism of flowers, the sacristy, the sanctuary, art, and (last but not least) tobacco, there being no less than three chapters concerned either directly or indirectly with smoking. The book is full of wise sayings and pervaded by a quiet humor which makes it delightful reading.

—Sister M. Fides Shepperson, of the Sisters of Mercy, Pittsburgh, Pa., has written as a dissertation for the doctorate, "A Comparative Study of St. Thomas Aquinas and Herbert Spencer", which shows,—*quod minime veris!*—that these two philosophers have much in common and that the chief difference in their viewpoints arises from the fact that Aquinas considered a static order of things, whereas Spencer considered a development order. Has Spencer added anything to the sum-total of human knowledge by his doctrine of the Unknowable? The author does not think so, but suggests that he has "brought forth—though with monumental labor—a philosophical nuance." As she immediately after quotes Horace's famous dictum, "Parturiunt montes . . .", we presume she means that Spencer brought forth a philosophical mouse. Also in other places the dissertation is disfigured by misprints, which is about the only criticism we have to make. (Copies can be had by addressing Dr. Fides Shepperson, St. Xavier Academy, Latrobe, Pa.)

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

We shall be glad to send you sample copies upon request

THE ECHO

564 Dodge St. Buffalo, N. Y.

—"Parables for Grown-Up Children," by S. M. C. (Sands & co. and B. Herder Book Co.) are meditations by an English Dominican nun, on various aspects of the supernatural life,—each "a prayer under the guise of a picture or a story," as Fr. Edwin Essex, O. P., says in his Foreword. Only the listening ear and the seeing eye will be able to capture the message of truth and beauty which these "parables" are intended to convey.

—The first volume of Dr. Frederick J. Zwierlein's long-expected work, "The Life and Letters of Bishop McQuaid" (Rochester, N. Y.: The Art Print Shop) appears as a part of the "Recueil de Travaux Publiées par les Membres des Conférences d'Histoire et de Philologie" of the University of Louvain and bears the imprimatur of the Magister S. Palatii, the late lamented Fr. Albert Lepidi, O. P. The volume deals almost entirely with the history of the Diocese of Rochester before the episcopate of Dr. McQuaid. Only on page 293 are we introduced to the hero, whose ancestry, youth, and early priesthood are described with a full knowledge of the sources, a fine critical acumen, and laudable frankness. We hail the publication of this work with joy and look forward with great expectations to the ensuing two volumes, which will contain the eventful history of Dr. McQuaid's episcopate. It is not often that such a truly great man as the first Bishop of Rochester finds such a competent and honest biographer.

—It was a happy idea to adapt into English Father William Gier's instructions on the most important religious exercises of the Christian life. The booklet, recently published by the Mission Press of the Society of the Divine Word, Techny, Ill., is entitled, "How to Pray Well" and comprises 478 pages in prayer-book format. After a chapter describing "The Praying Saviour," who is the model and exemplar of the Christian in prayer, the author, now Superior General of the S. V. D., descants devoutly and impressively on the prayer of Meditation, the Holy Sacrifice of the Mass, Holy Communion, the Practice of Making a Good Intention, the Daily Examination of Conscience, Walking in the Presence of God, Oral Prayer, the Our Father, the Holy Rosary, the Divine Office, Visiting the Blessed Sacrament, the Way of the Cross, Weekly Confession, the Final Purpose of All Spiritual Exercises, Gaining Indulgences, Consecration to the Sacred Heart of Jesus, Monthly Spiritual Renewal, and the First Saturday of the Month. The book is intended primarily for religious, who will find in it a real treasure; but it may also be used with profit by devout lay persons. The translation, aside from a few slips which will doubtless be corrected in the next edition,

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New Books Received

Sancti Thomae Aquinatis . . . In Aristotelis Librum de Anima Commentarium. Editio Recentissima. Cura ac Studio R. F. Angeli M. Pirotta, O. P. xii & 307 pp. 8vo. Turin: Marietti.

The Virgin Birth. By Martin J. Scott, S. J. iv & 295 pp. 12mo. P. J. Kenedy & Sons. \$2.15 postpaid.

Le Jubilé hors de Rome. Par P. J. Lacau, S. C. J. Appendice à "Précieux Trésors des Indulgences." 34 pp. 16mo. Turin: Marietti. 1 fr. (Wrapper.)

Matters Liturgical. The Collectio Rerum Liturgicarum of Rev. Joseph Wuest, C. SS. R. Translated and Revised by Rev. Thos. W. Mullaney, C. SS. R. xii & 630 pp. 16mo. Fr. Pustet Co. Inc. \$3.

The Three Divine Virtues. By D. I. Lanslots, O. S. B. x & 222 pp. 12 mo. Fr. Pustet Co., Inc. \$1.50 net.

Winning the Lodge-Man. A Handbook of Secret Societies. By Theo. Graebner. Concordia Seminary. Part Two. vi & 87 pp. 8vo. St. Louis, Mo.: Published by the Author. 3618 Texas Ave.

R. P. Mothine Fabri e Societate Iesu Conciones in Evangelia et Festa Totius Anni. Cui Accedunt eiusdem Auctoris Conciones Funebres et Nuptiales. Editio Quinta Taurinensis. X volumina, 8vo. Turin and Rome: Marietti, 1923-25. 175 l. (Wrappers.)

How to Pray Well. Short Instructions on the Most Important Religious Exercises. Compiled by William Gier, S. V. D., Superior General of the Society of the Divine Word. 478 pp. 32mo. Techny, Ill.: Mission Press S. V. D. Different prices according to bindings.

Mediatriz: Eine mariologische Frage. Dogmatisch-kritische Studie von Ferdinand Heinrich Schüth, S. J. 354 pp. 12mo. Innsbruck: Marianischer Verlag. (Can be ordered from Rev. J. Schueth, Schnellville, Ind. \$1.75, postpaid.)

Christ in His Brethren. By the Rev. Raoul Plus, S. J. Translated by Irene Hernaman. vii & 207 pp. 12mo. Benziger Bros. \$2.25 net.

Schuster-Holzammer, Handbuch zur biblischen Geschichte. Für den Unterricht in Kirche und Schule sowie zur Selbstbelehrung. Achte, neubearbeitete Auflage. Erster Band. Bearbeitet von Dr. Joseph Selbst und Dr. Edmund Kalt. Mit 102 Bildern im Text und auf Tafeln sowie 2 Karten. xx & 874 pp. 8vo. B. Herder Book Co. \$7 net.

A SPRINKLE OF SPICE

A priest belonging to a religious order, in discussing the flippant and sneering remarks that punctured the Dayton trial, told of an apt rejoinder made by a lay brother. The brother was asked: "Can Almighty God make a stick with only one end?" and replied "To be sure he can. He can make one without any ends. He can make a hoop."

The *Southwest Courier*, of Oklahoma City, Bishop Kelley's paper, tells this story: A fliver owner installed a carburetor that was guaranteed to save thirty per cent on fuel. Then he put in special spark plugs guaranteed to save thirty per cent. Then he added an intake superheater that was guaranteed to save thirty per cent. He next added a special rear axle put on high pressure cords that provided for a thirty per cent saving. And now, with a fuel economy of 120 per cent, he has to stop every hundred miles and bail fuel out of the gas tank to keep it from running over. The priest who tells that story finishes by saying he is in the market for a car of that type to use on his missions.

The Irish Free State Government has announced its intention of broadcasting lessons in Gaelic throughout the country. They are needed if a story going the rounds in Dublin is true. One of the Irish government departments addressed a letter to a German manufacturing firm beginning "A chara," the rest of the letter being written in English. They received in reply a letter beginning "Dear Sirs," the rest of the letter being written in Gaelic. The Department had to send it to Trinity College to have it translated!—*London Morning Post*, No. 47, 738.

In a Pennsylvania Sunday school a young lady with philanthropic motives was teaching a dozen or two little ones in the mining district.

"Now, where did I tell you the Saviour was born?" she asked one morning. "Allentown!" shrieked a grimy 12-year-old.

"Why, what do you mean, Johnnie? I told you He was born in Bethlehem."

"Well," replied Johnnie, "I knowed 'twuz some place on de Lehigh Valley Railroad."

The borzoi (Russian wolf hound) is the trade-mark of Alfred A. Knopf (pronounce Nopf), the New York publisher. Some people imagine that because his advertising matter carries the picture of a dog, he must be selling dogs. The other day a Michigan mountaineer wrote to Mr. Knopf as follows: "Dear Sir:—Would you please let me have a catalogue of your bloodhounds, for I would like to get some of that stock on hand. I remain

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May his book be truly appreciated!

May God bless with success his ambitious plans to bring together all Catholic scholars of Church History in the association he has founded; may the review he organized and edited continue; may his seminar continue to produce trained historical scholars; may the central Catholic libraries and archives he is promoting be provided; may the new Institute for American Church History at the Catholic University be founded;—in one word, may he be spared to continue this movement—this great movement he is promoting for History, for the Church and for America.

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The Fortnightly Review

VOL. XXXII, NO. 18

ST. LOUIS, MISSOURI

Sept. 15th, 1925

CHRONICLE AND COMMENT

End of the "Malines Conferences"

The report that Cardinal Mercier had admitted the failure of the "Malines Conferences" will have been read with relief by those who knew from the first that such Conferences could never have been even inaugurated save through the influence of a mutual misapprehension. "The Catholics concerned," says the *Month* (No. 734), "did not realize the true nature of Anglicanism, nor did the Anglicans understand the true nature of Catholicism. Whether the Catholics are now better informed, we cannot say: but the Cardinal's admission gives us hope. That the Anglicans unhappily are not, we have many indications: in their regard, the Conferences seem to have been practically useless. They have learnt nothing they might not have learnt in any presbytery parlor: they have not even learnt that. Why should they, as intelligent men, have approached Cardinal Mercier, unless they thought that he had something new to tell them about the Church's view of their position? Necessarily disappointed in that respect, they might at least have learnt the old doctrine. But even now, after these four discussions, none of them seems to have realized that the Catholic Church cannot accept any ecclesiastical body, separate from herself, as belonging to the Church of Christ. The schismatic Churches of the East she regards as dead branches severed from the Vine, although through God's mercy still mediating grace to *bona fide* believers by means of their valid Sacraments. But the other so-called Churches have never, in her view, been attached to the Vine at all, and thus are not even dead

branches. Owing to the universality of the baptismal rite, their members, if validly baptized and not consciously in heresy or grievous sin, are reckoned as belonging, according to the common metaphor, to the soul of the Church, but do not participate in her corporate privileges. Catholic doctrine holds that to this second class belongs the Anglican Church, set up by the State at the Reformation alongside the true Catholic Church, and therefore possessing in the eyes of Rome no standing as a Church at all, any more than do the Methodists or the Society of Friends."

So far from being a help, therefore, the Malines Conversations have now become a hindrance to the conversion of England.

A Clerical Colonel in Morocco

The case of Col. Freydenburg once again illustrates the folly of the system under which priests of God are compelled to bear arms. Freydenburg, whose name has been repeatedly mentioned in the reports from Morocco, is a Catholic priest. In the World War he was called to the colors and fought so valiantly around Verdun and Douaumont that he rose to the rank of colonel. After the War this clerical colonel was sent by his superiors as a missionary to Morocco. When the trouble with the natives began, he was again called to serve as a soldier under Marshal Lyauty. "What sort of an idea," justly queries the *Kath. Kirchenzeitung* of Salzburg, one of the most widely read and most highly respected organs of Catholic opinion in Central Europe, "must the Riffians gain of a religion, whose representatives only yesterday preached the exact opposite of what they do to-day by

their action in taking up arms and meeting the people as the agents of an exclusively military and political power? Would there be reason to wonder if the Moroccans refused to have anything to do with such a religion? What makes the matter still worse is the fact that the Catholic press of France not only does not feel this contradiction with all its sorry implications, but openly prides itself on this courageous "priest-soldier." (1925, No. 29). It is indeed difficult to understand such folly.

For the Promotion of Good Literature

To counteract the evil influence of such organizations as the "Deutsche Buchgemeinschaft" and the "Volksverband der Bücherfreunde," which circulate a lot of infidel and salacious literature, German Catholics at Bonn have established a "Buchgemeinde," which furnishes three bound volumes annually for the moderate contribution of nine marks (about \$2). The first volume for 1925 is "Tausend Jahre rheinischer Kunst," by Prof. Dr. Reiners, a richly illustrated *oeuvre de luxe*, which tells the story of the Catholic Rhineland's artistic activities during the past ten centuries. The second is to be a historical novel dealing with the time of St. Engelbert, and the third a new German translation of the Gospels and the Acts of the Apostles by Prof. Fritz Tillmann. The new organization has the approval of Cardinal Bertram and will, it is hoped, not only place many good books into Catholic homes, but also be a help to the cause of Catholic literature generally, for many a good book that would otherwise remain unpublished will find an adequate distribution if circulated by a co-operative organization like the "Bonner Buchgemeinde." The example is worthy of imitation elsewhere.

The Marianhill Mission

A German member of the Marianhill Mission Congregation has lately published a book entitled "Die Marianhiller Mission 1882-1922" (Würzburg: Fränkische Gesellschaftsdruckerei),

which ought to be adapted into English, to help along the work of the American branch of the Congregation, which publishes the *Apostle* at Detroit. The Marianhill Monastery in South Africa was originally a Trappist foundation, established by Fr. Franz Pfanner, of Mariastern in Bosnia, who had such a warm champion in the American Catholic press thirty years ago in the person of Mr. Johann Baptist Müller, editor of the *Stimme der Wahrheit*. In 1885 the priorate was raised to the rank of an abbey. For more than forty years its inmates, whose number gradually rose to over three hundred, worked with much zeal and success among the native kaffir tribes. In 1909 the Holy See separated the Marianhill community from the Trappist Order and erected it into an independent mission congregation. As such it has continued its salutary work and, unlike many other mission stations, suffered but little from the World War. Abbot Klotz, O.S.B., who visited Marianhill a few years ago, refers to it as follows in one of his books: "Marianhill! Like a hymn on prayer and labor it lies among the hills. The prayers of the monks ascend to heaven like incense, while their labors fall like dew upon the earth."

We cordially recommend to our readers this worthy mission, represented in the U. S. by Father M. Thomas, R.M.M., 5123 Commonwealth Ave., Detroit, Mich.

A Jesuit Brahmin

A recent study of the mission seminar of Louvain, "Un Jésuit Brahme" (Paris: Charles Bayaert), deals with the life of Father Robert de Nobili, S. J., the famous nephew of Cardinal Bellarmine, who became, to all appearances, a Brahmin, in order to win the Hindu people to the Catholic faith. The book is reviewed in the current issue (N. S., Vol. V, No. 2, pp. 318 sq.) of the *Catholic Historical Review*.

The missionaries who followed St. Francis Xavier tried to make their neophytes Portuguese as well as Christians, and thereby created an aversion

to Christianity on the part of the natives. Fr. de Nobili, who arrived in Madura in 1604, sought a remedy by going to the opposite extreme: he became a Brahmin, dressing and living as one and receiving initiation into their rites. After acquiring a thorough knowledge of the language (Max Müller calls him "the first European Sanskrit scholar") he made an exhaustive study of the natives and became convinced that many of the customs which his predecessors had declared illicit were nothing more than civil or social functions. As a result he permitted his converts to retain them, with a view thus "to span the chasm that had hitherto separated Christianity from Hinduism, and instead of attempting to show the natives

that they were false in their present beliefs, he made every concession to their prejudice and then showed how inadequate was the religion which they professed in contrast to Christianity." His action aroused a long and bitter controversy, which for a time paralyzed his method; but the barren mission to which he had come was able to boast of 40,000 Christians ten years after his death.

The author sounds a note of warning to present-day missionaries, who confront a similar problem as that met by Nobili, and very appropriately quotes for their guidance the motto which the late Pope gave to missionaries in his "Maximum illud": "Obliviscere populum tuum et domum patris tui."

The Psychiatric Study of Conduct Problems

By the Rev. Albert Muntsch, S. J.

The complexity of modern life reaches down into our schools. Children are affected in many more ways to-day by the manifold aspects of an ongoing mechanical and industrial civilization than were the youths of two and three generations ago. The strenuous pace of living, new social demands, apartment-house life, the breaking-up of homes and families, rapid means of transportation from city to country and vice versa, the movie, the radio, new facilities for travel, novel methods of bringing news of the world by word and picture to the school-room, the Sunday supplement and the colored comics of the newspapers, disrespect for religious sanctions—who will deny that these and many other factors have affected and still affect the growing generation?

It would be ill advised for teachers to join in the chorus of condemnation of the "young generation" and say: "Children are not what they used to be; I do not know how all this will end."

It is true that the children now in our schools differ considerably in their

activities and general attitude towards life from those of a century ago. But is the change necessarily bad? Many do not think so. If our pupils of to-day have many defects, they possess, no doubt, many good qualities not found in those who grew up under a more simple regime. A teacher wrote to me a few weeks ago: "We are living in a very complex civilization. Children's problems and their responsibilities are multiplying rapidly. My own feeling is that they need every bit of help that we can give them, so long as it is directed towards helping them to help themselves."

These words of an experienced child worker stress that phase of our question which ought to appeal most to the Catholic teacher. Interest in children and their behavior problems is a work of divine charity, and it is that virtue which is the source of the Catholic teacher's consecration to the work of the class-room. "Helping children to help themselves" in the new social demands and the bewildering life of the present, is really to carry on the apostolate of Christ, the model teacher of

youth, in the spirit befitting new times and new duties.

It is gratifying to note that those in charge of our schools are glad to co-operate with all the agencies that make for child-welfare and that help them to solve youths' problems.

One of the most important institutions designed to cope with the special problems of youth in the line of delinquency is, of course, the Juvenile Court. It is perhaps one of the most progressive steps in constructive social legislation of the last one hundred years. The honor of launching this splendid social project belongs to Chicago. For the Illinois State Board of Public Charities, the Illinois Federation of Women's Clubs, the Chicago Bar Association, the Chicago Board of Education, and the Illinois State Conference of Charities, all interested themselves in the passage of "An act to regulate the treatment and control of dependent, neglected, and delinquent children," which was signed April 21 and went into effect July 1, 1899.* The chief provisions of the court are: separate hearing of children's cases in a court having chancery rather than criminal jurisdiction; detention of children apart from adult offenders; and the probation system.

Closely connected with the functioning of the Juvenile Court,—in fact, a logical complement of its duties,—is the psychopathic clinic, or as it is more frequently called, the psychiatric clinic. This clinic is for all "problem children,"—not only for those who show a marked psychopathic tendency, that is, derangement of mental function, but for all children guilty of serious, persistent misconduct that cannot be explained as due to mere childish wilfulness, stubbornness or malice. I agree with the Pittsburgh Principals' Club in the opinion that "principals of schools should refer to the Juvenile Court (and hence to the psychiatric clinic) only such cases as involve viciousness, im-

morality, and the breaking of the criminal code."

This modern psychiatric study of conduct problems of children, from the time they attain the "use of reason" to the period when they graduate from high school, about the age of eighteen to twenty, can be of the utmost importance to teachers in adjusting the more perplexing cases of "bad behavior" of youths under their care.

By psychiatric study I mean the careful, thorough, systematic and sympathetic investigation of causes of delinquency in children of school age. The methods followed by Dr. Wm. Healy, of the Judge Baker Foundation of Boston, and in the Psychopathic Institute of the Juvenile Court of Chicago, have been adopted by psychiatric clinics in many cities.

The psychopathic investigation includes a study of the background, developmental history, home and neighborhood conditions and influences, institutional experiences, personality traits, companions, interests and habits, school history and all previous delinquencies of the child. A physical and mental examination is, of course, included. Opportunity is also given for the boy or girl to tell his or her "own story" of the trouble. All this should lead up to a sound prognosis and recommendations for a "follow up" treatment.

I limit psychology examination to a study of the child's mental attainments, whereas psychiatric study rather inquires into the possible presence of mental disease, even though in a mild form.

Though the physical examination (to be made by a competent medical man or woman) and the "intelligence testing" (by a psychologist) are of utmost importance, I am chiefly concerned with the patient, sympathetic study of the youth's personality, home conditions, hereditary background and the possible presence of some degree of feeble-mindedness, as the mainly responsible causative factors of the delinquency.

*The Chicago Juvenile Court, by Helen Ranken Jeter, U. S. Department of Labor, Children's Bureau, Publication No. 104.

In the procedure of the Chicago Juvenile Court a child who is found by the "mental tests" to be defective, is given a thorough examination by the psychologist; and if any abnormality of behavior is observed, he is also given a psychiatric examination by a psychiatrist, either at the detention home or at the office of the Institute for Juvenile Research.

Agencies of this type ought to be accessible at least to our larger city schools. For in a group of seven hundred or eight hundred children, coming from every social stratum, representing different racial and hereditary backgrounds, and subject to the most various kinds of home and parental conditions and influences, conduct problems of a very serious type may develop, with which the teacher is powerless to cope. Then happy the pastor, or parent, or principal, or teacher who can have the benefit of the wise guidance of a psychiatric clinic. Let us hope that some day all our larger parochial schools will have conduct clinics, or may at least adopt the excellent plan of the Archdiocese of Philadelphia of having a "Parish School Counselor."

Equipment of this kind will not only help us to solve and to adjust conduct problems, but it will also prove of value in the diagnosis and treatment of young school failures. This fact is well stated in a recent Bulletin of the Bureau of Education.* We read: "While it is necessary for the school to have as part of its own organization all the facilities necessary for diagnosing its own educational problems, it is not necessary or possible that it should have all the resources for treatment. It cannot maintain its own hospitals for the treatment of remedial physical defects. It cannot become a case-working agency for the complete solution of family problems. It cannot assume control of all the recreational facilities of the community. What the school can do—and do far more efficiently

than any other agency—is to become a center through which medical and social problems are wisely referred to the agencies of the community best fitted to deal with them. The community-wide contacts of the school and its hold on the family through the child give it a strategic position for the discovery and diagnosis of mental, physical, and social ills which no other agency can possibly equal. Give the school an adequate staff of psychologists, of physicians, and of social workers for determining the real causes of school failure, give it the necessary resources for educational treatment, and let it refer to the medical, case-working, and recreational agencies of the community for the treatment of the non-instructional phases of the problem."

That the teachers of our parochial schools are realizing the help they may receive from these clinics is apparent from the following statement, which was made in the course of an examination paper written by a Sister attending our course in Educational Sociology at St. Louis: "We are all confronted by problem children, the retarded pupil, the pupil of low mentality and other cases in need of special care. The psychiatric clinic is laboring to assist us and it is doing excellent work. I only wish there were more laborers in the field."

(To be concluded)

IN NOTRE DAME DE PARIS

By Charles J. Quirk, S. J.

A throng of strangers, waiting to behold
The Church's treasury of age-priced gold,
Heard a bell's chime ring silvery and clear;
Saw lights approaching, and a priest draw
near,
Who held, with love and reverence, closely
prest,
'Neath veils of white, a Cup upon his breast.
"C'est le Saint Sacrement," a verger said,
And fell upon his knees and bowed his head.
I knelt beside him, while that idle crowd
Stilled its soft chatter and perforce low-bowed,
Though many knew not Who was passing by,
Still felt a Presence, overpowering, nigh.
For, when at last, I rose upon my feet,
Changed were the faces that my sight did
greet:
A gentle sweetness shone, a glad surprise,
A sudden glory lit and fired their eyes!

*Department of the Interior, Bureau of Education. 1923, Bulletin No. 1.

The Catholic Mind vs. the Newspaper Mind

By Benedict Elder

It was a pleasure to read the letter of Mr. Anthony J. Beck of the *Michigan Catholic* (F. R. XXXII pp. 345 f.), criticizing my paper read before the C. P. A. Convention in St. Louis, for stating, in effect, that our Catholic weeklies should not be regarded as newspapers in the modern sense of the term.

When isolated from the context, that statement appears inadequate, and in that light Mr. Beck's criticism is just. Unquestionably, there is a place for news items in a Catholic weekly, not only in the way of correcting inaccurate news that may have been published in the secular newspapers, but also to inform Catholics of pertinent events which secular newspapers pass without notice. But swallows do not make a summer and news items do not make a modern newspaper. There is the newspaper mind.

Where the Catholic editor consistently regards his paper as a newspaper, he cultivates the traits of a newspaper editor, and the character of articles and advertisements he prints, the point of his writing, the color and tone of his paper, gradually come to reflect the thought and perspective of the newspaperman,—at least in respect to matters not of faith. In fine, the Catholic editor who thinks of his paper as a modern newspaper gets the modern newspaper mind.

A paper edited from that standpoint may be a newspaper; it cannot be a Catholic paper. It may interest its readers; it will not edify them. It may increase the number of its readers; it will not make better Catholics of them. The modern newspaper mind is of the world worldly; it can no more substitute for the Catholic mind than the spirit of the world can substitute for the spirit of Christ. The modern newspaper is a business; the Catholic paper is an apostolate. The work of a newspaper editor is in the way of a profession; the work of a Catholic editor is in

the way of a vocation. All these distinctions are buried, if not at once then gradually, where the Catholic editor thinks of himself and his work in modern newspaper terms.

That is the core of my statement to the effect that our Catholic weeklies should not be regarded as newspapers in the modern sense of the term. It seems plain to me that Catholic papers are Catholic to the extent only that they express the Catholic mind. To the extent that they express the newspaper mind they are not Catholic. Moreover, to the extent that they express the newspaper mind, they are not only inadequate, but unnecessary, and have no just claim to support as a Catholic enterprise.

This does not mean that Catholic papers should be filled with so-called pietistic reading, or that our editors do not need to be wide-awake and abreast with the times, or that they should not give space to a variety of features, setting them up with all the attractiveness that modern printing facilities afford. It does not mean that Catholic papers are inferior to newspapers. There is no comparison. They have different aims, different motives, and cover different fields.

So long as we do not try to persuade ourselves that our Catholic weeklies are newspapers, no comparison can be drawn between them and real newspapers, and when we put ourselves in a position to invite such a comparison, we are bound to suffer from the result. If we are to call our papers Catholic papers, we should regard them as Catholic papers, not as newspapers.

Flowers grow as far north as land goes, and more than 700 different kinds have been collected in arctic regions.

Science is teaching men how to live longer, but it seems to have no success in teaching a large percentage of them to live righteously.

An Anglican Review of the Koch-Preuss Moral Theology

In *Theology*, an Anglican monthly edited by E. G. Selwyn, D. D. (London, Vol. X, No. 55) the Rev. K. E. Kirk gives the following notice of Vols. IV and V of "A Handbook of Moral Theology," by Anthony Koch, D. D., adapted and edited by Arthur Preuss (B. Herder Book Company):

"We welcome the completion of this comprehensive book (of which the earlier volumes were reviewed in *Theology* on their appearance) with genuine gratitude. Two features which marked the beginning of the series are as noticeable, if not more noticeable, in these last volumes as in the first three. They are its cheapness and its readability. Vol. IV contains 430 pages; Vol. V (which is indeed almost too bulky for comfortable handling) is a vast book of 625 pages; but their prices to the English reader are no more than 10s. 6d. and 12s. 6d. respectively. The three first volumes being cheaper still, the complete work can thus be procured for about two pounds; and as the volumes can be bought separately, it is possible for anyone to acquire, at all events over the course of a year or two, a comprehensive English treatment of the whole subject. We have dwelt upon this financial aspect of the matter because of the degree to which it weighs upon the clergy. But the other aspect is even more important. A refreshing absence of technicality, a free but simple style, continual excursions into interesting points of history, and extracts (many of them specially happy) from devotional or expository writers—all these, taken in conjunction with the large type and pleasant format of the volumes, make them delightful reading. At the same time the priest who wishes for practical guidance in the direction of souls without too deep discussion of the underlying theories will find the book marked by a 'sanctified common sense' invaluable for the purposes both of public and private exhortation and instruction. The conditions contemplated by the writer are,

of course, the civilization and institutions of the United States rather than those of England; this, however, adds to its interest for the English reader without in any way detracting from its usefulness.

"There are, of course, sections in the book which strike curiously on Anglican minds; the tirade against cremation (Vol. V, pp. 197 ff.) is perhaps the most remarkable. But in general we have no hesitation in saying that these two volumes (which deals, as we should have noticed earlier, with "Duty towards God" and "Duty towards one's neighbor" respectively) reveal Roman Catholic moral theology in its most charitable, most laudable, and most practical form. The Anglican will, of course, have to adapt them to his own needs, but he will be delighted (and perhaps a little surprised) to find how little real adaptation they require."

"Dr. Koch is, as he himself avowed in his first volume, and as we noticed at the time, no casuist; common sense, not dialectic, is his guide. He mentions, indeed, many of the questions which casuistry has handled, but contents himself with giving the most obviously Christian answer, without straining out gnats, or enquiring as to the niceties, what may be 'allowed' in extreme or unusual circumstances. We may instance, for example, his treatment of the duty of attending divine worship in Vol. III or that of lying in Vol. IV. He ignores entirely any attempt, in the first case, to delimit the exact distance in yards from the church within which the bystander can be said to have heard mass; in the second matter, there is not a hint of the nauseating equivocations about 'mental reservation' which in the past have degraded not a little moral theology. Indeed, Dr. Koch sets, in this chapter on lying, a very high and Christian standard; and his denial that the immorality of a lie is wholly dependent upon the harm which it may do is very timely. The true objection to a lie, as he points out with emphasis, is not

utilitarian; the Christian moralist is and must be a rigorist on this point simply because lying violates both the true dignity of the man who utters it, and the obligation of charity towards his neighbors. It is an expression of contempt, both for oneself and for others; a holding cheap of the sanctities of human intercourse.

"The combination of sanity, reticence, and idealism shown in the discussion of lying is more than paralleled in the chapters on Marriage. There is a restraint in the discussion of 'birth-control' which might well be emulated by other writers; and although the section on the social emancipation of women has an old-fashioned air, in that it treats as a still open question what has been for almost a generation an established fact, the discussions of family relationships as a whole are finely conceived. Similarly, the responsibilities of citizenship are treated in a way which will fully commend itself; although the passage on the payment of taxes (Vol. V, p. 449) quoted from Dr. Ryan may perhaps be thought a little lower in tone than could be wished, such paragraphs as that on the 'higher patriotism' (*ib.*, pp. 566 ff.) are of extraordinary value. . . .

Participating in the Mass

Our highest maxim might well be: The Holy Sacrifice of the Mass above all other devotions and "devotions";—above all Eucharistic and non-Eucharistic meetings in the house of God;—above all religious or spiritual elevations of the mind in the beautiful realm of nature, or in the interior life;—above all other liturgical services;—yes, not only above them, but as their crown, ideal, and liturgical climax.

And, indeed, the Mass above all, as *a sacrificial action on the part of the Church*, i. e., the communion of the faithful, realizing not only in an abstract sense, but in the actual immolation of the entire congregation assembled in the church, that they are *one* with the great communion of the faithful, the Church, which is spread all over the earth; one with Christ the

Lord; not only realizing this, but also praying and acting as one great body. Thus the Mass becomes a sacrificial act in keeping with the liturgy, as it is performed by the Church throughout the world, not in the empty sense of a juridical representation by the priest and the acolyte, but as a living and actual participation, an execution of the liturgical prayers and functions, as the liturgy of the Church understands and requires them; whether this participation consist in the beautiful interchange of song, prayer, and action at a High Mass (which certainly is the ideal form, and regarded by the Church as the proper form for the parish Mass, and which should be substituted by a Low Mass in case of necessity only), or whether it be in the *union* of prayer at a *liturgical* Low Mass.

We must be taught to know and prize the Mass as the Sacrifice of the New Testament; we must learn to assist at the Mass as a sacrifice, and in the character of actual participators and co-offerers.

Are there not many among the faithful who prize some devotion, especially a devotion to the Blessed Sacrament, followed by benediction, more highly than the Sacrifice of the Mass? All honor to the devotions of the Church. But no matter how intensive the immolation of self to God may be in these devotions, it nevertheless remains the mere offering of a creature to his Lord and Father; whereas the offering in the Holy Sacrifice of the Mass becomes a joint immolation of all the faithful, united with their High Priest Jesus Christ, "through whom we have access to the Father" (Eph. II, 18).

Benediction of the Blessed Sacrament is a strictly liturgical function and as such calls forth the blessing of God through the intercessory prayer of the Bride of Christ, and is, therefore, of great value. But it is inferior to the Mass because in the Holy Sacrifice we enter into an immediate union with Christ Himself as Victim, and are led by Him to the Heavenly Father. We can never compare the nucleus or center of our Christian faith and public

worship with any other ceremony, no matter how impressive it may be.

These points are developed at greater length in Father J. Kramp's, S. J., latest book, "Eucharistia" (Herder).
K.

Notes and Gleanings

The peculiar gift of the water-diviner is discussed by Mr. B. Tompkins, one of the best known modern "dowsers," in "Springs of Water, and How to Discover them by the Divining Rod" (London: Hurst and Blackett). Water-divining is still regarded by many scientific men as either a fake or a superstition and it is particularly interesting to read of Mr. Tompkins' "electro-corpuscle" theory. When he is insulated from the ground, the divining rod refuses to move; neither is there any movement if the body circuit is not completed. He considers that not more than one person in a million possesses the power to discover water in this way, the essential condition being a strong electrical organization of the body. The use of the divining rod, Mr. Tompkins says, is enervating. He himself repeatedly fainted during experiments. Numerous tributes to the author's ability to locate water and describe its depth and volume are included in this book.

One of the outstanding articles in the latest number of that ever interesting monthly, *Die katholischen Missionen* (Herder), is the one in which Father A. Vaeth, S. J., concludes his study of the much-advertised Sadhu Sundar Singh. This Hindu ascetic has been regarded by some ill-informed persons as a mighty apostle of Christian faith and practice, and as one called by Providence to bring pure Christianity, not only to India, but to the entire world. Father Vaeth shows that most of the wonderful stories told about him are gross exaggerations, many of them silly inventions, and the rest the product of the Hindu imagination, which naturally takes to such fantastic speculations.

The excellent "Lehrbuch der historischen Methode," by Fr. A. Feder, S. J., which has repeatedly been recommended in this REVIEW, has, we see from the *Catholic Historical Review*, supplanted Bernheim's monumental but tainted work in some continental institutions of learning, and is to be made available in an English translation by a professor of history in the Catholic University of America.

The Commissariat of the Holy Land, located at 3140 Meramec Street, St. Louis, Mo., has sent us two interesting pamphlets, "The Question of the Holy Places" and "The Franciscan Custody of the Holy Land Yesterday and Today." The former is a C. T. S. pamphlet, whose author shows how the traditional spots rendered sacred by the birth, death, and Resurrection of Our Lord got into the possession of those who now claim them and that the Holy See prosecutes none of the aims attributed to it in Protestant and Jewish journals, but merely insists that any controversies which may arise as to the Holy Places should be settled by a commission in which Catholics are adequately represented. The latter brochure traces the history of the Franciscan custody of the Holy Land and discusses the prospect of the missions which the custody maintains in Egypt and Syria, on the Island of Cyprus, and in Armenia. There is an interesting supplementary chapter on "The Holy Land at the Vatican Missionary Exposition."

Apropos of Fr. Léon Honoré's work, "Le Sécet de la Confession" (cfr. F.R., XXXII, 7, p. 147), Fr. Bertrand Kurtscheid, O.F.M., calls attention to the fact (*Theologische Revue*, Münster i. W., Vol. XIV, No. 4, pp. 139 sqq.) that Fr. Honoré has really done little more than re-arrange and adapt into French the materials contained in Fr. Bertrand's "Das Beichtiegel in seiner geschichtlichen Entwicklung" (Herder, 1912). Fr. Bertrand also calls attention to several errors contained in Fr. Honoré's book, for instance, the assertion (p. 33) that at

the time of Charlemagne the seal of confession was freely violated in some parts of the empire. This statement, says Fr. Bertrand, cannot be proved. We repeat our expression of regret that we possess no adequate treatment of this important subject in English.

It will surprise many a reader who dips into Mr. John Kirkland Wright's book, "The Geographical Lore of the Time of the Crusades" (American Geographical Society) to learn that belief in a flat earth was by no means a characteristic medieval doctrine. True, in the earliest medieval maps the earth is drawn as though flat. But the Western writers on cosmology, even in its most elementary form, will have none of this doctrine, and the teaching of the schools is almost, if not quite, unanimous in adhering to the ancient view of a spherical earth. Much medieval geographical lore turns round the pilgrimage to Palestine, and Jerusalem is represented as the centre of the inhabited land mass.

The materials for a biography of St. Benedict are so meagre that every new attempt in this direction practically means a new interpretation. Dom Ildephonse Herwegen's interpretation, which has given rise to considerable discussion and some controversy, is now available to English readers in a translation by Dom Peter Nugent, O.S.B., under the title, "St. Benedict: A Character Study" (Sands & Co. and B. Herder Book Co.). The author, who is Abbot of Maria-Laach and editor of the famous "Ecclesia Orans" series, bases his sketch upon the "Dialogues" of St. Gregory the Great, our sole historical source for the life of St. Benedict, and endeavors to "fuse the Life and the Rule into one, so as to place before the reader the singular and comprehensive personality of St. Benedict." The book is, as its subtitle indicates, a character sketch rather than a life of the great Founder of the Benedictine Order, and because of its literary charm and devotional qualities will be read with pleasure even by

those who may prefer a different interpretation of the Saint and his Rule than that given by Abbot Herwegen. The translation is well done.

The Manresa Press has reprinted Fr. P. J. Chandlery's book, "Mary's Praises on Every Tongue: A Record of Homage Paid to Our Blessed Lady in all Ages and throughout the World." It differs in character from other English works on the subject in that it does not contain a series of reflections or meditations on the life and virtues of the Blessed Virgin, nor of devotional exercises in her honor, but many utterances showing the enthusiasm with which her cult has been taken up in all countries and by all classes of persons, especially in Catholic England. There is here an abundance of scriptural, patristic, historical, and biographical matter that will be found helpful in the study of Mariology as well as for private meditation and addressing sodalists and others. In the section on devotion to Our Lady in the United States, the late Dr. Edward Preuss would have deserved mention, for not only was his conversion brought about in connection with a theological controversy on the cult of Mary, but he was remarkable (to quote the late Archbishop Ryan) as the author of two books on the Immaculate Conception, defending contrary views of the subject, and both considered standard works, one on the Lutheran, the other on the Catholic side. (B. Herder Book Co.)

In the May number of the *Stimmen der Zeit*, Fr. F. X. Kugler, S. J., writes

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about the high census figures which have puzzled exegetes in the Old Testament. He arrives at the conclusion that the figures 603,550 and 601,370 of the census taken under Moses represent the entire nation, and not merely its fighting strength. Similarly, the Davidic census giving Israel 800,000 and Juda 500,000 does not represent the military strength of the people, but the entire population. One-fifth (or 260,000) was the actual number of those capable of bearing arms. This new interpretation, whatever its value may prove to be, does not seem to do violence to the sacred text.

The *Denver Catholic Register* (Vol. XXI, No. 1) finds the fifth volume of the Koch-Preuss "Handbook of Moral Theology" (Herder) "unusually good" and approves of the suggestion made by the Buffalo *Echo*, that this five-volume exposition of the moral teaching of the Catholic Church be placed in the public libraries, where it may be used with good effect to dissipate Protestant prejudices based on a misunderstanding of our moral stand.

We look forward to the publication of Prof. F. Cazzamali's experiments and conclusions in the *Revue Métaphysique*. The Professor, who teaches neurology and psychiatry in the University of Milan, according to a recent cable despatch claims to have discovered a scientific basis for the phenomenon, hitherto unexplained, of telepathy. He asserts that "the human brain is capable of emitting radiographic waves, which, harnessed and reduced to a code, will create a method of communication between distant minds as perfect as that developed by wireless telegraphy."

The S. Congregation of the Holy Office has recently inscribed the following volumes on the Index of Forbidden Books: By decree of July 10: "Die biblische und die babylonische Gottesidee," by the Rev. J. F. Hehn, of the University of Würzburg; "Wege zum Monotheismus," by the same. By

decree of July 23: "Die Erlösten," by the Rev. Joseph Wittig, of the University of Breslau; "Meine 'Erlösten' in Busse, Kampf und Wehr," by the same; "Hergottswissen von Wegrain und Strasse," by the same; "Leben Jesu in Palästina, Schlesien und anderswo," by the same; "Das allgemeine Priestertum," by the same. Both authors are priests and doctors of theology.

In a courteous and friendly, but decidedly adverse criticism in the *Month*, Father Herbert Thurston, S.J., rejects Hilaire Belloc's "History of England," first, because it is intemperate, that is, exaggerates a certain historical view, to wit, that England has unbroken continuity with her remote past; second, because it is in conflict with the well-founded convictions of many eminent scholars on a number of important points, and, third, because it is, in a number of specific points, entirely unhistorical, asserting things which the long research of impartial experts has proved untrue. The F. R. has always regarded Mr. Belloc as a romancer rather than a historian. His reply to Fr. Thurston's criticism in the August number of the *Month* confirms us in this conviction.

The "Dictionnaire Pratique des Connaissances Religieuses," edited by the Abbé Bricout, is another of those admirable encyclopedic reference works of which our French Catholic brethren have so many. The first volume (Aaron—Charette) is now complete (Librairie Letouzy et Ané, Paris). Many of the articles, such as that on the Assumption, that on Baptism, that on Abortion and Infanticide, etc., are concluded with sermon sketches by famous preachers. The work is worth purchasing by those who read French.

A German review, *Der Stahlhelm*, claims to have discovered that France's "Unknown Soldier" is really August Schultz, of the 23rd Stuttgart Infantry, killed at Eparges in the autumn of 1915, and picked up from a huge

pile of mixed French and German dead. The paper further asserts that the French authorities discovered the identity of the soldier when it was too late to make a change, but that the secret was carefully kept from the people. What makes the story plausible is the fact that the circulation of the *Stahlhelm* was forbidden by the French government. As for the "Unknown Soldiers," whoever they may be,—in France, in England, in Italy, in America—to quote our esteemed contemporary, the *Christian Family* (Vol. XX, p. 284), "this much is sure, their poor souls will profit more by pious prayers than by the vain oratory of selfish politicians and by wreaths of withering flowers placed on their tombs by distinguished visitors. These 'Unknown Soldiers' are fully known where they are now. They have faced their judge, and nationality means nothing to them any more."

The *Witness*, official paper of the Archdiocese of Dubuque, commenting on the false report, sent out by the N. C. W. C., of the death of Archbishop Bruchesi, of Montreal, says: "The N. C. W. C. news agency has given to the Catholic press an appalling sameness. We hope it may not add to this regrettable feature the suspicion of unreliability." To those who have closely followed the work of that agency, its unreliability has long since been more than a mere "suspicion."

The papers report that Dr. Philippe Teste, of Paris, has invented a "psychic bath" for school children. It "consists in giving the children, at a given moment, liberty to run, jump, scream, and create as wild a scene as they please, the teacher urging them on and participating in the pandemonium, if necessary. Suddenly, however, the teacher shouts an order to halt, and the children instantly drop into their seats." The *Boston Republic* (Vol. XLIV, No 34) doubts whether it is possible to reduce children worked up into a frenzy of emotional activity to a statue-like calm at a signal, but even if

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it were possible, the teacher might suffer some serious physical derangement, while the pupils "would learn nothing more than how to fly into a passion with the most noise and discomfort to the family and the neighbors, and the demand for rods in resolute parental hands would probably become insistent."

Correspondence

Daily and Frequent Communion

To the Editor:

In the September Issue of *Emmanuel*, the official monthly of the Priest's Eucharistic and Communion League, the Rev. C. F. Curran publishes a study in effective methods to foster frequent Communion. Unfortunately he does not distinguish between daily and frequent Communion. What Father Curran says about priests who, instead of considering themselves distributors of the Bread of Life, rather act as though they were the owners of the Holy Eucharist, is applicable to daily Communion. But, when it comes to the consideration of frequent Communion the author leaves out a very essential doctrine of the Church, as laid down in the Daily Communion decree. We read in that decree: "For He Himself (Christ) more than once and in no ambiguous terms, pointed out the necessity of frequently eating His Flesh and drinking His Blood." This means that frequent Communion is necessary. This is not the case concerning daily Communion. The decree expressly declares that daily communion is not necessary. The truth in the matter then is this: Daily Communion, although not necessary, is most ardently desired by God and the Church; frequent Communion is, according to God's own word, a necessity. Now, how can a priest induce the faithful to receive Communion frequently if he, not admitting the difference between daily and frequent Communion, exhorts the people with all kind of reasoning to "this salutary practice"? His hearers will be led to think that after all this is only a pious practice,

or a practice for the pious. The truth would make quite a different impression upon them. If they are told that God Himself declares that frequent Communion is a matter of necessity, then they would obtain a different idea of what they now regard as a pious practice. A PRIEST

Excerpts from Letters

In the August 15th FORTNIGHTLY REVIEW Rev. M. D. Lyons, S. J., states that "the total power of all Catholic stations combined is slightly over 1500 watts, less than that employed by some non-Catholic stations." May we call your attention to the fact that the new broadcasting station of the Paulist League, which is to be opened formally on September 24th by his Eminence Cardinal Hayes, is a 5000 watt station, and that in test programmes it has been heard by people living in St. Louis as well as many other cities throughout the middle West.—*The Paulist League, James F. Cronin, C. S. P., Director.*

It may interest you to know that hardly a day passes without my absorbing some ten or twelve pages of your Pohle-Preuss dogmatic theology. I am now going over for the second time the volume on grace. I am fortunate to be able to do as much work at 71 as I did at 52.—*Joseph Otten, Pittsburgh, Pa.*

I could not be without the F. R. I have a great esteem for it because it commands respect. *Ad multos annos* to the venerable Editor and the REVIEW!—(Rev.) C. I. Gronkowski, Chicago, Ill.

Your repeated criticism of the N. C. W. C. news service are only too well founded. The crux of the matter is that competent Catholic journalists be placed in control of the service. The reporters now in control have very little knowledge of Catholic thought and activities. I suggest likewise that the services of Hearst reporters be entirely dispensed with. Put only first-class Catholic writers on guard and pay them a decent salary.—*One who was formerly a Catholic editor.*

You may have heard of the recent vote of the local K. C. Council to establish a J. C. Pelletier scholarship or chair—I have forgotten which—at Boston College. None of those who formerly opposed and criticised this unfortunate man had any other desire but that the mantle of charity should cover the past and that it should be buried in oblivion. Why misguided friends (?) should again drag his memory into the limelight, is difficult to understand. Acceptance of such a proposition cannot reflect favorably upon Boston College.—Corresp.

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BOOK REVIEWS

A Catholic Study on Music

"Dominanten," by Joseph Kreitmaier, S. J. (B. Herder: Freiburg i. B.) is a little book in which a versatile art critic (music, architecture, painting) offers a series of studies which have appeared, over a period of years, in the *Stimmen aus Maria-Laach*, now *Stimmen der Zeit*, on some of the most prominent figures which have appeared in the musical firmament within the last fifty years. The articles on R. Wagner, R. Strauss, A. Bruckner, and M. Reger are in a high degree interesting and instructive. They not only bring before us the personality, individuality, and the creations of these masters, but also the ethical influence of their works upon their contemporaries. For this reason, "Dominanten" should be read and pondered by all those who do not yet realize what an irresistible world-power music,—especially in its purely instrumental form,—has become in our time and into what an all-pervading voice of the *Zeitgeist* it has developed by the enormous sums of money spent on its practice annually,—over seven hundred millions in this country alone.

In his exhaustive discussion of figured church music and the hymn in the vernacular, Fr. Kreitmaier shows decided sympathy with ultra-modern tendencies. That a num-

ber of composers of first-rate talent have come into the field in Germany in recent years is not to be ignored; but whether their productions constitute a wholesome and legitimate development from the liturgical standpoint, or whether they yield too much to the general movement towards change *à tout prix*, remains to be seen.

Regarding hymns in the vernacular, the reverend author expresses the opinion that the choice of melodies may be safely left to the people, or congregation. This may be true of certain localities in the Old World, where the right standards and traditions have existed for centuries. It is certainly not a safe rule in this country, where the people, with some exceptions, have been fed on sentimental and shallow texts and tunes for several generations and where these unworthy texts and tunes not only continue in general use, but are constantly being added to by unqualified authors. Would that a sound and healthy taste could be built up in our school population by means of virile texts and melodies which would make Fr. Kreitmaier's suggestion practicable!

J. O.

Literary Briefs

—"Sayings of the Seraphic Virgin, S. Catherine of Siena, Arranged for Every Day in the Year, by a Gleaner Mid God's Saints" (Benziger Bros.) has an introduction by

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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THE ECHO

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"Christian Denominations"

"Christian Denominations," by Rev. V. Krull, C. P. S., contains a short but reliable history of the various Christian Denominations found in America. Besides the information concerning the various churches it contains a refutation of the main errors found in the various sects. A questionnaire inserted at certain intervals is very helpful to a comprehensive study of the book.

No other book on religion has such fascination for students as "Christian Denominations". It may be called a history that is interspersed by doctrinal information.

"We have used 'Christian Denominations' in St. Peter and Paul's High School for a textbook; and we recommend this textbook to every Catholic high school in America, knowing from experience that the pupils will like the book and benefit by it."—Supt. SS. Peter and Paul's High School, Ottawa, Ohio.

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Abbot Ford on the best method of dispelling bad thoughts, *i. e.*, by calling in good thoughts. "The following sayings of S. Catherine," he concludes, "if read day by day with some attempt to retain them and make them our own, will help to give us, ready to hand, a magazine of good thoughts with which to drive out those that are evil. In the midst of the darkness of daily trial they will be as the sunrise of holy thoughts, gradually expanding under the influence of grace into the full light of God's day."

—"The Epistles of Father Timothy to His Parishioners," by Bishop F. C. Kelley, of Oklahoma, from which we repeatedly quoted whilst they were appearing in the *Extension Magazine*, are now available in book form. They are not sermons, but letters written from an invalid's chair by a stricken pastor. They are kindly in spirit and genial in tone, intimate and revealing, full of the wisdom that is born of a life of experience—and deal with subjects in which every Catholic man and woman is, or ought to be, interested. "To read this book," says one reviewer, "is to know the inside workings of a priest's heart and of his great love for his people, for his Church, and for his religion. The philosophy brought out by Father Timothy in these Epistles is a consolation, no matter what may arise in the reader's life." The book is redolent of true Catholic philosophy and should be read by every Catholic. (Chicago, Ill.: Extension Press).

—Cardinal Bona died in 1674, but his devotional writings, especially his ascetical treatise "De Sacrificio Missae," are still widely read, as is evidenced by the fact that one of the many editions of this little book, —that of Marietti, of Turin,—has just appeared in its 48th printing. It is in prayer-book format and sells at a price that puts it within reach of the poorest missionary.

—The little treatise "De Iubilaeo seu Anno Sancto," by the Rev. L. I. Fanfani, O. P., contains in brief and handy form (41 pp. 16mo.) all the information the average priest needs about the Jubilee. It is published by Marietti, of Turin, and can be ordered through any Catholic bookseller.

—When a priest of such exceptional attainments as the Rev. J. Elliot Ross, C. S. P., composes "Five Minute Sermons," something unusually good may be expected, and we are not disappointed after a perusal of this volume. There are a little over 100 sermons, comprising each about two pages, and all dealing with "life's problems," as they present themselves to the present, especially the younger generation. The learned author of our best text-book on Christian Ethics knows that what our people need most of all is a better understanding of the Catholic view of life (*Weltanschauung*), and in these sermons he gives in popular form just the kind of

instruction that is required for this purpose, especially by students of the higher branches of learning. The book is not only good for pulpit use, it is also fine for spiritual reading. An outstanding note is its modernity. (B. Herder Book Co.)

—The Rev. D. O'Mahony, who some time ago edited "Great French Sermons" and "Panegyrics of the Saints from Bossuet and Bourdaloue," now presents a selection from Lacordaire's famous *Conférences* on "Political and Social Philosophy." They deal with marriage, chastity, humility, brotherhood, kindness, the rights of man, Socialism, civil authority, Church and State, liberty, Ireland, and the love of Christ—a somewhat odd conglomerate, and are prefaced by an editorial foreword giving a brief account of Lacordaire's life and an estimate of his labors. The editor has used the pruning knife on some of these discourses, and one would wish that he had used it even more freely, for there is still a little more rhetoric than the modern reader likes. We regret the absence of an alphabetical index. (Kegan Paul and B. Herder Book Co.)

—“Le Droit des Religieuses, selon le Code de Droit Canonique, par le R. P. Louis Fanfani, O. P.” (Marietti, Turin, Italy) is a French translation, by P. Louis Masserey, of the Latin work already reviewed in the F. R. This French edition contains three appendices, which offer *in extenso* the New Normae, the Decree concerning the revision of Constitutions, and the List of Questions for the quinquennial report. The last named list has only (!) 105 questions to be answered. It is about time that this Formulaire, as well as the one for the Diocesan Report, be shortened, because, I venture to say, hardly any religious superior or prelate is honestly able to answer all these questions. Then too, a little less bureaucracy would not hurt the interests of the Church.—Fr. Charles Augustine, O. S. B.

—The Rev. J. Lacau, S. C. J., has compiled a useful manual for both clergy and laity in his “Précieux Trésors des Indulgences.” It is a veritable handbook of indulgences, containing first of all a doctrinal and canonical explanation of the subject, then the indulgences attached to various objects of devotion, with the formulae for imparting them, and, finally, a selection of indulgenced prayers. The book is not so exhaustive as the “Raccolta,” but has the advantage of being up to date. In his theological teaching the author follows St. Thomas and the Code. Occasionally there is a welcome infusion of historical lore, as when P. Lacau gives details from the penitential books of old regarding the public penances in use in the primitive Church. It is to be regretted that he has not inserted the indulgences attached to scapulars other than the so-called “classic” ones, also that he has omitted the

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litanies of the Sacred Heart of Jesus and of St. Joseph, and that the so-called heroic act of charity (cfr. Pohle-Preuss, "Eschatology," p. 98) does not figure among the exercises recommended on behalf of the Poor Souls. No doubt these slight defects will be remedied in a later edition. Apart from them this work can be unreservedly recommended. (Turin: Marietti).

New Books Received

Jesus and His Pets. Mission and Retreat Talks to Children. By Rev. Fulgence Meyer, Friar Minor of the Cincinnati Province. 118 pp. 16mo. Cincinnati, O.: St. Anthony's Monastery, R. R. 9, No. 254. 50 cts.

A Key to the Doctrine of the Eucharist. By Dom Anscar Vonier, O. S. B., Abbot of Buckfast. xiv & 269 pp. 12mo. Benziger Bros. \$1.75 net.

The Venerable Don Bosco. By the Rev. F. X. Kerer. Translated by Rev. James Walcher and Rev. George Rauch. viii & 89 pp. 16mo. New Rochelle, N. Y.: Salesian Press. 50 cts., postpaid. (Wrapper).

Leben Jesu-Werk. Von A. Meyenberg. Zweiter Band. 1. Lieferung. 160 pp. 8vo. Lucerne: Rüber & Cie. (Wrapper).

Geschichte der Päpste im Zeitalter der Renaissance bis zur Wahl Pius' II.—Martin V. Eugen IV. Nikolaus V. Kalixtus III. Fünfte bis siebte vielfach umgearbeitete und vermehrte Auflage. Von Ludwig Freiherrn von Pastor. lxii & 887 pp. 8vo. Herder & Co. \$10.25 net.

Talks on Truth for Teachers and Thinkers. By Thomas Hughes, S. J. 410 pp. 12mo. Longmans, Green & Co.

Truly a Lover. Some Reflections on St. Teresa of Lisieux (the "Little Flower"). By the Rev. John Carr, C. SS. R. With two Illustrations. 65 pp. 16mo. Sands & Co. and B. Herder Book Co. 80 cts. net.

The Imitation of Christ. In the Translation of Richard Whytford, Brigittine, of Syon House, Isleworth. Edited by Dom Roger Hudleston, Monk of Downside Abbey. With an Introduction by the Same. (The Orchard Books—No. 6). xxv & 315 pp. 16mo. Benziger Bros. \$1.65 net.

Christian Doctrine Drills. Compiled by a Sister of Mercy, For Use in the Parochial Schools. 31 pp. 3½x6 in. Chicago: D. B. Hansen & Sons. \$5 per 100.

Darkness or Light. An Essay in the Theory of Divine Contemplation. By Henry Browne, S. J. vii & 286 pp. 12mo. B. Herder Book Co. \$1.75 net.

Holy Year Jubilee Pictorial Art Brochure. An Historical Remembrance of the Holy Year Jubilee, 1925. 11¾x8¾ in. \$1.25, postpaid. New York: The National Exploitation Co., Grand Central Terminal Bldg.

A SPRINKLE OF SPICE

Wife—"George, the cook left and I don't know what we are going to eat for the next few days."

Mr. H.—"You still have my old letters, haven't you?"

Wife—"Yes, of course."

Mr. H.—"Well, drag 'em out, and we'll have hush for breakfast anyway."

In "Eighteenth Century Studies," by Father Robert Bracey, O. P., (Oxford: Basil Blackwell), there is an amusing account of the Spanish Jesuit, José Francisco de Isola, who cured the exaggerated formality of Spanish preaching by parodying it. He wrote the imaginary life of a young preacher, who, if he were asked how he did, would answer, "*Materialiter*, well; *formaliter*, *subdistinguo*, *reduplicative ut homo*, nothing ails me; *reduplicative ut religiosus*, I am not without my troubles." And who, if he had to address a convent of nuns, was taught to apostrophize them thus: "Celestial Choir! Seraphic lilies! Daughters beloved of Heaven and of Heaven's sons! Consecrated swans!"

In Prior Bracey's "Eighteenth Century Studies," we are shown the striking figure and manifold works of the French Dominican, Père Labat, in the West Indies. To this day, we are told, "if some mysterious light be seen on the hills after nightfall, the negro laborer will cross himself and say, 'See, the lantern of Père Labat! Still on the mountain-top does he hunt down the deadly snake!'" The labors of this good priest were almost incredible, but he was helped by a sense of humor. He wrote of some friars he met at Cadiz: "All these Spanish priests were wearing very large spectacles, which they believe give them a great air of gravity and impress the common people with an idea of their incessant application to study."

A man who had been advised by his lawyer upon the matter of making everything over to his wife, later wrote to him thus: "Dear Sir, having as you advised me put all my possessions in my wife's name, I regret to say I now have no money to pay you for your services."

The new evolution theory recently propounded by Professor Wood-Jones at Melbourne as to the possibility of apes having descended from man, recalls a discussion between a Protestant theological student and his tutor. "I really do not see, sir," exclaimed the former, "that it would make much difference to me even if my great great...grandfather had been a monkey." "No," replied the tutor, "it wouldn't make much difference to you, but it would have made a great deal of difference to your great great...grandmother!"

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May his book be truly appreciated!

May God bless with success his ambitious plans to bring together all Catholic scholars of Church History in the association he has founded; may the review he organized and edited continue; may his seminar continue to produce trained historical scholars; may the central Catholic libraries and archives he is promoting be provided; may the new Institute for American Church History at the Catholic University be founded;—in one word, may he be spared to continue this movement—this great movement he is promoting for History, for the Church and for America.

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It ought to be a consolation for those in need of temporal and spiritual favors to know that the Great Wonder-Worker of Padua does not confine his help to Catholics, but as our good Sisters in the hospitals receive and minister as lovingly to Protestants and Jews as to Catholics, so St. Anthony intercedes for all who invoke him.

This has been demonstrated again and again in the Novena at his Famous Graymoor Shrine, as the many testimonials we have received from these grateful people demonstrate, and which we have published from time to time. Below we publish some of the recent thanksgiving letters sent to us:

Mrs. H. C. Wis.: "The petition which I sent in last month was answered in a wonderful way. My husband had not received the Sacraments for over two years. I have been petitioning St. Anthony for some time for his return to God, and last month we had a Mission at our Church. My husband attended most of the sermons, went to Confession and Holy Communion, for which I am very thankful to St. Anthony and the Graymoor Novena."

Mrs. T. J. M. Long Island: "Enclosed please find check, which I send every week to St. Anthony when my husband makes a full week's pay. Ever since I have made a practice of sending this weekly offering to St. Anthony, my husband has made full pay, and has even had overtime."

J. E. A., Toledo, O.: "Enclosed find an offering for St. Anthony for a favor received through his intercession, namely, the recovery of our car, which was stolen and had been missing over three weeks."

Mrs. F. H. G., Toledo, O.: "Enclosed you will find a thank offering for St. Anthony's Bread. I prayed to St. Anthony to recover a diamond earring which I had lost, and to my surprise I found it the next day."

P. F., Nebraska: "I asked to be included in the Novena to St. Anthony at Graymoor that I might rent to a good tenant, and almost immediately my prayer was answered. In thanksgiving please find half of the first month's rent for St. Anthony's Bread."

G. L. B., Postdam, N. Y.: "Last year I asked you to pray that my business should be successful promising a donation to St. Anthony's Poor, and your prayers were answered. As my business has also been successful this year when it seemed very doubtful, I feel that I should make another small offering to St. Anthony since he has been so good to me."

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The Fortnightly Review

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ST. LOUIS, MISSOURI

October 1, 1925

CHRONICLE AND COMMENT

The Pan-German League and the World War

Mildred S. Wertheimer has published, in the "Columbia University Studies in History, Economics, and Public Law" (Longmans), an account of "The Pan-German League, 1890-1914." As this chauvinist organization was widely blamed for bringing about the World War, Miss Wertheimer's investigation was timely, though the conclusions she has reached will not be relished by what a reviewer in the *Catholic Historical Review* calls "the Yellow Journal School of historical criticism."

The Pan-German League was founded in 1890, as a protest against the Anglo-German agreement of that year, by the terms of which Great Britain ceded Heligoland to Germany in return for the recognition of a British protectorate over Zanzibar, Pemba, and the Sultanate of Witu. Its founders were actuated mainly by Anglophobia and partly by anti-Semitism. Numerous meetings were held, and a magazine called *Alldeutsche Blätter* was published. Many thousands were spent in circulating chauvinistic literature. The author shows, however, that the League was in no sense representative of the German people. Its membership never rose above 21,924, and after 1905 was considerably less. The largest number of subscribers to the *Alldeutsche Blätter* was a little over 8,000. There was a good deal of trouble in collecting dues, as shown in the published tables of arrears. Clearly the League did not receive the support of any large number of Germans. We ourselves remember reading strong protests against its activities in the Catho-

lic press of Germany. The literature distributed at great cost can to-day hardly be found in German libraries. In brief, to quote the summary of Mr. Arthur H. Sweet in the current number (N. S., Vol. V, No. 2, p. 325) of the *Catholic Historical Review*, "the evidence does not support the view that the Pan-German League was a factor of any particular moment in the period covered by Miss Wertheimer's study."

Negro Catholics and Higher Education

Quoting the remarks made by the F. R. (XXXII, 14, p. 297) in its notice of Fr. John McGuire's pamphlet, "Burning Questions" on Catholic attendance at secular colleges and universities, *Our Colored Missions* (Vol. XI No. 9) says editorially that the danger to colored students is even greater, and hence, if providing Catholic educational facilities for the white children is "a burning question," "for the colored people this question is one at white-heat." What makes the situation so much worse for the colored is that they "are unable to help themselves. Children and parents are up against a stone wall. They are faced by the proposition: Either no higher education or education under conditions and environments which Catholics condemn."

"White Catholics," says our esteemed contemporary further on in its article, "have schools of higher education under Catholic auspices. If they will not make use of them, they have no one but themselves to blame for unhappy results. Colored Catholics haven't schools of higher education under Catholic auspices. Results are unhappy, and who is to blame?"

"The blame, in the opinion of *Our Colored Missions*, lies not with the Negroes, who are poor and uncultured, but with the wealthy white Catholics, who should and could easily help them to quite an extent by simply receiving colored boys and girls into those of their own higher institutions of learning which are not filled to capacity. Harvard, Yale, Columbia, Amherst, Smith, Oberlin, and a number of State universities are accepting Negro students, but of our Catholic colleges and universities only Fordham and the University of Detroit "stand forth as honorable exceptions." "Non-Catholic universities and colleges are not being ruined nor are they losing prestige by accepting colored boys and girls. Would our Catholic schools if they received Catholic colored youth?"

It is a fair and timely question, and the pages of the F. R. are open for its discussion.

Harmony of Vedanta and Christian Philosophy

The *Bengalese*, a mission magazine published by the Congregation of the Holy Cross at Brookland, D. C., announces (Vol. VI, No. 11) the publication of a little book of 150 pages, which, it says, "is bound to create a sensation" among scholars and missionaries. The book is by Father J. F. Pessein and is entitled, "Vedanta Vindicated, or Harmony of Vedanta and Christian Philosophy" (Trichinopoly: St. Joseph's Industrial School). The author contends that the Western world has been misled by Pantheistic scholars like Max Müller, Thibault, Deussen, etc., in regard to the leading system of Hindu philosophy, Vedanta, which, far from being anti-Christian, agrees with us Catholics against the materialists and atheists in holding that the universe postulates an intelligent Creator, that the fleeting and temporary demands an immutable and eternal base, that there is an infinite distance between the universe and God, and so forth. Sankara, the leading Vedanta philosopher of the ninth century, according to Fr. Pessein, agrees with St.

Thomas on some of the most important philosophical questions.

The *Bengalese* reminds us that Fr. Robert De Nobili, S. J., not only held the same opinion, but carried it into practice in the old Madura mission in southern India, and that in our own day the brilliant Bengali publicist and convert, Upadhyaya, labored for the same idea, as did also Father W. Wallace, S. J., who went to India as a Protestant minister and was led into the Catholic priesthood in his search for the kind of spirituality that would alone satisfy his Hindu converts.

Theology for Laymen

We are indebted to the Rev. J. Elliott Ross, C. S. P., for a very generous review of the fifth volume of the Koch-Preuss "Handbook of Moral Theology" in Vol. XVIII, No. 2 of the *Central-Blatt & Social Justice*. He says that the book is really much more than an adaptation of Koch—"practically a new work," with innumerable new references and everything brought right up to date. "Nearly all the problems confronting us to-day," he remarks, "are treated with admirable convincingness." Dr. Ross emphasizes the fact that this work, while primarily, perhaps, intended for priests, "will prove profitable reading for laymen as well, . . . it is so clearly written and the various subjects are so simply treated that any intelligent layman can easily understand it. Every Catholic making a pretence of being educated should immediately add it to his library."

Fr. Ross thinks that on one or two questions, notably that of women suffrage, this book "seems to take an ultra-conservative position," but adds that, "on the whole, it is advanced, progressive, forward-looking. We may well be proud that American scholarship has produced a layman capable of doing this work. Our only regret is that we cannot count such laymen by the hundreds. But if there are not many more who could have produced the book, there are certainly scores of thousands who could profit by read-

ing it. And we hope that they will pay this tribute to a scholarly American layman to whom we owe a great debt."

K. K. K. and Masonry

The *Echo* (Vol. XI, No. 29) notes that the Masonic and Kluxer *Fellowship Forum* in a biographical sketch of Dr. Hiram Wesley Evans, "Imperial Wizard" of the Ku Klux Klan, has confirmed the rumor that that worthy is a prominent Freemason. Evans, who is a native of Ashland, Ala., received his elementary education in the public schools and had a year of higher training in Vanderbilt University at Nashville, Tenn. He spent his early manhood in Texas, where "for many years

he was recognized as one of the most active men in Masonry." He is now a member of Pentagon Lodge, No. 1080, F. & A. M., at Dallas, a Past Patron of the Eastern Star, a member of the Grand Chapter of the Royal Order of Scotland, and thirty-second degree Knight Commander of the Court of Honor.

It is significant that Dr. Evans "had been devoting almost his entire time to Scottish Rite Masonry at the time the Klan was organized." It is perhaps no less significant that "Dr. Evans's hobby is Americanism,"—which, in the opinion of most of those outside the K. K. Klan, implies racial equality and religious tolerance.

The American Council of Learned Societies and Its Work

By Leo Francis Stock, Ph. D.

In the spring of 1920 there was organized in New York the American Council of Learned Societies, and affiliation made with the Union Académique Internationale, whose permanent seat is at Brussels. The American Council was later incorporated under the laws of the District of Columbia with the following constituent societies: American Philosophical Society, American Academy of Arts and Sciences, American Antiquarian Society, American Oriental Society, American Philological Association, Archaeological Institute of America, Modern Language Association of America, American Historical Association, American Economic Association, American Philosophical Association, American Political Science Association, and American Sociological Society, each organization being represented in the Council by two delegates. The objects of the Council are, in the words of its constitution, "to advance the general interests of the humanistic studies and especially to maintain and strengthen relations among the national societies devoted to such studies." With present headquarters at Washington, it also acts as the medium of communi-

cation between the International Union and the societies which are represented in the Council. Some statement of the activities of this organization in furthering international scholarship in humanistic studies may be of interest to the readers of the F. R.

It will be unnecessary to mention all the projects of foreign and American origin that have been presented to the Council at its several meetings as worthy of international coöperation. It will interest Catholic scholars, however, to note that at the first meeting, Dr. J. F. Jameson, of the Carnegie Institution of Washington, Department of Historical Research, presented a proposal for the continuation of Father Conrad Eubel's *Hierarchia Catholica*, of which Volume III, published at Münster in 1910, extends only through 1600, a work which was designated as "an invaluable handbook for both medieval and modern history." Doctor Jameson expressed the hope that if the Council approved this plan, others who were interested in it might supply the means to prosecute it. As the advisability of endorsing plans to which the Council could give no finan-

cial support was questioned, the subject has been postponed without prejudice.

Among other proposals was one of first importance to American scholars, and which is now assured of early fruition, *viz.*, a *Dictionary of American Biography*, to be patterned along the lines of the English Dictionary of National Biography. The generosity of Mr. Adolph S. Ochs, in the name of the *New York Times*, who guaranteed the sum of \$500,000 for this purpose, will at last make possible a work which has been long needed. The selection of Professor Allen Johnson, of Yale University, editor of the "*Chronicles of America*", as editor-in-chief of the Dictionary, is a guarantee of scholarly accomplishment. The Rt. Rev. Msgr. Edward A. Pace, of the Catholic University, acted as one of the delegates of the American Philosophical Association when the agreement with Mr. Ochs was authorized.

In addition to the above, the following projects are now receiving the consideration of the Council: a *Corpus Vasorum Antiquorum*, proposed by the French Academy of Inscriptions and Belles Lettres; a *Dictionary of Medieval Latin*, a revision of Du Cange; a *Dictionary of Late Medieval British Latin*, covering the period from the Domesday Book to 1600; the study of medieval Latin Literature, the photographing of manuscripts in that field, and the establishment of a *Journal of Medieval Studies*, for which a board of editors has been appointed; the distribution of American learned publications abroad, so as to make more available to foreign scholars the results of American scholarship; the cataloguing of foreign manuscripts in American libraries and collections, for the use of American scholars who seek material abroad, not knowing of the existence of analogous papers near at hand, as well as to keep foreign scholars informed of the location of the many manuscripts now finding their way to America; and a project for a *corpus* of classical antiquity, in pictures and text, to cover the period from the epoch

of Aegean civilization to about 500 A. D.

More recent proposals, not yet fully considered, concern the reproduction of Chinese statuettes, historical and mythological; the preparation of a repertory of the *incipits* of Latin manuscripts; the compilation of a list or register of diplomatic representatives; the international exchange of information and materials serviceable to scholars in the fields of government and public affairs; and the compilation of a *corpus* of documents relating to the Mediterranean trade from the twelfth to the fifteenth centuries. An effort is also to be made to secure an annual subvention of \$5000 or \$10,000 for three years, to be expended in small grants of from \$50 to \$300 in aid of research undertaken by individual scholars, to be available for such purposes as the compilation of statistics, preparation of graphs and maps, photostating of documents, etc.

Finally, the Council proposes to the Union Académique Internationale the preparation of a survey of current bibliography of the various fields of the humanistic sciences, and has voted its willingness to undertake the survey for North and South America. As a beginning of this enumeration of the resources and agencies of such scholarship in the United States, the June *Bulletin* of the Council contains a "List of American Journals devoted to the Humanistic and Social Sciences," compiled by the present writer, containing about 160 titles. Subsequent lists will contain the serials other than journals, such as Studies, Reports, Proceedings, Collections, etc.

The ability to laugh at one's self is the surest sign of sanity. There is no real laughter in an insane asylum, that is, not the quiet, smiling kind that really counts. It is this power to smile at themselves that has kept the Irish so sane in spite of the melancholy ocean by which they are surrounded at home in Ireland.—Dr. Jas. J. Walsh in the *Catholic World*, No. 716.

The Psychiatric Study of Conduct Problems

By the Rev. Albert Muntsch, S. J.

(II. Conclusion)

Let us illustrate by some concrete problems the help which this study of behavior can give to a worried teacher.

Walter S., now 16, is still in the 7th grade of the parochial school. All through his school career he has been a burden to his teachers. He has not been positively criminal, he has never been arrested, but teachers agree in saying that he is "queer." He somehow or other does not "get along." He evidently hates school. He plays truant frequently, is nervous, quarrels with the other children, is untidy, tells lies and has been known to steal from other pupils. People living in the vicinity of the school have complained that the boy defaces fences and walls with chalk.

Here is an interesting case. The boy is evidently "retarded." But is this due to feeble-mindedness, to early sickness, to constant moving and change of school, or to some hereditary defect?

A friend suggests a psychiatric examination. The doctor finds numerous physical defects, especially defective vision. The mother is alcoholic, the father quarrelsome, and takes no interest in this boy. The latter, being looked upon as a "dummy," has become disgusted with school. He says he wants to be a chauffeur, for he likes autos.

The psychiatrist gives the solution. Give the boy a chance to learn something about automobiles. For he is not feeble-minded. He can be trusted at that work. He knows that a chauffeur must be very careful of the lives of others. In fact, W. says: "I would rather be killed myself than hurt anyone."

Other recommendations were made to the parents and the pastor. "Can you not find a 'big brother' for this lad? Get him interested in a boys' club, or the boy scouts, etc."

Another case is that of Mary S., now in the seventh grade of St. R.'s School. She is thirteen. Her school work all along has been satisfactory. In January of the present year she seemed to fall back. Formerly rather frank and open, she has become sullen and suspicious. The teacher cannot account for the change. Mary does not seem as interested in school as formerly; what has happened?

It would be poor policy to say: "Oh, a mere childish whim; she'll get over her spell."

A sympathetic inquiry revealed the following facts: Mrs. S. was not Mary's mother, as the child had all along believed. But after the death of her husband she adopted this child, whose antecedents were entirely unknown. But she believed it best to raise the foundling as her own daughter. One day the child learnt the truth. The revulsion of feeling on being told that the woman she had regarded as her mother, was not her mother, brought about abnormality of conduct.

I believe the importance of mental conflicts and of obsessional imagery as direct causes of delinquency in children is not always understood by our teachers. If the latter realized the agony produced in some minds by such a train of undesirable imagery, and the serious misconduct to which it often leads, they would take a more rational and sympathetic attitude towards a very distressing situation. I shall, therefore, chiefly on the basis of Dr. Healy's "Mental Conflicts and Misconduct," briefly mention this source of delinquency from which even the best instructed and best trained Catholic children are not immune. It is in the analysis of these difficult cases that the psychiatric procedure is of immense benefit. Of course, this does not mean that the methods of the clinic are really superior to those suggested by our

ascetic authorities. In fact, the spiritual guide, sometimes unconsciously, uses the method of the skilled psychiatrist.*

Before defining "mental conflict" I shall give the opinion of an experienced probation officer, Mr. Charles L. Chute of New York, on the value of the psychiatric clinic. I quote his words because he rightly maintains that not all delinquent children are feeble-minded and because he recognizes the importance of mental conflicts as causative factors in all kinds of delinquency.

He writes: "While recent studies have seemed to disprove the theory that a very large percentage of the children dealt with by our courts are feeble-minded or even seriously psychopathic, yet, according to recent estimates, many of them are definitely abnormal. Among these children are some of the most difficult with whom the court has to deal. Besides the definitely defective are many abnormal or border-line children, neurotic, retarded, or with mental conflicts and complexes, often the result of evil environment and mistreatment by those who should have been their guardians and protectors. Here the advice of a trained psychiatrist and psychologist is of immense value both to the court in determining what to do with the child and to the probation officer when probation is tried. . . . Though a majority [of the children brought to the probation officer] are inherently normal, they are abnormal in conduct at least. They are 'unbalanced,' suffer from emotional instability, mental repression, extreme diffidence or exaggerated ego, have feelings of imaginary superiority or social isolation. These personality defects are often responsible for imperfect life adjustments. There is need for united effort to search out and develop appropriately the basic instincts and deep emotional undercurrents which have so

much to do in shaping personality, determining character, and controlling conduct."

But what is the "mental conflict" referred to in the preceding paragraph? I would define it as a disturbance arising in the mind from obsessional thoughts (*Zwangsvorstellungen*), which the person can control or repress only with difficulty and for whose presence in the field of consciousness he is not (always) entirely responsible. Dr. Healy defines it as "a conflict between elements of mental life," which "occurs when two elements, or systems of elements, are out of harmony with each other." He states that a great variety of misconduct arises upon the basis of mental conflict. Forty cases are discussed in his book, and their "range is from the less serious, but sustained bad behavior of childhood, to deeds of actual crime. . . . There is little in the way of misbehavior to which mental conflict may not lead."

This eminent authority gives the following kinds of delinquency that he traced to forms of mental conflict—all of the cases having been studied at the Psychopathic Institute of the Juvenile Court of Chicago: General troublesomeness and mischief-making, truancy, remaining out over night, and remaining away from home, vagrancy, stealing (very many cases), sometimes developing into kleptomania, forgery, sexual offences, cruelty, self-injury, and others.

We are especially interested in his conclusion that "no one of our findings is so important as the general discovery that the study of mental conflicts is a scientific method of approaching certain problems of misconduct, and that in this method lies the possibility of rendering great human service."

But what is really the most commendable feature in the modern psychiatric clinic, and what makes it such a splendid auxiliary to our schools, is the fact that the culprit is treated and considered as a human being, an indi-

*The writer does not, of course, commend the entire procedure as followed in some clinics. The ideal for us would be a clinic in which the whole personnel is guided by principles of Catholic ethics.

vidual, a free personality, and not as an automaton or a machine. In fact, the methods in vogue at our reputable psychiatric clinics are a splendid refutation of the outworn and unscientific theory of crime propagated by the materialistic school of Lombroso. According to him there is such a monstrosity as "the born criminal," whom the experienced criminologist can readily detect and classify and put into a corresponding "pigeonhole." This wretched unscientific theory is fortunately no longer accepted by competent students. In Lombroso's system there is no freedom of the will, and consequently little hope of reform for the malefactor. But in every psychiatric clinic the words "prognosis" and "outlook" dominate the procedure. Cessation of delinquency is the desideratum, not the scientific facts in and for themselves. The aim is to *cure*. In fact, Dr. Healy calls one of his books on the subject we are discussing, "The Individual Delinquent." He rejects all mechanical and stereotyped division of malefactors into rigid "types" or categories. Each delinquent is to be studied as an individual, responsible human being. In such a study we have hope to correct the culprit's conduct and to help him to adjust himself to the demands which society makes upon him.

Lombroso and his school place chief stress upon the physical aspect of the individual, disregarding his personality traits, social difficulties, home environment, etc. In the psychologic clinic, however, the general mental tone and attitude of the child are considered. It may be a case of mental distraction due to anxiety, caused by poverty, by unhappy relationships in the young, constant quarrelling of the parents; there may be personality conflicts between the child and his parents; there may be obsessions, fears, special disabilities, character defects; there may be psychopathic conditions and hereditary defects.

The success achieved in many cities where the psychiatric clinic has wisely co-operated with the schools, suggests

that our own teachers can receive help from the same agency in the solution of conduct problems of their pupils.

Independence in Catholic Journalism

Mr. Leon McNeill, of Notre Dame University, contributes to the *Indiana Catholic and Record* (Vol. XVI, No. 808) a paper on "Independence and the Catholic Press," from which we quote the following passages:

"Observation has convinced us that Catholic editors in this country are neither independent in the formation of their convictions nor fearless in their defense. Many of our editors and Catholic writers are excellent scholars, well versed in the science of thinking, and skilled in the art of expression, but on the whole, they lack that refreshing vigor and manly energy which characterize independent thought.

"No Catholic editor can in any way quibble on points of Catholic doctrine or boast of novel and independent views touching Catholic faith and practice. But when there is question of timely problems more or less remotely connected with religion, it has often struck us as strange that there should be such unanimity and such identity of staple argument in the Catholic press. . . .

"The independent editor will perhaps have a hard struggle and will never be lacking strong and often bitter opposition. But his publication is ever of a distinctive character and doesn't lose its identity in a gray background of trite and staple mediocrity. His paper or magazine has a definite attitude on timely questions and frankly puts forth reasons to support it. At times, the reader will be provoked or even angered, but in saner moments he must admit that it makes him at least consider the other side of debated questions, that it stimulates critical thought, that it turns the light into the dark corners, creates impartial discussion of current questions, that it proves an obstinate factor in the path of sentiment-sustained prop-

aganda of mob urge issues, and that its virility and positive character are refreshing. Hence it is that he looks forward with eager zest to each succeeding number with its clean-cut thought, its vigorous ideas, and its powerful discussions.

"When we broach a puzzling subject to a neighbor, we don't care so much whether his ideas coincide with ours, but we do want him to have his convictions and to know the reason why. If we differ, he shows us the question from the opposite point of view, makes us see angles which we had perhaps entirely overlooked, and forces us to recognize and strengthen the weak points in our own position. In like manner, when we sit down for a friendly chat with the current periodical, we don't fancy an insipid dish of trite and spineless discussion. We look for positive convictions and sound reasons fearlessly proposed by an independent and courageous editor. . . .

"We must admit that there are a few independent Catholic publications, which make up in a large measure for the shortcomings of their much more numerous contemporaries. . . . Most independent of all perhaps is the FORTNIGHTLY REVIEW. Mr. Arthur Preuss, veteran of over thirty years of a stormy editorial career, learned early in the game that a true editor must be absolutely unaffected by sentiment; that he must judge calmly and deliberately of questions according to objective and reliable evidence; and that, once convinced of the truth he must hold to it uncompromisingly though dark clouds gather and wild winds blow. Mr. Preuss is a shrewd logician, a peerless critical student, and utterly unafraid in giving vent to his opinions. In many things, we do not agree with him: on several occasions we have cast his latest edition aside and sworn never to pick up another, but we still peruse every issue from cover to cover and shall continue to do so as long as its present scholarly and ultra-independent standard is maintained."

Notes and Gleanings

Austin O'Malley, M. D., in an article contributed to the *Ecclesiastical Review* (Vol. LXXIII, No. 3), declares that Msgr. Pohle was wrong in saying, in his "Mariology," that the doctrine that the B. V. Mary is the "dispensatrix omnium gratiarum" is no more than theologically probable. The Philadelphia doctor makes it out to be an article of faith! This is going much farther than the latest European champion of the doctrine—a theologian, not a physician—dares to go. We refer to Father F. H. Schueth, S. J., who says in his recently published study, "Mediatrice: eine mariologische Frage" (to be had from the Rev. John Schueth, Schnellville, Ind.) that "this whole question is by no means simple and easy of solution, and those Catholic theologians who oppose the proposition here defended can marshal objections and distinctions which, in conjunction with the difficulties raised by them against the doctrine of a real co-operation of Mary in the work of Redemption, make it appear perfectly proper that they should attempt to establish and defend the cult of the Blessed Virgin without relying on the doctrine of her mediatorship." (Page 21). We had better leave the solution of this admittedly difficult theological question to the professional theologians.

"Attempts to Control the Teaching of History in the Schools" is the title of an address delivered by Miss Bessie L. Pierce, of the University of Iowa, at the Conference on the Teaching of History, and published by the Association for Peace Education, 5733 Blackstone Ave., Chicago, Ill. Referring to the endeavors made recently by the Knights of Columbus Historical Commission and others to censor history text-books, Miss Pierce says: "Objections to the methods employed have come also from individuals and committees among the groups chiefly criticising. Not all of the sect [?] re-

presented by Mr. McSweeney have endorsed his point of view, *The Fortnightly Review* (XXX, 457-458), for instance, regretting the 'unjust, unfair, unmerited, and uncalled for attack on certain textbooks.' "

The Dolphin Press, Philadelphia, announces the early publication of the second edition of Msgr. F. G. Holweck's "Fasti Mariani," first published in 1892. The new edition will be a new work in arrangement as well as in a large portion of its contents. The arrangement will be in calendar form, giving day by day every single liturgical feast of Our Lord and Our Lady throughout the liturgical year. In addition to personal research made during four trips to Europe, the author has for years conducted an active correspondence with liturgists and librarians in all parts of the world. Thus the new edition of the "Fasti," printed, like the first, in Latin, will be a veritable liturgical calendar of all the feasts of God and of the B. V. Mary celebrated throughout the world, enriched with many historical notes.

Father Bruno Hagspiel, S. V. D., the new rector of St. Mary's Mission House, Techny, Ill., in a letter to the *Acolyte*, calls attention to the fact that the institution mentioned now puts up pure wheat flour for the making of hosts. This flour is made from grain grown by the Brothers of the S. V. D. on the Techny farm and is carefully ground and packed in a mill on the premises, under the personal supervision of the Fathers. The project has no thought of commercial profit behind it, but has been undertaken solely as a spiritual service to the reverend clergy.

A new idea is incorporated in a little pamphlet just published by D. B. Hansen & Sons, Chicago, entitled "Christian Doctrine Drills, Compiled by a Sister of Mercy for Use in the Parochial Schools." This pamphlet contains the principal truths of the Catechism and some useful things not con-

tained in the Catechism, in the form of a series of one hundred and six succinct questions and answers, designed for drill exercises in the class-room. The questions and answers have been formulated with pedagogical skill and their doctrinal correctness is guaranteed by the imprimatur of Cardinal Mundelein. A child who has learned to master the contents of this booklet will be better informed regarding his religion, its teachings and practice, than many an adult who considers himself well instructed. For a new edition we would suggest the omission of a few things that can be dispensed with in an elementary text-book of this kind, especially the so-called "Promises of the Sacred Heart," which take up the whole of page 26.

Under the title, "Chauvinism in a great theological reference work" the *Theologische Revue* (Vol. XXIV, No. 8) says: "Dom Leclercq, O. S. B., introduces the article 'Germanie' in the 'Dictionnaire d'Archéologie Chrétienne et de Liturgie,' written as lately as 1924, with the words: 'Alphabetical sequence now compels us to devote an article to an accursed land and race (à une terre et à une race maudites).' The concluding sentence corresponds to the introduction. The entire article is woefully out of tune with the Benedictine motto 'Pax,' and hence the statement of Abbot Ildephonse Herwegen of Maria-Laach, that 'P. Leclercq is no longer a member of the Order of St. Benedict' (cfr. *Kölnische Volkszeitung*, July 9, 1925, No. 499), is a relief, provided the departure of the former French officer Leclercq from the Benedictine Order was a result of this unpardonable blunder." The *Revue* also calls attention to the fact that the publishers of the reference work in question, Letouzy & Ané, of Paris, quote Prof. F. Diekamp, of the University of Münster, as recommending their "Dictionnaire" in the *Frankfurter Zeitung*, which is a misrepresentation, as that scholar has never written any such recommendation.

A book on religious orders by a pupil of Adolph Harnack, appearing with the imprimatur of a Catholic bishop, is a sufficiently rare phenomenon to warrant our taking notice of Hans Karl Wendlandt's "*Die weiblichen Orden und Kongregationen der katholischen Kirche und ihre Wirksamkeit in Preussen von 1818-1918*" (Paderborn: Schoeningh). Dr. Wendlandt, we see from the *Theologische Revue* (No. 8, col. 308), not only tries to understand Catholic religious life, but energetically defends it, for the reason that it is thoroughly Christian and benefits Protestants as well as Catholics. "The Catholic religion," he says, "stands and falls with belief in the divinity of Christ, . . . yes, it teaches that God is really present in the host One does not need to be a Catholic to understand that the Eucharistic Saviour . . . inflames the hearts of his followers with His own love of sacrifice. . . . The Eucharistic God is indeed the strength of Catholicism."—Let us hope that this remarkable history of the female religious orders in Prussia, so appreciatively written by a Protestant, will help to remove at least some of the prejudices that unfortunately still exist among non-Catholics, and not only in Germany. And also let us say a prayer for the conversion of Dr. Wendlandt.

St. Augustine's "*rationes seminales*" are often quoted in favor of evolution, though hitherto nobody has taken the trouble to ascertain what the Saint really meant by that expression. In "*Augustine and Evolution*" Fr. Henry Woods, S. J., shows that he did not mean that forces in nature can bring anything out of nothing, but that "*rationes seminales*" refers to that passive potentiality to the reception of certain developments which, and which only, are in harmony with the natures that things primarily received from God. That is the way St. Thomas understood the phrase. "We call them seminal reasons," he says, "not because they contain the being im-

perfectly, as is the case with the formative virtue in the seed, but because such virtues were by the work of the six days, placed in the first created individuals of things, so that from them, as from seeds, natural things might be produced."

The *Ecclesiastical Review* (Vol. LXXIII, No. 3, p. 315) calls attention to the fact that under the new Code of Canon Law a Catholic who contracts marriage with a non-Catholic before a heretical minister does not thereby fall under the penalties for heresy, as formerly, when he was classed as a heretic or as favoring heresy. He now incurs a specific excommunication reserved to the Ordinary (can. 2329, § 1), and not the excommunication for heresy reserved "*speciali modo*" to the Pope.

Arthur Train's sensational magazine tale, "*The Lost Gospel*," has been made into a book (Scribner's) with a preface, from which it appears that "many clergymen and others" were disposed to accept the narrative as founded on fact. The author pronounces it entirely imaginary. The finding of "*the Fifth Gospel*" by a Chicago youth and a German scientist shortly before the opening of the World War and the burning by the German of the precious papyrus which would have revolutionized the world, was so fantastic that only the most credulous could have been deceived by it; still it seems that many were fooled.

Fr. C. C. Martindale, S. J., in a recent issue of the *Month*, warmly commends the second volume of Père Pinard de la Boulaye's great work on comparative religion, "*L'Etude Comparée des Religions*." The learned author distinguishes as the three stages of a complete study of religion: (1) hierography, which collects and sets forth the facts; (2) hierology, which arranges and generalizes upon them; and (3) hierosophy, which makes use of metaphysics in interpreting them. He then examines particular methods,

—the historical method; the philosophical method, which “is now, poor thing, so badly under the weather;” the elder anthropology, “now very battered;” the modern anthropology, admirable in scientific probity and much nearer to true history, yet impotent to solve any of the radically important questions—especially those concerning origin, interconnection, and value of the religious phenomena or notions involved; and, finally, the psychological method. Père de la Boulaye says that none of these methods is entirely negligible and that even though the research is nowhere quite complete, certain important conclusions can even now be arrived at.

Father Joseph (not Hartmann) Grisar, S. J., has an article on Catholic colleges and universities outside of Germany in the April number (1925) of the *Stimmen der Zeit* (Herder). He gives a good review of what is being done by American Catholics for higher education. The article is sympathetic in tone and shows that the author appreciates the difficulties which we American Catholics labor under in this particular field. On pp. 45 and 49 Fr. Grisar makes the mistake of ascribing the College of the Holy Cross at Worcester, Mass., to the Congregation of the Holy Cross; it is a Jesuit institution.

Those of our readers who are interested in Max Scheler's widely-discussed speculations on the philosophy of religion will read with profit a new book by Dr. Joseph Geyser, entitled “Max Scheler's *Phänomenologie der Religion nach ihren wesentlichsten Lehren allgemeinverständlich dargestellt und beurteilt*” (Herder, Freiburg and St. Louis). Father E. Przywara, S. J., has lately written a volume on the same subject, but we notice that he and Dr. Geyser do not agree as to Scheler's system, especially his theory of “*Wessenschau*” (the direct perception of objects in their essences). Whatever the new theory may amount to, Dr. Geyser shows convincingly that it is incompatible with the teaching of St.

Thomas, and that being the case, we sincerely hope it will not find its way to America, for we already have errors and novelties enough over here without importing this new strange ism from Germany.

The Wisconsin legislature has appropriated \$40,000 for a statue of Robert M. La Follette, to be placed in Statuary Hall in the Capitol at Washington as the second of this State's heroes in the national gallery of immortals. Each State is allowed two memorials. Wisconsin's first statue is of Père Marquette, the great missionary.

There exists an imperious necessity for again elevating Catholic philosophy and theology from the narrow confines of our present glib compendiums into the height and the breadth of view and the liberty of the great scholastic masters.—M. Pribilla, S. J.

Correspondence

Lafayette and Freemasonry

To the Editor:—

Regarding the affiliation of General Lafayette with the Masons (cfr. F. R., Vol. XXXII, p. 332): It is a well known fact that, as early as 1738, Pope Clement XII excommunicated every Catholic who joined the Masons or favored them in any way, even if these abettors had never formally allied themselves with Masonry. Pope Benedict XIV re-inforced this measure in 1751. The French government had forbidden all officers of the army to join the Freemasons as early as the year 1742. In spite of these papal and royal pronouncements Lafayette joined the Masons soon after his arrival in this country. His colleague, the German Lutheran De Kalb, followed his example, as did also a number of other French Catholic officers during the Revolutionary War. The *Magazine of American History* (Vol. III, New York, 1879, p. 448) printed a list of French officers who joined the Lodge of St. John at Newport, R. I., in 1780 (not 1790 as printed by mistake). There are in all nineteen names of officers of Rochambeau's forces, among them Rochambeau's secretary, John Louis de Sybille. A study of all the other records of American lodges will probably unearth many additional names of French Catholic officers who joined the Masons on this side of the Atlantic during the Revolutionary War.

The reason why these Catholic French officers were so eager to affiliate with the Masons is obvious in many cases. They intended to better their social and military standing by having themselves enrolled in the Masonic Fraternity. They were not disappointed in their expectations. Lafayette has been quoted as saying that Washington gave him confidence to no general unless he knew him to be a Mason. All Major-Generals of Washington with the exception of four were Masons. All Brigadier-Generals of Washington were likewise Masons, with the exception of the Catholic, Stephen Moylan. Even the Catholic Poles, Kosciuszko and Pulaski, are claimed by the Masons. Lafayette was made a Mason by Washington himself in the Military Lodge No. 79 at Morristown (M. C. Peters, "Masons as Makers of America," N. Y., [1917] pp. 34, 43, 52, 54 sq.).

The first Continental Congress was composed largely of Masons. Of the 56 signers of the Declaration of Independence upwards of 50 were Masons (*op. cit.*, pp. 21, 27). Accordingly, affiliation with Masonry conferred so many temporal emoluments upon the aspiring foreign officers that they did not resist the great temptation and joined the ranks of the Masons.

The question whether these Catholic Masons incurred the censures of the Church, cannot be answered with any degree of certainty. To all appearances these officers joined Masonry, regarding it as some sort of military club, and offering military preferment. This was surely the case with those French officers who came over with Rochambeau in 1780. It is well known how dexterously the Masons deceive the people regarding the nature of their fraternity. The Masons tell you to-day that Pope Pius IX was one of their members in spite of the fact that that saintly Pope protested against such sinister insinuations many years ago.

In view of these facts I believe that while Lafayette's action in joining the Masons must undoubtedly be condemned in principle, whether it also must be condemned in practice is still a mooted point of history.

(Rev.) JOHN M. LENHART, O. M. Cap. Wheeling, W. Va.

Excerpts from Letters

I do not know how far I am paid up as a subscriber to your splendid periodical. To make sure that I shall not miss any number, all of which I prize very highly, I am enclosing check for \$50. Thanking you for the great work you are doing for God and country by the publication of the FORTNIGHTLY REVIEW, I remain, Yours in SSmo Corde, —[Rt. Rev. Msgr.] Francis J. Van Antwerp, T. G., Detroit, Mich.

I am glad to see the F. R. re-echo Fr. Christman's appeal for a native Negro clergy.



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Many among us seem to think that the Negro is incapable of intellectual and moral development. They do not know the capacities of the Negro race. Negroes are ordained to the priesthood in Africa; why not in this so-called enlightened country? It might be well to have some Negro seminarists ordained in Rome; then that great question would be settled. Let the F. R. keep on agitating this matter. Pius XI wants Negro priests: why oppose his wish?—(Rev.) Raymond Fernimont, Denton, Texas.

The two articles on evolution in the Sept. 1st F. R. are disposed of in the quotation from Windle, which you wisely printed on page 357. Mr. Elder is in error if he thinks that evolution is not taught in Catholic schools, though unfortunately it is a fact that, as a certain college professor told me not long ago, many pupils coming up from our sisters' schools regard evolution as a heresy. Mr. Elder seems to think that evolution necessarily involves the denial of God; this, of course, is not at all the case.—S. R.

I fail to see the logic of Fr. O'Meara's article on evolution in No. 17 of the F. R. In saying that "there is no need of new species," he simply begs the question. New species constantly appear in the course of the geological periods. The point at issue is: Where do they come from? Does God create each one of them by a new creative act, or do they develop from previously existing organisms? For a Catholic evolutionist the previous organisms are "empowered by God" to produce new species, for otherwise they could not do so. Thus Prof. Carl Diener of Vienna says: "In attempting to assign to purely mechanical causes the transformations as the result of which the present world of living beings stands before us, we again and again meet with factors which natural science cannot explain. The explanation must be sought in the domain of metaphysics." Why should "the university youth and the man in the street understand evolution to mean that a man is not responsible and can follow his natural instincts like an animal"? If he really holds this view it is because he has been wrongly informed with regard to evolution, which, as such and in itself, is entirely innocent of any such tendency.—A Catholic Scientist.

Dr. O'Toole's book, "The Case Against Evolution," impresses me as very weak. He produces no real arguments against evolution. The geological portion of the book is beneath criticism. The author simply copies McCready Price. Evidently he lacks the preliminary training necessary to discuss such problems with competency. I trust the Catholic Church will not be held responsible for this immature production.—A Catholic Professor of Geology.

BOOK REVIEWS

Dom Johnner's New School of Gregorian Chant

..A New School of Gregorian Chant. By the Rev. Dom Dominic Johnner, O. S. B. Third English Edition, based upon the Fifth Enlarged German Edition. (Fr. Pustet Co., Inc.)

It is gratifying to know that a third edition in English of this, the best book of its kind in our language, has become necessary. Would that a fourth would soon be needed! Father Johnner's treatise should be the daily companion of every church musician, at least until he has weaned himself from secularism, risen above it, and entered into the spirit of the liturgy. There is hardly a question pertaining to the office of choir-master, the church-singer, the chant, its nature, its history, and its purpose which is not exhaustively treated here.

One feature deserves particular mention, and that is the copious foot-notes indicating source and authority for statements made.

The book is the best possible *vade-mecum* for all those who take their calling seriously and endeavor to acquire an appreciation of the dignity of their function, whether as choir-director or church-singer, and a realization of the fact that they represent the congregation, whose devotion they have it in their power to help or mar.

It remains to be noted what the author says on page 27 regarding the manner of delivery of the melodies: which should accord with the "free rhythm.... (and) accentuation of the Latin language. that the accent denotes a strenghtening, but not necessarily an extension or prolongation of the note." For this *shading*, away from the system of equal note-values, and the absence of artificial rhythmic signs, we are truly grateful. That the latter are a dead letter in Dom Johnner's own abbey choir in Beuron the writer of these lines had occasion to convince himself three years ago. Joseph Otten

Literary Briefs

—Among recent publications of the Catholic Dramatic Company, which, as our readers know, is conducted by the Rev. M. Helfen, of Brooten, Minn., are the following "Beauty," a comedy-drama for male and female characters by Father Helfen himself; "St. Cecilia's Oath," a drama of the time of the persecutions, with chorus, drill, and songs for female characters by Edmund Waninger, adapted from the German by Dr. S. Pfeiffer; and "Redemption," a play for mixed characters, with folk songs, religious and liturgical songs, by Fr. Helfen. Though these plays are not of the highest literary merit, they are far superior to much of the insipid and sometimes objectionable stuff that is pro-

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duced on so many of our parish stages, and we would advise those who are interested in the elevation of the Catholic dramatic stage to get into touch with Father Helfen.

—One of the most useful and practical books for priests, religious, and the devout laity recently published, is a treatise on confession for devotion's sake,—i. e., frequent confession in which only venial sin figures ("Die Devotionsbeichte;" Vier Quellen Verlag, Leipzig, 229 pp.) In the first two chapters the author, Father Ph. Scharsch, O. M. I., lucidly discusses the nature of venial sin and its forgiveness by means other than confession. In chapters three to nine he explains the different elements of confession as applied to confession for devotion's sake. Finally he treats of the fruits of frequent confession and the advisability of the practice. A translation of the work into English would be desirable.

—The Rev. Anthony C. Kampshoff, of Buffalo, N. Y., has composed a "Novena in Honor of St. Boniface," which, besides the usual prayers, embodies a complete, though brief, biography of the Saint, together with salutary reflections inspired by his life and deeds. The booklet, which is designed to promote devotion to St. Boniface, the great Apostle of Germany, among the descendants of that noble race in the United States, has been beautifully printed by The Echo and sells at \$5 per 50 and \$9 per 100 copies. Orders may be sent to Rev. A. C. Kampshoff, 124 Locust Str., Buffalo, N. Y.

—"The Left Handers," a novel by the Rev. C. F. Donovan, managing editor of the *Chicago New World*, is the author's first attempt in fiction and shows exceptional talent. The story is realistic in the good sense, and the tendency is thoroughly and refreshingly Catholic. Ned Tracy, the hero, is a non-Catholic lawyer, who runs for Congress, but is too noble to stoop to duplicity to gain Klan support. The heroine, Mary Croston, (whose piety is perhaps somewhat overdrawn), refuses to contract a mixed marriage and through her fine character traits and her prayers finally becomes the instrument, under God, of Ned's conversion. The scene is laid in Chicago and the story, in the words of Msgr. Shannon, "is of the moment, timely to the last frill of fashion." (Joseph H. Meier, Publisher, 64 W. Randolph Str., Chicago, Ill.)

—Out of the thesaurus of his richly stored mind the venerable Father Thomas Hughes, S. J., has garnered and published profound and timely thoughts on truth, prayer, religion, and cognate subjects, under the title "Talks on Truth for Teachers and Thinkers" (Longmans). He sets forth some tests which faith and reason supply to fix the value of modern notions. Modernism receives a goodly share of his attention. The essays,—for that is the best way to describe these papers, though

most of them are cast into dialogue form,—are seasoned by pungent wit and apt quotations from Holy Scripture and the Fathers, as well as from secular literature, and furnish a fine example of how the ancient truths of the Catholic religion can be made palatable to modern minds. We could imagine no better book for spiritual reading in communities of priests than this scholarly volume by one who is manifestly both a philosopher and a saint.

—Father Matthew J. W. Smith, in his "Letters to an Infidel" (Herder), forcibly and in popular language refutes some of the principal objections raised against the Catholic religion by non-believers, *e. g.*, that there is no God, that religion is a human invention, that miracles are not historical facts, that the Christian Bible is a purely human production, that if there were a true Church, it could not be found, and so forth. The author, who is editor of the *Denver Catholic Register*, devotes particular attention to the vagaries of Modernism. His work is well adapted to the purpose for which it has been written.

—The late Fr. Albert Maria Weiss, O. P., gives an interesting if somewhat fragmentary account of his "Lebensweg und Lebenswerk," in the volume published shortly before his death which is subtitled, "Ein modernes Prophetenleben" (Herder & Co.). His enemies called the eminent Dominican apologist a modern Jeremiah, and he acquiesced in the title of prophet. How well he deserved it by the literary and other activities of his long and arduous life this book clearly shows. The world is full of blind leaders of the blind. To be a prophet, therefore, is to achieve distinction. Fr. Weiss was a wise prophet, for he escaped the peril of corruption and the temptation of becoming a snob or a cynic. We recommend this volume to all his admirers.

—In "His Mystic Body" Father Francis McCabe, C. M., says that "the great trouble with the world to-day is a mushy sentimentality that cannot brook the uncompromising reality of truth." This is unfortunately true. Too many will not listen to the Church, the teacher of all truth. So he has written his pages "in the hope that they may, by the grace of God, strengthen the faith in those already possessing it, and be instrumental, under Providence, in aiding any soul honestly seeking light on the all-important subject of the Church." Bishop Lillis of Kansas City contributes a foreword. (The Vincenzian Press, 1605 Locust Street, St. Louis, Mo.)

—We can never do too much to teach our people the beauty and sublimity of the sacred liturgy. Priests, too, must frequently be reminded of their obligation to recite the Divine Office "digne, attente ac devote." Father H. J. Heuser achieves this task in a novel way. He lets "an old breviary" do the sermonizing and so escapes the criticism that

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is often hurled at the zealous "censor morum." In the introduction the reverend author tells us explicitly what he intended: "The story of an old Breviary is here introduced with a view of interpreting, in a familiar way, the object, nature, and contents of the official prayerbook of the Catholic Church." It is the author's wish also that his book may aid numerous souls who in the retirement of the cloister seek to sanctify their daily labors by the thoughtful recitation of the Canonical Hours." ("Autobiography of an Old Breviary." Edited by Rev. Herman J. Heuser, D. D. Benziger Brothers.)

—"Die Stunde des Kindes" is a volume of sermons for school children preached by Msgr. C. Brettle, the Rev. F. J. Brecht, the Rev. F. X. Huber, and the Rev. Karl Dörner, and edited by the latter. These sermons have been delivered with good effect in the cathedral of Freiburg i. B. Scarcely one of them could be used literally here, or translated verbatim into English, but all of them will be found inspirational. (B. Herder Book Co.)

—The third edition, just published by Kösel & Pustet, of the Jesuit Father Alfred Feder's "Lehrbuch der geschichtlichen Methode," the best book of its kind for the Catholic student of history, has been thoroughly revised and partly rewritten. It may be called "the little Catholic Bernheim," and as there is urgent need of something like it in English, we are glad to hear that an English adaptation of this scholarly and useful book is in preparation.

New Books Received

De Iure Religiosorum ad Normam Codicis Iuris Canonici. Auctore P. Lud. I. Fanfani, O. P. Editio Altera. Revisa atque Notabiliter Aucta. xxviii & 599 pp. 12mo. Turin: Marietti.

Tractatus Canonico-Moralis De Censuris iuxta Codicem Iuris Canonici. Auctore F. M. Capello, S. J. Editio Altera ex Integro Reconcinata. xvi & 517 pp. 12mo. Turin: Marietti.

The Order and Development of the Franciscan School. Duns Scotus and St. Thomas. With Notes on the "Formal Distinction" and the "Forma Corporeitatis" of Scotus. By Berard Vogt, O. F. M. (Franciscan Studies, No. 2). 48 pp. 8vo. New York: Joseph F. Wagner, Inc.

Eating and Health. By James J. Walsh, M. D., Ph. D., Sc. D. viii & 223 pp. 12mo. Boston, Mass.: The Stratford Co. \$1.50.

Beauty. By Rev. M. Helfen. A Comedy Drama in Three Acts for Male and Female Characters. 2nd Ed. 56 pp. 4½x6. in. Brooten, Minn.: Catholic Dramatic Co. 50 cts., postpaid. (Wrapper).

St. Cecilia's Oath. A Drama . . . with Chorus Drill, and Songs for Female Characters by

Edmund Waninger. In Four Acts. Adapted from the German by Dr. S. Pfeiffer. 56 pp. 4¾x6½ in. Brooten Minn.: Catholic Dramatic Co. 50 cts. (Wrapper).

Redemption. A Play of Human Life for Mixed Characters. With Folk Songs, Religious and Liturgical Songs. In Four Acts and an Introductory Scene. By Rev. M. Helfen. Brooten, Minn.: Catholic Dramatic Co. 50 cts. (Wrapper).

Novena in Honor of St. Boniface. By Rev. Anthony C. Kampshoff. 40 pp. 32mo. Buffalo, N. Y.: The Echo. \$5 per 50, \$9 per 100 copies. (Wrapper).

The Twilight Rendezvous. (A Novel) by Milton McGovern. 255 pp. 12mo. Buffalo, N. Y.: Buffalo Catholic Publication Co.

Frohe Sänge. Gedichte von Jodokus [Bruder Wendelin, S. V. D.]. 200 pp. 8vo. Techyn, Ill.: Mission Press. \$1.

Der Kleine Herder. Nachschlagebuch über alles für alle. Mit vielen Bildern und Karten. Erster Halbband. A bis K. 752 pp. 8vo. Herder & Co. \$4.25 net.

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A SPRINKLE OF SPICE

The Pope, said Cardinal Gasquet, speaks all languages, but unfortunately not much English, although he can read and understand it. When Cardinal O'Connell was leading an American pilgrimage in Rome—according to a report in the *Boston Pilot*—he asked the Holy Father whether he might address his Holiness in English, and the Pope afterwards said: "I think I understood every word of it. It is a curious thing that I understand English when spoken by Americans much better than when it is spoken by Englishmen" (laughter).

"You can believe that if you like," commented Cardinal Gasquet amid renewed laughter.

Twelve Englishmen were being taken round by a priest and Pope Pius XI was asked to say a few words.

"I don't pretend to speak English," replied his Holiness.

"Oh, anything," urged the eager pilgrims, "just two words."

"Two words," answered his Holiness, "Good-bye" (laughter).—*Liverpool Catholic Times*.

"How far is it between these two towns?" asked the famous lawyer.

"About four miles, as the flow cries," replied the little girl witness.

"You mean, as the cry flows," suggested counsel.

"No, no," put in the judge, "she means as the fly crows?"

And then they all looked at each other, feeling something was wrong.

George Bernard Shaw says he has never been able to make out whether he is crazy or everybody else is. Secretly, however, he probably gives himself the benefit of the doubt.

Rosemary, aged five, had just completed her prayers with a request to God "to make me a good little girl." There followed a momentary pause, and she added: "I ask that every night, but it doesn't seem to make any difference!"

The vicar of an Anglican parish had decided to use the Revised instead of the Authorized Version of the Bible when reading the Lessons. At the end of the evening service he was waylaid by a member of the congregation. "Didn't care much for them there Lessons you read to-night, sir," exclaimed the critic. "Oh, I suppose you prefer the Authorized Version," replied the vicar. "Now why do you?" he added. "Well, sir," was the reply, "it's like this; the Authorized Version was good enough for St. Paul, so it ought to be good enough for us."

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This work is not a historical treatise on mystical prayer; nor is it intended as a guide to the contemplative life. It is merely an effort to apply certain theological principles to the subject and to throw into strong relief one aspect of divine contemplation. I am aware that the subject is not one that should be lightly approached, nor are my qualifications for writing even an essay about it felt to be of a high order. But if the greatness of the topic and the promptings of modesty alone were taken into account, how few would be the books written about prayer! The fact that of recent years the press has been teeming with such books does not diminish the misgivings of a writer, for perhaps more will be expected from him in proportion to the mass of current literature on mysticism, much of which proceeds from authors of high repute.

It is not then because I hope to utter a final word, still less because I have any novel views to propound, that I have been rash enough to enter the lists. I have merely satisfied myself that several of my predecessors have strayed unconsciously perhaps from the old beaten path, and I think that by pointing out that path I may do a service to some who are on its verge, by strengthening their desire to seek God where he delights to manifest himself. If I have sometimes adopted a somewhat dogmatic tone where hesitation might be expected, I ask the reader not to ascribe to me the vice of infallibility but merely a conviction that it is better to offer downright statements, leaving to critics a corresponding degree of freedom in dealing with them. Thus where my book fails to cut any ice, it may yet perform the useful office of a whetstone.

Author's Foreword

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M. E. F., Boston: "Enclosed please find donation to St. Anthony's Bread. I promised a week's salary in honor of St. Anthony for a good position, which promise I fulfilled some time ago. Recently my employer increased my salary five dollars, so St. Anthony is entitled to the extra five, which I am only too happy to send for his Bread Fund. It was only through prayer to him that I secured such a wonderful position, and can never be sufficiently grateful for all the favors which I receive through his intercession."

A. K., Chicago, Ill.: "Some time ago I sent you an offering in honor of St. Anthony to obtain a successful operation for me, if it was the most sweet will of God. Thanks to this good Saint, my operation and speedy recovery were so successful that it surprised the Doctors and Sisters in charge of the Hospital."

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M. D., Yonkers, N. Y.: "Enclosed please find Five Dollars which I promised for Bread for St. Anthony's Poor. I requested through your Perpetual Novena to dear St. Anthony that my father would become a Catholic, and he did about two weeks ago. I am most grateful, and humbly thank the Friars of the Atonement for entering my petition in their Perpetual Novena."

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The Fortnightly Review

VOL. XXXII, NO. 20

ST. LOUIS, MISSOURI

October 15th, 1925

CHRONICLE AND COMMENT

Mission Science

Dr. J. Schmidlin, of the University of Münster i. W., has published a second edition of his work, "Katholische Missionswissenschaft im Grundriss" (Aschendorff), by which he may be said to have laid the foundation for the new and thriving "mission science." The excellent work has been carefully revised and brought up to date in every detail, though we should have liked to see the author utilize more extensively than he has done Fr. Grentrup's S.V. D. recently published "Ius Missionarium" and the innumerable decrees and decisions issued in course of time by the S. Congregation of the Propaganda. A year or two ago there was some talk of an English edition of this monumental work; let us hope that the American branch of the Society of the Divine Word, which is foremost in all undertakings for the promotion of the foreign missions, will undertake also the important task of providing American schools and the clergy with a textbook of mission science.

Catholics and World Peace

The Jesuit *Month* (London, No. 734) believes that "the future peace of the world depends largely on a conscientious press, which does its best to promote good will between various nations and tries to make its readers understand the foreign point of view," and hopes, therefore, that many papers will follow the example of the great organ of the German Centre Party, the Berlin *Germania*, which has lately devoted a portion of its Saturday issue to articles and discussions about Franco-German relations, written not only by Germans, but also by Frenchmen,

Englishmen and "neutrals." The various points of view are stated with perfect frankness, yet with a desire to see what is reasonable in an opponent's argument and with a steady regard for the higher interests which are common to all. The *Germania* has long labored for this understanding of mind and heart between two great nations, realizing that, as the *Month* puts it, universal peace, when it comes, will be the work of the Church Catholic, *i. e.*, of her children all over the world, inspired, guided and strengthened by her principles.

A Scholarship to Vassar

A news item lately reported that a certain Catholic school had awarded to one of its girl graduates a \$5,000 scholarship—the gift of a Catholic to Vassar College. The *Louisville Record*, in commenting on this report, declared that "no Catholic should give, no Catholic school should award, and no Catholic mother should allow her daughter to receive a scholarship to Vassar College." When challenged by a reader, the editor of the *Record* (Aug. 20) said among other things:

"The reason is found in the little Catechism. There, in answer to the question, Why did God make you? we are taught that God made us to serve Him and love Him in this world and be forever happy with Him in the next. Vassar College does not teach that, does not emphasize it, does not recognize it as the truth, and most of its teaching faculty regard it as nonsense. More than eighty per cent of the faculty of Vassar, according to their own admission, made in answer to the questionnaire sent out by Profes-

ser James H. Leuba of Bryn Mawr do not believe in God or the immortality of the soul, so why shouldn't they regard the teaching of our catechism as nonsense? It is unreasonable to suppose that a girl or young woman who is susceptible to teaching influences, can be placed in an atmosphere where the truths of Christian faith are treated with supereilious disdain, if not actually derided, and be unaffected by the contact....

"There are to-day living in our country alone more than 50,000 religious women, to say nothing of men, who have given up father, mother, home, and all the sweet natural affections of life in order to give Catholic parents an opportunity to educate their children in the fear and love of Our Blessed Saviour. . . . There are Catholic parents who spurn that sacrifice and throw away that opportunity. . . . For what . . . reason do Catholic parents withhold this opportunity from their children? Are not our Catholic schools, even from the standpoint of secular education, as competent as our non-Catholic schools? . . . There is not an educator of accredited standing in our whole country who disputes it. . . . What reason then can Catholic parents have for not sending their children to a Catholic school in all cases where one is available to them? There can be no reason. It is a vanity. Nay, it is the vanity of vanities, for which their children on Judgment Day will rise up not to bless but to shame them."

"Stunt" Journalism in the Catholic Press

A critic is quoted in *Blackfriars* (Vol. VI, No. 66) as protesting against the growing sensationalism in the Catholic press. One of the things he objects to is the raggy appearance of so many papers. Another, the innumerable charitable appeals and the vulgar method of asking for help. A third the adoption of "stunt" methods like the scare headline. "It is to be regretted," he says, "that our papers

find it necessary, as presumably they do, to follow the lead of their sensational contemporaries by adopting their methods of publicity. Titles and subtitles of articles dealing with subjects and news of Catholic interest need not ape the startling headlines that introduce murder trials and divorce proceedings in the newspapers. Such methods of cheap journalism are altogether alien to the spirit which should inform our Catholic papers."

The editor of *Blackfriars* finds but one excuse for this condition of affairs,—which, by the way, is even worse in America than it is in England. He says: "It must be remembered that financial difficulties beset the path of every Catholic paper, and that very often ideals have to be sacrificed and secular methods of publicity adopted to ensure the payment of the printer's bill and the wages of the staff. . . . Lack of capital is nearly always at the root of the trouble." That may be true of many Catholic papers, but it is not true of all, especially not of the official organs of great and wealthy dioceses, which could well afford to uphold Catholic ideals and give an encouraging example to the small fry, but in matter of fact, in this country at least, are among the worst offenders. It is, perhaps, even more to be regretted that the N. C. W. C.'s news service, which was established at the expense of the faithful at large for the purpose of aiding the Catholic press, is being used to pull it still farther down from the high intellectual, moral, and journalistic level it ought and to some extent used to occupy.

The Antiquity Phantom in American Archeology

Under this title W. H. Holmes, of the Smithsonian Institution, says in *Science* (September 1, 1925): "Interest in American antiquities has increased rapidly in recent years, and researches are extended to many fields heretofore untouched. So fascinating is the lure of great antiquity that nu-

merous untrained explorers are entering the field, and the highly colored accounts of their discoveries are broadcast with fanciful elaboration by predatory journalists. We hear, for example, of numerous pre-Columbian discoveries of America; of ancient races preceding the Indians; of civilisations antedating those of the Nile and the Euphrates; of glyphic inscriptions miles in length that await a translator; of skeletons of men twelve feet in length; of dinosaurs and ibexes engraved on rock surfaces; of the ruins of a Chinese city; of America as the probable birthplace of humanity; and so on, *ad infinitum*" (p. 256).

"It has been my practice during many years of archeological research to begin on the surface of the site under examination with the known peoples and their culture, following the story downward in the successive formations until all traces of occupation disappear; and I may state that in no case in many years of more or less continuous investigation in the Ameri-

can field have I found a trace of human handiwork not assignable with safety to the Indian tribes, historic or prehistoric, and none so deeply imbedded in geologically ancient strata as to preclude the possibility of introduction from recent horizons" (page 257).

Dr. Holmes criticises the attempts made by some scientists to establish the presence of man in America during the glacial period and concludes: "As the evidence stands to-day, and I have followed it closely, I can not accept it as conclusive,—and I shall feel it a duty to hold and enforce the view that the evidences of Pleistocene man recorded by Loomis at Melbourne (Florida), as well as those obtained by Sellard and others at Vero, are not only inadequate, but dangerous to the cause of science. A similar attitude toward the ill considered announcements of followers of the phantom of antiquity should be rigidly maintained by all conservative students of the history of man in America" (p. 258).

New Light on the American Revolution

Mr. Allen Nevins, in a splendid monograph entitled, "The American States During and After the Revolution" (Macmillan), for the first time tells the story of the course of events in the thirteen separate colonies, and shows how important it is to know these events in order to obtain a correct idea of the history of the nation as a whole.

The author complains that the field of State history has been largely neglected, although many important provinces of legislation,—such as education, transportation, suffrage, control and protection of labor, crime and punishment, and the regulation of business, public amusements and morals,—belong chiefly to the States. He points out also that, in politics, State and federal influences constantly interact, and that the development of constitutional ideas within the States is as

interesting as changes in the federal Constitution and its interpretations. It is impossible, too, to form a just appreciation of such men as Jefferson, Madison, and Monroe, unless we follow their career in State as well as national politics.

The book begins with an account of the thirteen colonies and their governments before the union, and shows that nearly all the early State institutions descended directly from colonial prototypes. An elected governor succeeded the appointed governor; the legislatures functioned precisely as in the later days of the colonial *régim*; and for many years the judiciary suffered few changes. It was found, in general, that the crude constitutions of the States in their earliest period were most workable in those features in which they followed the colonial governments, and least practical when they departed widely from them.

In his introductory survey Mr. Nevins brings out the fact that, while the greater discontents before the Revolution were common to all the provinces, nearly every colony had some distinct grievances of its own which helped to stimulate the movement for independence.

Mr. Nevins traces the progress of the revolutionary movement from stage to stage in the several States, and shows that in some of them steps were already being taken for the formation of popular governments before the national independence had been declared. He then describes the writing of the State Constitutions, not one of which, it appears, was drawn up by a specially elected constitutional convention, such as is now usually entrusted with the revision of those same instruments. Nor did a single State submit its constitution to a popular vote. This account is followed by several sections describing the new constitutions in actual operation, and analysing the main features of the early political development of New England, the Middle States, the Upper South and the Lower South respectively.

The political revolution was accompanied by what was virtually a social revolution as well. "A number of important changes," says Mr. Nevins, "in the laws and practices concerning religion, land tenure, penal affairs, charities, and education proceeded from the establishment of independence, and almost all these changes were salutary." In many ways the colonists had been prevented by the mother country from adopting the progressive legislation they desired, for even if the proposed innovations did not involve injury to British interests, they were likely to be out of harmony with British traditions. The author sets forth these changes in adequate detail, beginning with an account of the struggle for religious equality. While the first amendment to the Federal Constitution forbade Congress to make any law "respecting an establishment of religion or prohibiting the

free exercise thereof," each individual State was left free to establish a church, if it wished, within its own borders; and several States availed themselves of the opportunity to retain for many years the church establishments already in being.

The volume closes with an exposition of its author's "general conclusion" that those historians are mistaken who think it a misfortune that the American nation began its career rather as a congeries of thirteen States than as a single unitary State. Mr. Nevins holds that this circumstance saved the American Revolution from overshooting its mark like the Puritan, French, and Russian revolutions. The clash of conservatives and radicals occurred on thirteen different stages, with no synchronization and with a consequent abatement of its heat; and what was worth keeping in the heritage from the colonial period was thus preserved to a greater extent than would have been possible in an upheaval of a purely national character.

So far as we are aware, "Mass Stipends," by the Rev. Charles F. Keller, of the Archdiocese of Philadelphia, a doctoral dissertation submitted to the faculty of Canon Law of the Catholic University of America, is the first monograph on the subject in English. The author's aim has been to collect into one manual the teaching of the best canonists on "money offered for masses," to bring the digest up to date by indicating the changes introduced by the Code, to make this comparative study a practical explanation of the canons on stipends, to render this practical commentary more interesting by giving the history and theories which form the background and substratum of the present legislation, and, finally, to couch all this canonical lore in readable English. Dr. Keller has succeeded in his undertaking, and we trust his scholarly dissertation will be made available to the general public.

The Trials of an Independent Catholic Editor

To the Editor:—Inasmuch as the FORTNIGHTLY REVIEW, and especially yourself, are bitterly criticised from time to time, it occurred to me that you might profitably reprint the attached article regarding the late Dr. Orestes A. Brownson. The article appeared in the *Catholic Citizen*, Milwaukee, Wis., June 27.—P. H. Callahan, Louisville, Ky.

We hereby comply with this request, though we are, of course, fully conscious that there can be no adequate comparison between a great man like Brownson and the humble scribe of the F. R.—Editor.

For the first dozen years after his conversion, Brownson was uniformly and universally honored by his new co-religionists. The hierarchy especially was most kind to his *Review* and to his personal fortunes. But it, at least, inculcates a lesson of humility and prudence to recall that this "greatest of our laymen" eventually came very near being cast into outer darkness, not only by one bishop, but by many of them. He would discuss theology and he would advocate policies; and so opposition accumulated. He was not merely accused of assuming to advise the hierarchy (quite a usual charge against most Catholic editors), but the censures were made more direct and specific.

In "Brownson's Later Life" (1856-76), by his son, Major Henry F. Brownson, there are some interesting chapters on these difficulties of the great publicist. Thus (p. 215) in a letter dated Oct. 20, 1860, he states that "a few years ago, out of nine bishops and archbishops at Milwaukee, there was only one who did not accuse me" of falling into error in discussing the relations of the natural and supernatural. This letter was in reply to one from Bishop McMullen, who accused Brownson of "lacking the Catholic spirit" and being "unorthodox in his argument." Bishop Elder, of Natchez, wrote Brownson Dec. 18,

1860, respecting some article on the temporal power of the Pope. He finds Brownson's expressions "wanting in the respect which a great Catholic publicist owes to the Head of the Church." Bishop Wood of Philadelphia, in 1862, officially condemned Brownson's *Review* as "wantonly offensive," "disedifying to the faithful" and "injurious to Catholic interests." In October, 1861, Archbishop Hughes wrote Brownson: "I have received a letter from the Sacred Congregation at Rome expressing much dissatisfaction and even uneasiness" with regard to Brownson and his *Review*.

This incident is related (p. 413-15) as transpiring in June, 1861: "In June, 1861, Brownson had been selected by the Jesuits at Fordham to address the students at the annual commencement. In his discourse he dwelt strongly on the duty of loyalty and patriotism. At the close of the exercises Archbishop Hughes, as customary, made a short address, and . . . wound up with some remarks very severe on Brownson and his school. It was a bolt out of the clear sky. There was consternation on every side, lest it should find its way into the newspapers. . . . When [Archbishop] Hughes spoke so severely against Brownson and the Americanization Catholic club, of which he insisted in making Brownson out a member, the latter rose to speak in his own defense, but the Archbishop commanded him to sit down, and Brownson obeyed. The Jesuits then conducted the Archbishop and the other invited guests, except the orator of the day, to the banquet. Not one of them came near Brownson again, but he was left the solitary occupant of the hall till the departure of the train for New York."

Far be it from us to seem, in recalling these incidents, as detracting aught from the merits of Dr. Brownson, or from the appreciation due his great services. We merely wish to illustrate

that his occupation was an extra-hazardous one. He was not without a little bitterness in the premises, as witness this (one of the notable) passages in his writings: "The only men who have a prescriptive right to find fault with their brethren, without having their orthodoxy, their zeal or their charity questioned, are the Oseuranti, the men who praise the past, who stoutly maintain all antiquated formulas, hold fast to old abuses, repress all generous aspirations, and anathematize all efforts for progress. They may, without censure, alienate half the world from the Church, or throw insurmountable obstacles in the way of those who are already alienated, pursue a policy which renders the Church, in her action on the world offensive to the purest and noblest instincts of human nature, without doing anything for which any Catholic shall have the right to censure them or find the least fault with them."

Was St. Peter in Rome?

Fr. Herbert Thurston, S. J., in No. 734 of the *Month*, deals critically with "Essays in Early Christian History," recently published by E. T. Merrill, of the University of Chicago, who with an imposing air of self-confidence and in the face of the admissions of Lightfoot, Edmunson, Harnack, Lietzmann, Zahn, and other Protestant scholars, denies the fact of St. Peter's presence in Rome,—on which, he says with unmistakable animus, "the Church of Rome considers herself as founded" (!). Prof. Merrill brings forth no new arguments for his position. On the other hand, as Fr. Thurston points out, whatever fresh evidence has come to light of recent years, "has all tended to confirm and in no respect to invalidate, the data of the Roman tradition, which, as all leading scholars admit, is very ancient. The excavations made under the basilica of San Sebastiano on the Appian Way, detailed in "Saint-Sebastien hors les Murs," by H. Chéramy (Paris: Maisson de la Bonne Presse, 1925), make it

highly probable that the bodies of St. Peter and St. Paul were in 258 conveyed from their respective tombs on the Ostian Way to some hiding place "ad catacumbas," close to where the basilica of St. Sebastian now stands. There can be no question that sometime during the latter half of the third century, in close accord with the entry in the Philocalian Calendar which commemorates the translation of the two Apostles "ad catacumbas," there existed precisely in that spot a vigorous popular devotion to the two great Roman patrons conjointly, the evidence of which remains to this day in the form of a number of *graffiti* scratched upon the patches of plaster which still remain upon the walls.

Almost the only point in Prof. Merrill's volume which offers even the appearance of novelty, is his attempt to undermine the force of the allusion made by the martyrdom of the two Apostles in St. Clement's Epistle to the Corinthians, where the martyrdom of St. Peter is coupled with that of St. Paul, implying that at Rome they had a just claim to appeal to the example of both these champions of the faith. Mr. Merrill holds that Clement is a fabulous personage, that the letter attributed to him is no older than the year 140 A. D., and that the parallelisms which have been detected between it and the Epistle of St. Polycarp are not attributable to the fact that St. Polycarp had Clement's letter before him, but that conversely the letter of Polycarp was used by a forger. This desperate contention has been refuted by Dom B. Capelle, who shows in the April number of the *Revue Bénédictine*, that the passages appealed to in both documents bear a close resemblance to the phraseology of the New Testament and the wording of St. Clement's letter points to the conclusion that it was intermediate between the New Testament and the Epistle of Polycarp.

The most dangerous savages live in the cities.

Confession for Devotion's Sake

There is a dearth, mayhap an utter lack, of books on frequent confession for devotion's sake, so common since the issuance of the decree "Sacra Tridentina Synodus." Hence a few summary paragraphs taken from a notable book on that subject ("Die Devotions-beichte," by the Rev. Ph. Scharsch, O. M. I.) may be of interest to our readers. The passage is taken from the concluding lines of the third chapter, proposed by the author as "practical guiding principles":

1) Since the holy tribunal of confession is only one among many means available for the wiping out of venial sin, its use or non-use should be left to the free choice of the children of God. Neither before nor after confession ever allow yourself to be disturbed by any form of anxiety, as though there were real necessity for confession, or as though you should have to confess this or that particular sin. Once your conscience and the judgment of your confessor have made it clear that the object of your anxiety is not anything more serious than venial sin, keep your freedom intact and permit no imaginary coercion to narrow down the path that leads to Christ.

2) The Sacrament of Penance, because of its requirements, may not, at a given time, be practicable, or even possible. Do not, on that account, fail forthwith to employ the other means at hand for the blotting out of venial sin for the good of your soul. And first of all, elicit frequent acts of perfect love and perfect contrition. Cultivate the precious habit of making good every failure in the matter of confession-resolutions, and indeed of every notable slip in any virtue, by evoking positive acts of that virtue.

3) Since the Sacrament of Penance by far surpasses in power and efficacy all other means of expiation and atonement, acquire the devout habit of approaching this holy tribunal frequently. But approach it with a calm understanding and with earnest fervor; not with anxiety or in a lax manner; but rather with a large and joyous

heart. By means of frequent confession you will preserve your soul permanently in a state of great purity. Through its aid you will ascend steadily and even rapidly the heights of Christian perfection (pp. 55 sq.). J. P.

Notes and Gleanings

Viscount Grey's Memoirs have just been given to the public in Europe. They chronicle the intimate details of the diplomatic negotiations between Washington and London which preceded the entry of America into the great conflict, and reveal definite documentary evidence to show that President Wilson, as early as 1916, was giving thought to a definite proposal to throw the United States into the war on the side of the Allies. Grey relieves the former Kaiser and the German people of the odium of setting the torch which started the world conflagration and holds that in determining the guilt for bringing on the war, the armed-camp conditions to which Europe had been brought by the events of decades must be considered. He holds that militarism and armaments made the World War inevitable, and he doubts whether even yet the nations have learned that lesson without which they must perish.

With the October number the *Homiletic and Pastoral Review*, published by Joseph F. Wagner, Inc., 54 Park Place, New York City, entered upon its twenty-sixth year. In the quarter of a century of its existence this excellent monthly magazine has attained an enviable position in the ecclesiastical field. Of late it has greatly enlarged its scope with a view to rendering even greater service to the reverend clergy. Every issue supplies material for the busy pastor of souls, and as a clearing-house for practical information on all branches of pastoral science and as a forum in which priests may take mutual counsel, the *Homi-*

letic, as it is known for short, undoubtedly fulfills a mission in the life of Christ's Church in America. We wish it many more years of successful activity and an increase of subscribers proportionate to its acknowledged merits.

It is shocking to learn from the biography of Theodore Dreiser, just published by Burton Rascoe, that this crude and immoral writer, whose "Sister Carrie" helped to inaugurate the present era of "oversexed novels," as a critic in the *N. Y. Times* calls them, had "a pious German Catholic father."

Some of our older readers will remember Francis Schlatter, the "divine healer," who attracted widespread attention in the middle nineties, especially at Denver, Colo., and then suddenly disappeared. In a recent issue of the *Homiletic and Pastoral Review* Schlatter was mentioned as an example of a non-Catholic who possessed the power of healing. The *Denver Catholic Register* (Vol. XX, No. 51) says that "Schlatter was undoubtedly a Catholic, as he attended Mass at St. Patrick's Church." That he attended Mass would not prove that he was a Catholic, and hence we are not surprised to hear our contemporary say further that Schlatter's case was "always a mystery in Denver," adding: "He came, attracted thousands of visitors, took nothing for his cures, then disappeared; and while many have pretended to be him since then, the real Schlatter has never been found." One cannot help wondering what became of him.

Boys whose parents object to their joining the Boy Scouts, the Cadet Corps, and similar organizations are subjected to a good deal of molestation. Public opinion ought to make itself heard on this question. There are boys who do not want to join these organizations, and there are parents who object to have their boys' minds militarized. It is not fair, especially in

schools publicly supported, that boys should be made to suffer on this account. If we are to work our way towards international peace, we must not allow the minds of our boys to be saturated with military ideas and ambitions. There is an insidious net spread in schools by men who believe in militarism. It is time for those who do not believe in it—who hold, on the contrary, that militarism is one of the curses of the world—to voice their opposition to the methods adopted.

A committee of the Anglican Church was appointed last year to report upon the proposal of reviving the subdiaconate. In its recently issued report this committee recommends that the order of subdeacon be revived; that its functions should include the reading of the epistle at the priest's direction, and under the same direction when no priest or subdeacon is available for the duty; that the subdeacon should assist the priest by administering the chalice, reading the banns of marriage, and in cases of emergency, burying the dead; that the subdeacon be not precluded from continuing to engage in his secular calling, be not called reverend, or expected to wear clerical dress, and be not under the age of twenty-one on admission to the office; and that a license to preach be issued separately by the bishop. One cannot help wondering what is the purpose of this curious attempt to revive an ancient order in a modern Protestant denomination.

We cannot say that we have been edified by the perusal of "Brother André of St. Joseph's Oratory," a book by Wm. H. Gregory (New York: Wm. J. Hirten Co., Inc.), which has no episcopal imprimatur and creates the impression that it has been written to aid in the construction of the two-million dollar Oratory which the hero of the book, a lay brother of the Congregation of the Holy Cross, and his friends are erecting on Mount Royal, near Montreal, Canada, in honor of

St. Joseph, of whose cult the aged Brother is an ardent advocate, and through whose intercession many miracles are said to have been wrought there. An episcopal commission which investigated the matter in 1911 reported that the authenticity of the alleged cures was not established, and hence this book should not have been published, at least not in the form which the author, evidently a newspaper reporter of no theological learning, has seen fit to give to it. One cannot help wondering what sort of "sacred oil" it is that Brother André recommends to the pilgrims (p. 82), by whom and how it is manufactured, and what it has to do with St. Joseph.

We regret to hear of the demise of our good old friend Father Samuel Macke, O. F. M., whose golden jubilee as a Franciscan it was our privilege, with many others of his former pupils, to celebrate at Quincy College in 1922. Fr. Samuel was a native of Germany. He entered the Franciscan Order at Teutopolis, Ill., in 1872 and was ordained to the priesthood at St. Louis in 1879. He spent 35 of his 46 years in the ministry as professor in the Franciscan colleges of Quincy and Teutopolis, Ill., where we had him as a teacher of religion and Latin in 1887-89. Though not a brilliant scholar, he was a splendid educator, combining, as the *Franciscan Herald* truly says, efficient instruction and good discipline with paternal kindness. From 1915 to 1921 he served as provincial of the Province of the Sacred Heart. His last charge was that of guardian of the college community at Teutopolis. He died there Aug. 19, at the ripe age of 74, and his remains rest in the vault of the novitiate garden. *Have pia anima!*

The Berlin *Germania* records the death, at Tutzing, near Munich, of Dr. Georg von Mayr, the famous Catholic economist and statistician. He was the creator, under Bismarck, of the State monopoly of tobacco in Germany, but devoted the larger part of his life to teaching and writing. His chief do-

main was that of statistics, which he developed into a true science, though his complete identification of that science with sociology did not find general acceptance. His unfinished work, "Statistik und Gesellschaftslehre" (three volumes) is a classic, and one cannot but regret that the author did not live long enough to complete it. Dr. von Mayr was a practical Catholic and did not hesitate to profess his faith even at a time when it was no recommendation for a professor and an official to be counted among the despised "Ultramontanes." *R. i. p.*

At the recent Belgian Archeological Conference, according to the *Ave Maria* (N. S., Vol. XXII, No. 14), Dom Croquison, O. S. B., presented a careful analysis of the problem of the famous Antioch Chalice, concluding that the chalice could not antedate the fourth century, because early Christian art used neither this form nor this style of decoration. His opinion was shared by M. Brehier and Msgr. Batiffol, who noted that certain symbols included in the decorative scheme are usually considered of comparatively late origin. "But," says our contemporary, "though the criticism summarized at the Conference was impressive, the feeling of most of those in attendance was that it would be unsafe to declare definitely that the chalice could not be what is claimed for it."

The Rev. R. J. McWilliams, S. J., in discussing "The Mentality of Paleolithic Man" in the *Ecclesiastical Review* (Vol. LXXIII, No. 3), shows by a number of examples that there is no essential difference between that mentality and our own. The difference that does exist is not biological or essential, but merely "consists in this, that we have a richer store of general conceptions, a longer training, the heritage of centuries of tradition, continuity, and contact with the greater mass of humanity." Consequently, we are justified in awaiting "any evidence of a semi-human type—anatomi-

cally, intellectually, culturally—of anything that can pose as common animal ancestor to man and anthropoids.” In other words, the “missing link” has not yet been found. In our opinion it is not likely that it will ever be found, for the simple reason that it never existed.

We regret to learn of the death, at the age of 86, of M. Henri Joly, the well-known author of “The Psychology of the Saints” and editor of the valuable “Saints” series. He was a native of Auxerre, and after a brilliant university career taught philosophy in the public schools of Nice, Poitiers, Douai, and finally at the Sorbonne, Paris. He published many works on psychology, in which he was passionately interested. Nor did he confine his studies to books, for he was a member of several societies concerned with prisons, young criminals, vagrants, etc. His best known work, already mentioned, appeared in 1897. He also wrote “St. Teresa” for the popular series of which he was general editor. His last books were a study of social life in Italy and two volumes of memoirs.

In 1924 there was published a new edition of the Roman Martyrology, dated 1922, and approved by Pope Benedict XV. Notwithstanding the fifteen hundred or so notices that had been modified, Dom Henry Quentin, O. S. B., writes that errors of a most serious nature have remained and that the revisor himself has added a few more. We are glad to see from the *Grail* (Vol. VII, No. 4) that Dom Quentin, a finished scholar and master of the sources, has been commissioned by Pope Pius XI to prepare a critical revision of the *Martyrologium Romanum*.

Canon Coubé, in his interesting monthly magazine *Revue des Objets*, prints a short notice of an important new book recently published by the Abbé Th. Moreux. The book is entitled, “La Science Mystérieuse

des Pharaons” and deals with the scientific attainments of the ancient Egyptians. These attainments, were of the highest order,—so advanced indeed that, to-day, after six thousand years, we find that we are merely rediscovering things which were well known to the ancient Egyptians. The Abbé Moreux, himself an eminent scientist and director of the astronomical observatory at Bourges, shows what a consummate technical knowledge the construction of the pyramids presupposes, and how accurately the Egyptians had learned from the Chaldeans to predict celestial phenomena. He thinks that there must have been a very ancient people, unknown to us, who discovered the constellations and transmitted their knowledge, probably by oral tradition, to the Chaldeans, from whom the Egyptians got it.

The current number of the *Archivum Franciscanum Historicum* (Vol. XVIII, No. 3) contains a tentative life sketch of Fr. Louis Hennepin, the famous Franciscan missionary and explorer. The author, Fr. Jerome Goyens, O. F. M., traces Hennepin's career to his advent in Rome, in 1701, after which every trace of him is lost. It appears that Fr. Hennepin had plenty of time to make the trip to the mouth of the Mississippi, of which he tells in his *Découverte*, and that the calumnies which were later spread against him can, at least in part, be traced to La Salle. Fr. Goyens gives a very careful list of the different books published by Hennepin and a comparative table of the events recorded therein. The article is a valuable contribution to the controversy that centers around the memory of this valiant missionary.

At a recent meeting of the “Leo Association” of Vienna, Father W. Schmidt, S. V. D., gave an interesting account of the reorganization of the Catholic missions whose workers are supplied from Germany and Austria. These missions suffered severe losses

through the Great War, though, as Father Schmidt remarked, they were not the only sufferers. The war was a calamity for Catholic foreign missionaries generally. The missions supplied from France lost heavily through large numbers of missionaries being recalled for military service, in which many of them were killed or permanently disabled, while the supply of new workers ceased almost entirely during the war years. The German and Austrian missions were temporarily broken up or almost entirely disorganized. Priests and nuns of German and Austrian nationality were expelled from all the annexed German colonies and also from Allied possessions in Africa and Asia. Japan—a non-Christian State—was the only Allied Power that did not expel the German mission priests.

Bishop Alexander McDonald, in his book "The Apostles' Creed," which has recently appeared in a new enlarged edition, broaches an interesting theory as to the origin of the word "Catholic." He traces it to the time of the Apostolic Church, when the Gentiles began to come in in large numbers, and the international character of the Church was clearly seen. Though we do not find the word in the New Testament, St. Ignatius of Antioch uses "Catholic" as a matter of course and the phrases "Church" and "Catholic Church" as synonyms.

A reviewer of Fr. Wood's book, "Augustine and Evolution," in No. 735 of the *Month* points out that nothing in that brilliant study invalidates the contention of Canon Dorlodot that Augustine is *hors de cause*, and the question whether modern evolutionary theory squares with the teaching of the Church will have to be fought out on other ground than that of Patrology. What Zahm and Mivart thought about St. Augustine is of no importance; he who wishes seriously to impugn the orthodoxy of moderate evolution, as held by many Catholic scholars, had better tackle Canon Dorlodot's book and make hay with it if he can.

Father Joseph Rickaby, S. J., on page 248 of his "Readings from St. Augustine on the Psalms," quotes that great Doctor of the Church as saying: "The superfluities of the rich are the necessities of the poor. To possess superfluities is to possess other men's property." Fr. Rickaby allows "an underlying vein of truth here," but says that the proposition is (for our days) dangerous, unpracticable, and needing so much modification that we may call it as it stands—false." Yet, as a writer in *Blackfriars* reminds the learned Jesuit, and us all, "St. Basil and St. Ambrose make the same statement in even stronger terms, and Father Rickaby has St. Thomas Aquinas, too, against him."

Some people are vain enough to imagine that when the last appendix shall have disappeared out of the book of human life, humanity will be healthful. But I am an agnostic. I venture to guess that when the appendices have disappeared the doctors will find something wrong with the table of contents.—Memoirs of Thos. R. Marshall.

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Correspondence

Frequent Communion

To the Editor:—

My attention has been directed to a letter in your REVIEW of September 15, in which the writer takes exception to my failure to emphasise the distinction between frequent and daily Communion, in the sense that frequent Communion is of necessity, whereas a similar obligation is lacking in regard to daily Communion.

In reply I beg to state that all through the articles appearing in *Emmanuel* I have followed the terminology of the decree "Sacra Tridentina Synodus." This document invariably couples "frequent" with "daily" in its mention of the desire of the Church for the fostering of devotion to the Sacrament of the Altar.

The author of the criticism referred to signals the words "salutary practice" as being incorrectly applied to frequent Communion. My response to this charge will be the repeating of canon 6 of the above decree from which the expression is taken verbatim: "But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors and preachers—in accordance with the approved teaching of the Roman Catechism—are frequently, and with great zeal, to exhort the faithful to this devout and *salutary practice*."

I am far from ignoring the distinction between frequent and daily communion. My object in penning the series on frequent Communion is to focus attention upon the obligation incumbent upon the priests of conscientious endeavors to obtain as many communions as possible from their people. The number of these communions will necessarily be relative;—what would be frequent for one would be considered lukewarm in another. Again, when we speak of correspondence to sacramental grace, we must reckon with circumstances of time, place, health, distance and duties of one's station in life. All these phases of Eucharistic devotion as affecting the faithful will not excuse the priest if he fails to obtain daily communion in the place say, of weekly, fortnightly, or even monthly communion.

My thesis is that we priests are, by office, bound to labor, in season and out of season, by every legitimate and prudent means within our power, to foster devotion to frequent and daily Communion among the souls committed to our care. If we cannot obtain daily communion, every effort should be put forth to make the communions as frequent as possible. (Rev.) Charles F. Curran, Halifax, N. S.

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- Storff, Hug. (O. F. M.) The Immaculate Conception. The Teaching of St. Thomas, St. Bonaventure, and Bl. J. Duns Scotus. San Francisco, 1925. \$1.50.
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- Romeis, K. (O. F. M.) Prinzessin Anna von Preussen, Landgräfin von Hessen. Ihr Weg zur kath. Kirche. Mit 2 Bildern. Freiburg i. B., 1925. 85 cts.

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WANTED:—A copy of the late Fr. F. X. Weninger's, S. J., book, long out of print, entitled, "The Mission of the Sacred Heart," or something similar. The book seems to have had about 600 pages. The Festivals of the Year take up one of the parts. Part IV has a "Ten Days' Devotion". Another part has "The Voice of Jesus and the Soul." Part IX is entitled, "Affectionate Union of the Soul with the Sacred Heart of Jesus." art II "Union in Love." Conclusion: "Signs and Fruits of the Good Use of This Book." Other divisions are: "Renewal of the Resolutions Formed During the Mission;" "Duties of the Married Man;" "Duties of the Married Woman;" "Duties of the Young Man;" "Duties of the Maiden;" Explanation of the Apostles' Creed. The book is desired by a party who will pay a good price for a well preserved copy. Address A. B., care FORTNIGHTLY REVIEW.

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Excerpts from Letters

Apropos of your recent observations on the N. C. W. C. news service, let me say that it is considered a propaganda bureau in Washington, and not unjustly so, for it sends out comparatively little news, but a lot of opinion, regarding the bulk of which no one knows whose opinion it is.—*P. H. C.*

Col. P. H. Callahan writes that he has lately seen U. S. Senator Ashurst, of Arizona and Mrs. Ashurst and is convinced that there is no truth in the statement made in the *Fellowship Forum* and quoted in the F. R. that the Senator has retained his membership in the Masonic order since becoming a Catholic.

Here in Washington (D. C.) the N. C. W. C. News Service is commonly regarded not as a news service, but simply and solely as a propaganda bureau, because the matter it sends out to the Catholic press is not pure news, but very largely opinion.—*Corresp.*

In the current number of your esteemed REVIEW Dr. O'Toole's recent book on evolution is adversely criticized by an anonymous authority. Dr. O'Toole, as I understand, is out of the country, on missionary work, and cannot, therefore, himself protest against such anonymous criticism. Many of your readers, I am sure, will sincerely regret the pungent remarks concerning a work which they regard as one of the best contributions to the literature on evolution, and if the critic is not afraid to disclose his identity, I doubt not but that, in the absence of Dr. O'Toole, some of his friends will gladly endeavor to vindicate his work against the criticisms. An anonymous attack deserves a protest, but no other answer.—(Rev.) William L. Hornsby, S. J., *Mundelein, II.*

In a note on John Kirkland Wright's book, "The Geographical Lore of the Time of the Crusades," the F. R. says (No. 18, p. 388) that the teaching of the medieval schools was almost, if not quite, unanimous in adhering to the ancient view of a spherical earth. So far as maps are concerned, we, too, print the earth as though flat, because there is no other way. This is as true of the Ptolemaic map of the earth as it is of that by Regiomontanus. For the rest, Dante in his "Divina Commedia" furnishes sufficient evidence that the earth was regarded as a globe, for he takes the fact for granted, and hence the belief must have been common among his readers.—*C. Meurer, Editor Arkansas Echo, Little Rock, Ark.*

In No. 15 of the F. R., page 319, reference is made to St. Paul's prayer for Onesiphorus in 1 Tim.; the prayer occurs in 2 Tim. I, 16-18.—*W. W.*

In No. 16 of the F. R., page 347 f., Fr. Aug. Bomholt says that the real and only

solution of the "boy problem" lies in the home. May I add that our church societies, too, can help effectively,—the young men's Sodality, the Holy Name Society, and, last but not least, the Third Order. Are these not of greater value than the Boy Scouts and the Boy Brigade? I would call attention to the article on the meaning of the Third Order for our time in the *Pastoralblatt* for August, 1925—(*Rev.*) Wm. Weber, *Johnsburg, Ill.*

At the 1925 Supreme Convention of the Knights of Columbus there were 325 delegates on the roll, but actually only 319 present. The report showed that the steady loss of membership since 1922 had been stopped. The membership of June 30, 1925, was 751,000. The membership two months before that date had sunk to 746,000, a loss of over 30,000 in three years. As a result of decreased membership the roll of the Convention was the smallest in years. The "machine" won all the offices. There was no opposition save on the Supreme Knighthip. Connecticut presented Brother M. Edward Haggerty, and he received 51 votes; two were blanks, and Brother Flaherty received 250. Connecticut refused to make the election unanimous. Beyond a doubt, Brother Haggerty would have received more votes had he entered the race earlier. He was not a candidate until the very morning of the election. The debate on the two proposals, namely: (1) to prevent Supreme Officers or Directors from holding any one office for more than six years, and (2) to hold elections for Supreme Officers as the last order of business in Supreme Conventions, was interesting and good-tempered. No attempt was made, like last year, to shut off debate prematurely. The proposals were lost, but the vote was moderately close. It was about 60 per cent to 40 per cent on the holding of elections as the last order of business, and about the same on the other proposal.—K. of C.

BOOK REVIEWS

Scotism and the Neo-Scholastic Revival

No. 3 of *Franciscan Studies* (Joseph F. Wagner, Inc.) is devoted to four short papers by Father Berard Vogt, O. F. M., on (1) The Origin and Development of the Franciscan School, (2) Duns Scotus and St. Thomas, (3) The "Formal Distinction," and (4) The "Forma Corporalitatatis" of Duns Scotus. The author, one of our leading American Scotists, views the later Scotistic School as a continuation and development of the earlier Franciscan School, represented by Alexander of Hales, St. Bonaventure, Matthew of Aquasparta, John Peckham, Richard of Middleton, and others. He complains that the Neo-Scholastic revival has so far been practically identical with the Neo-Thomist movement, but frankly admits that Francis-

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can scholars are themselves to blame for the neglect of Scotism, as they have failed to provide adequate monographs for the textbook makers. He justly contends that the synthesis of St. Thomas, masterful as it is, is not the only legitimate synthesis of 13th-century thought. That age was rich in great individual thinkers, who had their visions of truth, their intuitions of genius, each according to his predominant bent. Though one in essentials, Thomas and Scotus differ radically at times because of their different mental temperaments. Thomas is primarily subjective, Scotus objective. Both views are in reality complementary rather than exclusive.

The author illustrates his contention by showing that the virtual distinction of the Thomists is substantially identical with the *distinctio formalis* of the Scotists. "Both analyzed the dual mixed facts implied in this intermediate distinction accurately and completely. But because of the well-known difference in mental temperament St. Thomas, the Intellectualist, saw and felt the distinction primarily as a mental distinction, and so defined it as a '*distinctio rationis*,' admitting, however, that it has an antecedent and independent foundation in reality, whereas Scotus, with his more realistic temperament, was more powerfully impressed by the objective factor and so emphasized the fact that it is a '*distinctio a parte rei*,' adding, however, that it was not simply a real distinction between thing and thing, but only a distinction between a *res* and its *realitates*, that is, between a thing and its intrinsic modes (*formalitates*), and consequently admitting that it is a mental distinction in so far as we have two mental concepts representing one thing of nature. What the one philosopher puts *in recto*, the other puts *in obliquo*, and vice versa."

The Scotistic "*forma corporeitatis*" dispute according to Fr. Berard, is substantially identical with the new "nature theory" problem, and he calls attention to the interesting fact that "modern Scholastics trained in chemical analysis and synthesis and biological research are again returning to this view of plural substantial forms and hold that the ultimate material constituents of the body remain *substantially* unaltered in their passage into and through and out of the cycle of man's vegetative life; that they retain their elemental substantial forms, while they assume a new *nature* by becoming parts of one organic whole."

The author of these papers would be the man to map out a programme for the work that must be done in order that Scotus and the Scotists may receive proper recognition in the current Catholic manuals of philosophy.

Literary Briefs

—The latest installment of the "Haus-schatz-bücher" comprises Nos. 31 to 41 of

that well selected and neatly printed collection of novels and short stories for German readers. We note Eichendorff's "Die Glücksritter," Anzengruber's "Sieben Meistererzählungen," Hutten's "Der Immergrüne Kranz," Gaudy's "Venezianische Novellen," etc., and selected stories from the Russian of Turgeneff, Pushkin, and Gogol. These booklets sell at one gold mark a piece in Germany, which probably makes the price about 35 or 40 cts. in this country. We regret that we have nothing like this collection of good fiction for the Christian family at anywhere near this price in English (Kösel & Pustet).

—Messrs. Benziger Brothers have published a "Students' Edition" of Father F. X. Lasance's "New Missal for Every Day." This book is a valuable aid to the sprouting "liturgical movement," and we are glad to see it made accessible to all the faithful in a cheaper edition.

—"Mary Elizabeth Towneley (in Religion Sister Marie des Saints-Anges), Provincial of the English Province of the Sisters of Notre Dame of Namur" (Benziger Bros.) is the title of a well-written life of an English lady (1846-1922), who renounced a high social position to serve God in a religious Order. The name of the author is not given. Presumably the book has been written by a member of the community, and most certainly it has been well done,—with warmth, sincerity, and literary distinction. The volume is beautifully printed and richly illustrated. The inspirational part of this memoir is its story of self-conquest, of real renunciation. Sister Marie des Saints-Anges traveled far and founded many houses, and now that she is dead the public learns for the first time of her generosity in using her wealth for the good of the Order which she loved. Altogether this is a charming memoir, and we trust it will be widely read.

—"Christ or Chaos" is the title of an apologetic volume by Father Martin J. Scott, S. J. (New York: P. J. Kenedy & Sons). It is addressed to the non-Catholic reader and offers in every chapter, after a brief exposition of the Catholic teaching on the respective subject, an accumulation of non-Catholic testimony which, if it does not forthwith convince, should certainly cause serious reflection in every one who desires to embrace the truth at whatever cost. The book is divided into three parts, of which the first establishes the infallibility of the Church of Christ, the second clarifies the essential points of Catholic doctrine, and the third contains more than a score of interesting and edifying statements by prominent converts explaining how they felt after their conversion.

—Father Neil Boyton, S. J., knows the taste of the average American boy better perhaps than any other of the several Catholic authors now writing stories for that particu-

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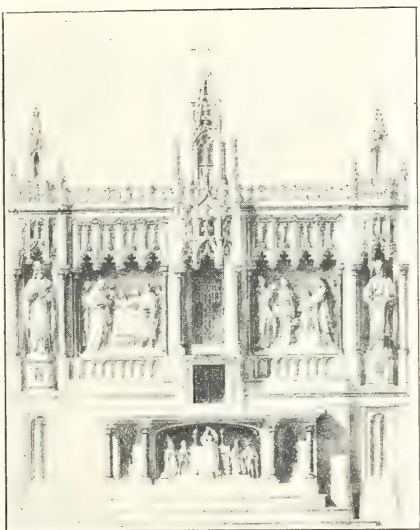
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—It is almost forty years since Dr. Ludwig von Pastor published the first volume of his monumental "Geschichte der Päpste," which at once took rank as a classic. Nine massive volumes have since appeared, the tenth, dealing with the pontificate of Sixtus V, is in press, and several others are to follow in rapid succession. It is all the more remarkable that the aged historian can find the time not only to revise, but completely to overhaul his earlier volumes. In preparing the 5th to 7th edition of his first volume, for instance, which we have just received from Herder & Co., he had to utilize the researches, domestic as well as foreign, of almost an entire generation of scholars. He performed this gigantic task with his usual diligence and hardly a page has remained unchanged. In reading his sketch of the literary Renaissance in Italy, therefore, and his account of the pontificates of Martin V, Eugene IV, Nicholas V, and Callistus III, the reader may rest assured that he has the very latest word on this important period in the history of the papacy.

—"On the Sands of Coney" is another story by Fr. Neil Boyton, S. J., already so favorably known to our boys for his ability to describe exciting adventures. There is plenty of both excitement and adventure in this book, which gives the inside story of Coney Island, the famous Atlantic seaside resort, where Fr. Boyton worked and played as a young man. (Benziger Bros.).

NEW BOOKS RECEIVED

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Saint Antony's Almanac for 1926. XXIIIrd Year. 96 pp. 8vo. Illustrated. Published by the Franciscan Fathers of the Province of the Holy Name, St. Bonaventure, N. Y. 25 cts.; by mail, 30 cts.

Kirchenmusik und Volk. Vorträge, Lesungen und Gedanken von Wilhelm Weitzel, Dompräbendar und Domorganist in Freiburg i. Br. Mit 3 Bildern. viii & 219 pp. 8vo. Herder & Co. \$1.75 net.

Blessed Be God. A Complete Catholic Prayer Book. By Rev. Chas. J. Callan, O. P., and Rev. J. A. McHugh, O. P. xxxiv & 744 pp. 4x6½ in. Illustrated. P. J. Kenedy & Sons. Imitation leather, \$2.50.

The Catholic Stage. By Rev. M. Helfen. 48 pp. 16mo. Brooten, Minn.: Catholic Dramatic Co.

Catholic Nursery Rhymes. A Life of Our Blessed Lord in Verse for Young Children. By Sister Mary Gertrude, Sisters of Charity, Convent, N. J. 32 pp. 5¼x7 in. Illustrated. Benziger Bros. 25 cts. retail.

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Medieval Devotions to the Sacred Heart. Collected by the Rev. K. Richstätter, S. J. xii & 289 pp. 16mo. Benziger Bros. \$1.50 net.

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Mrs. T. S., New York City: "Enclosed find an offering for a Mass for the Holy Souls in honor of St. Anthony. I was very fearful about being able to hold an insurance policy, and so promised St. Anthony a Mass and publication if he obtained the favor. He has obtained it."

M. R. K., Cleveland, Ohio: "Enclosed find five dollars for St. Anthony's Bread, which I promised if I regained the use of my arms. For the past fourteen months I had been sick, and not able to help myself after finishing a Novena to St. Anthony, I regained the use of my arms."

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CHRONICLE AND COMMENT

A Recent French Criticism of Evolution

Evolution, or Transformism, *i. e.*, the doctrine that the Creator breathed life into one or two forms, and that, in the words of Darwin, "from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved," is, as the F. R. has often pointed out, merely a working hypothesis of great value and almost unequalled in the number of observations on which it is based, but after all a pure assumption, which one single fact may send to the scrap-heap any day. Dr. Barry O'Toole's recent work on the subject is unconvincing. Evolution can only be disproved by incontrovertible *facts*, and such facts can be brought to light, not by philosophic speculation, but only by scientific research. Dr. Bertram C. A. Windle in the October *Catholic World* reviews a work by M. Vialleton, of the University of Montpellier, France. ("Membres et Ceintures des Vertébrés Tetrapodes" (Paris: Gaston Doin, 1924), in which the author, who is acknowledged to be an eminent scientist contends that "the transformations postulated [by Evolution] are absolutely impossible under the conditions and with the precision accorded to them. We must recognize that we know nothing about the origin of life nor of the origin of living beings."

Only an expert can judge of the value of a technical work of this kind, and hence all we can do for the present is to report that Dr. Windle agrees with M. Vialleton that the theory of evolution through small variations is "absolutely inadmissible" and that

while greater mutations may have taken place at an earlier day, no one can prove that they actually did take place. One thing is forced with increasing conviction on all biologists who keep their eyes open, and that is, that there is a guiding force which directs every living thing to its full perfection. This, after all, is just what Aristotle and St. Thomas taught, though, as Dr. Windle observes, most modern physicists are in blissful ignorance of this teaching.

The Papal Peace Offer of 1917

Our readers will remember the article "Why Germany Refused the Pope's Peace Offer" in No. 14 of the F. R., in which Fr. Ritter von Lama was quoted as charging that the then Chancellor, Dr. Georg Michaelis, frustrated the mediation offer of Pope Benedict XV, made in September 1917, at the suggestion of the British government. Instead of taking the matter up enthusiastically, Michaelis merely notified the Emperor and the German High Command that he had received "from a neutral quarter a message which seemed to indicate that England was asking for peace on condition that the independence of Belgium be restored; and when he was authorized to give the requested assurance, he omitted all reference to Belgium in his reply. "Thus," we said, "the last chance for a negotiated peace went a-glimmering, the war continued, and the German people had to drain the bitter chalice to the dregs, thanks to the anti-Catholic bigotry of their prime minister," who, being a staunch and bellicose Lutheran, could not consist-

ently accept the mediation of the Pope, whom he regarded as the Antichrist.

At the Brandenburg Provincial Synod, on Sept. 17, the ex-Chancellor arose to defend himself against the charge that he had needlessly prolonged the war. The *Germania* (Berlin, No. 437), in reporting the incident, says that Dr. Michaelis tried to counter the charge brought against him, by insisting that the blame lay with the late Dr. Erzberger, of the Centre Party, who made any serious peace offer from the Allied side impossible by his indiscretion, especially in publishing the famous Austrian memorandum. "This fable," says the *Germania*, "has been refuted more than once,—which fact does not, however, prevent Dr. Michaelis from repeating it and trying to strengthen it by adding that Erzberger 'published' the memorandum. In vain does Dr. Michaelis deny his responsibility for the frustration of the peace offer of 1917. That responsibility has been proved and is a historical fact. His own character is further illustrated by the remark of the *Tägliche Rundschau* [whose report of the Brandenburg Synod the *Germania* has been following] that Chancellor Michaelis revealed these tactics in order 'to show by an example that Catholic men who wield public influence must always be treated with caution.' It was inevitable that the papal peace action should prove ineffective in view of the prejudices of a public official who holds that Catholic public men can never be trusted."

Why Dr. Wittig's Books Were Put on the Index

We have already reported (F. R., XXXII, 18, p. 389) that six books of the Rev. Joseph Wittig, D. D., a priest and professor of church history in the University of Breslau, have been put on the Roman Index of Forbidden Books. The prohibition quite naturally has created a great deal of comment in Germany, though it was not unexpected by those who had followed the controversies to which Dr. Wittig's

writings had given rise. These controversies began with the serial publication of his story "Die Erlösten" (The Redeemed) in the well-known Catholic review, *Hochland*, in 1922. It seemed as if Luther's almost forgotten doctrine of justification by faith alone had been revived by a Catholic theologian. Many hailed Wittig's articles as "putting an end to the eternal fear of sin," and pastors reported that men living in concubinage refused to reform on the strength of Dr. Wittig's declaration that "one who is redeemed cannot sin." Theologians pointed out that the Breslau professor did not mean what his words seemed to imply, but regretted that his studied neglect of the fixed terminology of Catholic theology gave rise to serious misunderstandings. Dr. Wittig himself wrote an explanatory pamphlet, but his explanation did not stem the evil effects of his book. It was this fact no doubt which led to the condemnation of that book and the pamphlet written in its defence, for the Roman authorities, in judging a book, do not look to the subjective intentions of the author, but to the objective contents of the book. What made the situation worse in this case was that Dr. Wittig, in his more recent books, "Das allgemeine Priestertum" and "Die Kirche als Auswirkung und Selbstverwirklichung der christlichen Seele," advocated a conception of the Church and of the priesthood which clearly betrayed a Modernistic taint.

The Religion of Tomorrow

Professor Kirsopp Lake, in his recently published book, "The Religion of Yesterday and Tomorrow," affirms that modern science has made it necessary to provide a new form of Christianity. Modern Protestantism, he declares, has become Fundamentalist, Experimentalist, or Institutional. Professor Lake describes himself as an Experimentalist, and proclaims a religion which abandons what has hitherto been the faith of the Church. The Bible, no longer held to be the revela-

tion of God to men, is to be retained because it is "the best record we possess of the evolution of man and the growth of his thoughts about God and himself, and about the development of morality, politics, and religion." The creeds are not regarded as statements of the truth, but, "since they are rooted in the liturgical customs of the Church, and thus form an integral part of a beautiful work of art, it might be wise to preserve them." The word God stands for "the Immaterial Reality," or for the "values," truth, beauty, wisdom combined, or for "Purpose in the Universe." Prayer will be retained, but not petition, and the main purpose of public worship will be communion and aspiration. The Experimentalist ranks Jesus Christ as one of the great prophets of history who taught prin-

ciples of conduct that cannot be annulled; but not all that He taught will be followed.

All this and more of similar texture is to be the religion of the future. But men in the rough and tumble of life, with their perplexities, sorrows, and sins, need something more than Dr. Lake offers them in his picture of tomorrow's religion. What they know of Christianity in their experience may not be much, but it is too valuable to be jettisoned for a pseudo-religion which may interest a man who looks at life from his study windows, but forgets that most of his fellows are weak and sinful creatures and that Christ and His Church give them just what they need and can find nowhere else.

The Catholic Mind and the Newspaper Mind

By Anthony J. Beck, Editor of the *Michigan Catholic*, Detroit

In his paper read before the C. P. A. Convention in St. Louis and reproduced in part in the *F. R.* (Vol. XXXII, No. 13), Mr. Benedict Elder stated that one editorial fault "is that of considering our Catholic weeklies as newspapers in the modern sense of the term." In my reply (No. 16) I agreed with Mr. Elder's explanation that our journals should not imitate the dailies in posing as authorities on a long list of secular subjects—finance, industry, medicine, markets, etc. I admitted that we cannot claim all the courtesies of the newspaper fraternity and that we should not use screaming make-up à la yellow journalism, though we should employ modern methods of display. Hence, it does not seem to me that Mr. Elder's statement suffered by being quoted without the full text.

In my letter I also showed that even Catholic weeklies may be newspapers in a limited sense, because news is a report of a current event not chronicled before and because our enterprising weeklies carry many accounts of Cath-

olic happenings ignored or treated in a slipshod manner by the secular press. Mr. Elder in his article, "The Catholic Mind vs. the Newspaper Mind" (*F. R.*, No. 18) admits that "there is a place for news items in a Catholic weekly." But he objects to a Catholic editor cultivating the "modern newspaper mind."

There is no question here of whether our weeklies are newspapers in the strictest sense of the term. We agree that they are not. But Mr. Elder asserts that "to the extent that they express the newspaper mind, they are not Catholic." To that extent, he adds, "they are not only inadequate, but unnecessary, and have no just claim to support as a Catholic enterprise."

This bundle of sweeping assertions is based on the unwarranted assumption that there can be no Catholic newspaper mind. Isn't that tantamount to asserting that the man who has the artist mind, the mentality of the sculptor or painter, can not have the Catholic mind and promote Cath-

olic truth and principles? Newspaper technique is just as indifferent a means that may be used to a good end as is sculpture or painting, chemistry or the radio.

"The modern newspaper mind," says the Louisville writer, "is of the world worldly." In our American secular press,—yes; in the world in general,—no. The Catholics of Canada, Holland, Belgium, France, Germany, Italy, and Spain have many thoroughly Catholic daily newspapers and scores of semi-weeklies and weeklies. They do not use all the journalistic mechanics of the American metropolitan non-religious press. Nevertheless, they are technically just as modern as the non-religious journals of their own countries. In our land we have French, Polish, and German Catholic dailies. There are also quite a number of English Catholic editors who apply the technique of the modern newspaper mind as far as possible to their journals and withal are making the Catholic Church better known and loved among their readers. It should be news to these editors at home and abroad to be told that the Catholic mind and the newspaper mind are irreconcilable.

Ah, but we are told that the "modern [secular] newspaper is a business." That is no reason why the Catholic paper can not use first-class business methods and newspaper technique and yet be an apostolate. There is plenty of space in such a paper for the apologetical writer who does not favor journalistic methods; and the other features may be a means of having his writings read by poorly instructed Catholics and others who would never think of picking up a scholarly review or an apologetical periodical.

Mr. Elder contends that a paper edited from the standpoint of "the modern newspaper mind" "may interest its readers; it will not edify them." Once they are interested, they will read more serious matter, too. Since when is it un-Catholic or impractical to employ such an indifferent means as human curiosity to spread Catholic truth?

Did not St. Ignatius make it a practice to go in through the other fellow's gate to come out with him through his own?

We are told by our Louisville contemporary that Catholic editors should keep abreast of the times, "give space to a variety of features, and utilize modern printing facilities." But how can an editor without the modern newspaper mind use modern newspaper technique? Is it not inconsistent to urge one and oppose the other?

It may not make much difference whether or not our weeklies are considered newspapers. But, in the opinion of this writer, it would be most unfortunate if the idea should prevail that a newspaper mind can not be cultivated in a Catholic spirit. It is largely owing to this happy combination that our press has made much progress in the last fifteen years.

G. K. Chesterton has shown that in spite of all the loud talk about "non-sectarianism," irreligious teachers do not refrain from propagating anti-Christian teachings in the schools. For, as he says (*Illustrated London News*, Aug. 8, 1925, p. 246), "the professor can preach any sectarian idea, not in the name of a sect, but in the name of a science. . . . The professor can preach the advantages of polygamy and call it a lesson in anthropology or history. The professor can insinuate any ideas about life because biology is the study of life. The professor can suggest any view of the nature of man because history is the story of man. And the case is complicated by the fact that the educationists are teaching more and more subjects, even while pretending to teach fewer and fewer creeds." Those who have eyes to see have long realized that many "nonsectarian" teachers in our public schools have used their opportunities to instill into the minds of youth dangerous teachings that are now bearing their evil fruit in the form of contempt for authority and a cynical disregard of the holiest teachings of the Christian Church.

How Conclusions are Reached in Comparative Religion

By the Rev. Albert Muntsch, S. J., St. Louis University

Sir J. G. Frazer's three bulky volumes, "Folk-lore in the Old Testament," have for sub-title, "Studies in Comparative Religion, Legend, and Law." The unsuspecting reader is impressed by the enormous mass of data collected and may imagine that a structure supported by such "evidence" must be proof against all assault. More careful, more unbiased, and more scientific research during the last decade has shown the weaknesses in the elaborate superstructure of both "The Golden Bough" and the work just cited.

In the first place, some of the "authorities" arrayed on almost every page of the two works referred to, have become antiquated and less reliable in the light of later investigations. Secondly, and this is more to the point, the customs and tribal practices and primitive superstitions cited by the author with such remarkable facility to strengthen his case, are now admitted to bear more than one interpretation, and so turn out to be useless to bolster up a preconceived opinion like that of Frazer.

Frazer himself admits the weakness of his position by the introduction of numerous qualifying phrases: "perhaps," "it may be the case," "it seems possible," etc. In this way, of course, many a hypothesis "may" be proved; but the question is, does the citation of multitudinous "examples" from the folk-lore of nations prove Frazer's contention that all law, all religion, all morality spring from primitive tribal customs and superstitious practices? Many first-rate authorities answer with a decided negative.

On the contrary, in spite of the apparently overwhelming testimony for the support of his thesis, Frazer bases far-reaching inferences upon an extremely weak scaffolding. For when his instances and "analogies" are critically examined, it will be seen that they

are far from being proofs for his theories.

We shall illustrate this criticism by taking up Chapter III, Part II of "Folk-lore in the Old Testament." This chapter is entitled "Jacob and the Kidskins: or the New Birth," and is a study of the Biblical account of Jacob's obtaining by fraud his father's blessing.

Section one of this chapter is entitled "The Diverted Blessing" and offers examples of Frazer's abundant use of hypothetical and conjectural statements, which detract from the scientific value of the account. Thus we read: "I *conjecture** that this story (Genesis XXVII) embodies a reminiscence of an ancient ceremony which in later times, when primogeniture had generally displaced ultimogeniture, was occasionally observed for the purpose of substituting a younger for an older son as heir to his father." Again, within twelve consecutive lines, we have the following three hypothetical statements: "When ultimogeniture had been replaced by primogeniture, Jacob's biographer *may** have deemed it necessary to justify the traditionary succession of his hero to the estate by attributing to him the observance of a ceremony which in the historian's day, was occasionally resorted to." ... "At a still later time the editor of the biography, to whom the ceremony in question was unfamiliar, *may** have overlooked its legal significance," etc. Finally, "it is in this last stage of misunderstanding and misrepresentation that, on the present *hypothesis**, the narrative in Genesis has come down to us." We are even treated to a double conjecture in the last sentence of the first section: "It *seems** *possible* that in this story there *may** be preserved the reminiscence of a legal ceremony whereby a younger son was substituted for his elder brother as rightful heir to the paternal inheritance."

But this is only a mild offence from the standpoint of scientific procedure with what follows immediately in section two, "Sacrificial Skins in Ritual." Here Frazer plays his old trick of entering on a voyage round the world in quest of his usual analogies. Of course he finds them in abundance. He begins with "tribes in East Africa whose customs resemble in some points those of the Semites." But let us first offer a preliminary remark. Frazer wants to explain away the Biblical narrative, show that it is not original, and that the writer merely "told a story" based on folk-lore traditions, long forgotten ceremonials, or what not.

But why go to all this elaborate quest of "parallel material" to explain, or explain away, a really very simple narrative? What more natural than that Rebecca, having set her woman's heart on Jacob's obtaining the blessing so much coveted among the ancient Israelites, should use precisely the simple ruse which achieved the desired result? If Esau was hairy, and if Isaac might become suspicious when Jacob drew near, why not put "the little skins of kids about his hands"? The matter is settled without going in to these far-fetched illustrations.

And now as to these illustrations or parallelisms. The chief objection to them is that they have absolutely no, or at best only a remote, relationship with the story in hand. Frazer begins his excursion, as said, in Eastern Africa. Here again we have the inevitable "may explain." So he is by no means sure of the value of his treasures brought from afar to account for a simple story. In that part of the world "there is a group of tribes, whose customs present some curious points of resemblance to those of Semitic peoples, and may help to illustrate and explain them." Surely here the wish is father to the thought.

The stories which Frazer brings from African tribes deal with entirely different themes than the one treated by the writer of the twenty-seventh chapter of Genesis. Kidskins, as Frazer him-

self states, are used among these people at a ceremony of adoption, at circumcision, at covenants, at sacrifices, in sickness, at expirations, at transference of government, etc. But in not one of the practices cited by him is there a real resemblance to the narrative of Genesis. The fact that kidskins were used for an entirely different purpose by Rebecca than they are alleged to be used in the folklore of many tribes, weakens his comparative study at the outset.

Let us remember that Rebecca suggested the use of the kidskins for a very practical purpose,—to deceive Isaac as to the personality of the one who was asking for the blessing of the firstborn. In not one of the examples brought by Frazer is there question of an immediately practical use of the skins. They are merely part of the paraphernalia used in a rite which could as well have been omitted, as far as any practical advantage to the participants was concerned.

We offer at random three of Frazer's "parallel cases." "Among the Akamba (an African tribe), when a child is born, a goat is killed and skinned, three strips are cut from the skin, and placed on the wrists of the child, the mother, and the father respectively." What analogy is there in this practice to the use of skins in the story of Genesis?

"Further, a similar ritual is observed before the Kikuyu ceremony of circumcision. On the morning of the day which precedes the rite of circumcision, a he-goat is killed by being strangled; it is then skinned, and the skin having been cut into strips, a strip of the skin is fastened around the right wrist and carried over the back of the hand of each male candidate, after which the second finger of the candidate's hand is inserted through a slit in the strip of skin." The analogy becomes more obscure.

We shall take a third example in which no similarity to the story of the blessing obtained by fraud can be detected. Frazer tells us that "among the Wawanga of the Elgon District,

in British East Africa, a part of the marriage ceremony is this: A he-goat is killed, and a long strip of skin is cut from its belly. The bridegroom's father, or some other elderly male relative, then slits the skin up lengthwise and passes it over the bride's head, so that it hangs down over her chest, while he says, 'Now I have put this skin over your head; if you leave us for any other man, may this skin repudiate you, and may you become barren.''' It takes the genius of a Frazer to detect a likeness between this rite and our Rebecca story.

Frazer himself realizes fully the exceeding tenuity of his multitudinous citations as proofs to link up the Genesis story with tribal customs of other Semitic and non-Semitic people, and so he volunteers the following remark in his closing paragraph: "In this abridged form (the rite of new birth from an animal) the ceremony of the new birth may perhaps be detected in the story of Jacob and the kidskins." His final statement (very guarded in spite of his elaborate apparatus), seems to cast doubt, in the author's own mind, on his procedure. For we read: "But among the Hebrews, as among the Akikuyu, the quaint ceremony *may** have dwindled into a simple custom of killing a goat and placing pieces of its skin on the person who was supposed to be born again as a goat. In this degenerate form, if my *conjecture** is well founded, the ancient rite has been reported and misunderstood by the Biblical narrator.

Ethnologic arguments are the most elusive of all arguments. Just now there is considerable discussion among anthropologists as to the diffusion of culture. Though the evolutionary theory has been permanently abandoned, different interpretations are given of cultural facts and of the ways in which culture contact takes place. Careful writers like Lowie, Wissler, and Sapir (three of our leading American anthropologists) are very guarded in their attempts at explaining certain

cultural acquisitions of particular tribes or nations.

Frazer, despite the criticisms levelled at his method, has not learnt this lesson of caution in his inductive processes. The presence of a certain practice described in the folklore of widely separated nations does not throw light on, much less does it fully explain, the meaning of a historical fact that once happened in a particular nation. It is much more sensible, and much more scientific, to take the story of Genesis at its face value, look upon Rebecca's conduct as quite natural and fully understandable in the light of the circumstances, than to lay out such an enormous material, covering thirty-nine pages, and arrive at the end at a mere "we may now conjecture."

If the wealth of data and illustrations from the folklore of nations in Frazer's "Folk-lore in the Old Testament" is astounding, the inferences he draws from them are still more so. That is, they will astound any one who looks to the logical nexus between facts (or alleged facts) and the conclusions deduced therefrom. In the three portly tomes of the work cited the nexus is frequently not to be found. We believe that we have shown this at least for the narrative under consideration. The farther Frazer proceeds in his disquisition on the story of Jacob and Esau, the more he loses sight of the original in Genesis.

*Italics Mine.—A. M.

Thirty-nine years ago, steamboats were just coming into action and the railway locomotive was not even thought of. Now everybody goes everywhere; going for the sake of going, and rejoicing in the rapidity with which they accomplish nothing. *On va, mais on ne voyage pas*. Strenuous idleness drives us on the wings of steam in boats and trains, seeking the art of enjoying life, which, after all, is in the regulation of the mind, and not in the whisking about of the body (Horace, *Epist.*, I, ii, 27-30).—T. L. Peacock, "Melincourt," 1856, Preface.

St. Vincent Ferrer and the Great Schism

Perhaps the most interesting aspect of the life of St. Vincent Ferrer are his relations to Peter de Luna, who as Benedict XIII (anti-pope), helped to prolong the Great Occidental Schism from his election in 1394 to his death in 1424. St. Vincent, who left Avignon as papal delegate in 1399, claimed a direct mandate from God to preach penance and the divine judgment to the nations under the "obedience" of Benedict XIII. For well nigh thirty years he preached and argued in favor of the anti-pope and even wrote a theological treatise in defense of his claims. But when the Perpignan negotiations finally broke down, in 1415, the Saint suddenly became convinced that his pope was only an obstinate old man. He then preached a terrifying sermon, which deprived Benedict of what little support was still his, and forced him to flee to Peñíscola, a Spanish mountain fortress, where he died in 1424.

Mathieu-Maxime Gorce, the latest biographer of St. Vincent ("Saint Vincent Ferrier;" Paris: Plon-Nourrit, 1924), throws much light on the part played by the Saint on the Avignon side of the dispute. But it would seem that racial antipathy, which was largely responsible for the schism, can still influence the judgment of modern scholars. While Dr. Pastor has little or nothing to say on behalf of Peter de Luna and his French cardinals, M. Gorce claims that Benedict XIII was "a very great pope" and holds that St. Vincent was mainly responsible for the final solution of the crisis; the part played by the Emperor Sigismund and the theologians of the Council of Constance is barely mentioned. "This," as a critic of Gorce's book in the Irish quarterly *Studies* (No. 55) correctly observes, "is surely an exaggeration of a good man's work for peace and unity; and, when all is said and done, St. Vincent's part in the drama still requires explanation."

Did St. Vincent really believe that he was the Angel of Judgment? M. Gorce is cautious in his denial; just as he is discreetly cautious in his discussion of the Saint's miracles—notably the gift of tongues, and a famous resurrection from the dead said to have taken place at Salamanca. Our judgment on all these questions must ultimately depend on the trustworthiness of the numerous witnesses who deposed to the Saint's sanctity and miracles at the time of his canonisation.

Notes and Gleanings

Father Joseph Kramp, S. J., has completely rewritten his book, "Die Opferanschauungen der römischen Messliturgie" (Jos. Kösel and Fr. Pustet), in which he endeavors to answer the question: "Why and in what way is the Mass a sacrifice, and what is the precise concept of sacrifice underlying its liturgy?" He analyzes the Roman liturgy of the Mass to find an answer to this question and arrives at the conclusion that the destruction theory is false and the consecration theory is right because supported by ecclesiastical tradition, is thoroughly consistent in itself, and compatible with the fundamental notion of sacrifice common to all nations. The author's analysis of the doctrine of St. Thomas concerning the Holy Sacrifice of the Mass is particularly keen. The book may be recommended to all who are interested in the problems at issue.

"The Four Great Evils of the Day" which Fr. F. J. Remler, C. M., discusses in *Timely Topics* No. 17, a brochure published by the Central Bureau of the Central Verein, adapting to present-day conditions some thoughts of the late Cardinal Manning, are: (1) the revolt of the human intellect from God, (2) the revolt of the human will from God, (3) the revolt of society from God, and (4) the spirit of Antichrist, which manifests itself especially in impatience of all revealed religion and opposition and enmity

towards the Church, the papacy, the priesthood, and the religious life. These evils are sure to bring about the destruction of the human race unless energetic measures are taken against them. Fr. Remler briefly indicates the necessary and effective remedies. His pamphlet is timely and impressive, and we hope it will be widely read.

More shrines of Our Lady are constantly coming to light. A recent number of the *Echo de Paris* gives a photograph of "Our Lady of the Flames" at Bellevue (Seine-et-Oise), which commemorates a terrible railway disaster in 1842, one of the victims of which was Admiral Dumont d'Urville, who, after escaping from all sorts of perils during several voyages around the world, was destined to be killed in France.

A delicate question is delicately treated in "Sex at Choice," by Mrs. Monteith Erskine (London: Christopher), to which the author's husband, a member of the House of Commons, has contributed an introduction. It will be interesting to hear the verdict of theologians on sex determination. Blessed Albertus Magnus appears to have considered it lawful; indeed this amazing sage left behind him a formula which, according to Mrs. Monteith, has often been verified in practice.

The harbingers of the new year, 1926, are beginning to make their appearance in the form of almanacs. The first to reach us were the old and renowned "St. Michael's-Kalender," of Steyl, published by the Mother House of the Society of the Divine Word for the benefit of the foreign missions, and the "Manna Almanac," published by the Society of the Divine Saviour at St. Nazianz, Wis. The former is in its 47th year and needs no recommendation from us, while the latter, as its subtitle indicates, appeals mainly to the young, who will delight in the fine literary and artistic banquet here spread before them and be inspired to new sacrifices on behalf of the good cause

to which the Almanac is devoted. As we go to press, comes "Der Wanderer-Kalender," of St. Paul, Minn., all in all perhaps the best of the American almanacs printed in German. It has an artistic new cover and a silver jubilee survey by the editor, Mr. Joseph Matt, from which we see with pleasure that, despite the gradual decay of the German language in the U. S., the "Wanderer-Kalender" expects to celebrate its golden jubilee. It deserves to prosper, for its literary standard is high and its illustrative matter well selected.

"The Visible of the Invisible Empire," by Edgar I. Fuller, a former agent of the Ku Klux Klan, edited by Geo. La Dura and published by the Maelstrom Publishing Co., Denver, Colo., contains little about the Klan, its history, character, and mode of operation that was not known before. Here and there the author adds a picturesque detail, as in his character sketches of W. J. Simmons and E. Y. Clarke. He says that Simmons got something like \$300,000 from the Klan, and that the *Fellowship Forum* of Washington is subsidized by the Klan at the rate of \$1,000 a month. The present "Imperial Wizard," Hiram Wesley Evans, is described as a moron,—which estimate is hard to accept in view of that gentleman's apparent success in ruling the vast organization. That so many Protestant preachers promote the Klan is explained by ascribing to the leaders the project of combining all existing Protestant denominations into one vast "Ku Klux Klan Church." The volume contains a few hitherto unpublished documents, but they are of no great importance.

M. Adolphe Retté, in his book "Les Rubis du Chalice" (Paris: Albert Messine, intersperses rubrical meditations with apt reflections on some of the ills of our day. Thus he tells of "a well-meaning lady" who will hardly read the Gospel because the Bible continually shocks the "genteel" ideas

she has formed for herself of Our Lord. This fact confirms the opinion expressed farther on, that many souls are sickly for want of strengthening food. In closing his book, M. Retté asks three questions, which might serve the world of to-day as points for an examination of conscience. God, he says, has suspended the effects of His justice shown in the Great War. Do those Catholics show themselves duly thankful for this favor who, to satisfy their vain ambitions, co-operate with the enemies of His Church? Do they hope to draw down upon themselves and their families the divine benediction while they prostitute the Sacrament of Matrimony rather than have children? Finally, under the onrush of Materialism which threatens to submerge us, the presence of saints is more necessary than ever before. Pius X invited the parochial clergy to choose St. John Baptist Vianney for their patron. Have you met with many imitators of the Curé d' Ars?

A "Bibliographie Thomiste" of 140 pages, by Frs. Mandonnet and Destrez, O. P., opens a collection of studies labelled "Bibliothèque Thomiste," and edited by the first-mentioned writer, who is one of the leading authorities on St. Thomas. The bibliography consists of 2219 numbers and is divided into five sections: (1) History of St. Thomas; (2) His works; (3) His philosophical doctrines; (4) His theological teachings and (5) the relation of the teachings of St. Thomas to those of other philosophers and theologians from antiquity to the present time. Students of St. Thomas will find this a useful aid. The book is published by Kain, Le Saulchoir, Belgium.

There have been not a few Catholic apologists who have sought to maintain that the Roman Inquisition, in contrast to the Spanish, never proceeded to extremities, and that none of the accused ever suffered death. That this may truthfully be said of some pontificates is probable enough, but it certainly cannot be said of the time of

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Paul IV. In 1556, for example, twelve, or more probably twenty-four, Christianised Jews were charged with relapsing into Judaistic practices at Ancona, and were burned at the stake. Our information, however, is very imperfect owing to the destruction of the greater part of the records of the Holy Office in the riots which took place after the death of the Pope. "Not even the number of cases tried," says Pastor, "or even the executions which took place partly in the Piazza Navona and partly in the Campo di Fiore and the Piazza Giudea, can be stated with any degree of accuracy." (Vol. XIV, Engl. tr., p. 260). Further we know of witches who were burned at Bologna by order of Pope Paul IV. (*Ibid.*, p. 261, n.).

Shortly after Leo XIII had provided a study room for scholars consulting the Vatican archives, His Holiness paid a visit to the well-lighted room eagerly used by visitors from all parts of the world. As the Pope entered, naturally all arose to pay him respect, except the learned Dr. Theodore Mommsen. A German paper congratulated him on his dignified (?) protest. When the paragraph was brought to the notice of the veteran scholar, he was extremely indignant. He pointed out that, being almost blind, he had not noticed the Pope's entrance and that, had he been aware of it, he would have been ashamed to show rudeness to a great sovereign and ingratitude towards a man who had conferred so great a benefit on the learned world.

Theology for the cultured layman is the great need of the day.—(Rev.) Dr. J. P. Arendzen.

Correspondence

Dr. O'Toole's Blunders

To the Editor:—

On page 182 of his book, "The Case Against Evolution," Dr. Barry O'Toole presents some figures which are staggering indeed, but which seem to be incorrect. Assuming the average velocity of a meteorite to be 20 miles a second, about 38,000 years would be required for a journey from the nearest constellation to our earth, and not 60,000,000 years, as the author postulates. Proxima Centauri, the latest discovered and closest star to us, is approximately 24 trillion miles from the solar system. In the same ratio a meteorite would travel from the nearest planet (Venus, 26,000,000 miles) only 15 days before reaching the earth, and not 150 years, as the author claims. Another blunder in figuring we discover on page 184. Mars is 142 million miles from the sun, Jupiter 483 million, Neptune 2792 million, and Alpha Centauri 25 trillion miles. Let any high-school student compare the proportions of these figures with the proportions given by the author—20 days, 80 days, 3 weeks (21 days), 9,000 years:—blundering pure and simple.

J. C., O. F. M.

Two Types of Educator

To the Editor:—

A truly great and humble man is the Jesuit Father B., and it is always a pleasure for me to meet him in a certain "Lake" city. He has an encyclopedic knowledge of Latin and history. For nearly thirty years he has taught these subjects,—for which work his pay has been exactly zero.

Recently I met another kind of educator. He is the principal of a high school in New York City. If he has one conviction, it is that the taxpayers somehow owe him at least \$8000 per year for life. We stood outside of the Doctor's office as he strove to impress this upon me, and upon a wall was a fine print entitled, "Celebrities of the University of Paris." I pointed to some of the figures and asked the Doctor to identify them for me. He was frank to say that he could not. Probably such doctors should not be expected to know anything of the Schoolmen, who made Paris a great medieval university. Their study of the paying capacity of present-day tax-payers gives them no time for such subjects.

Father B. and the Doctor exemplify the difference in spirit between Christian and godless education—the difference between education as a vocation and education as a profitable business. The rallying cry of the godless schools is that of the factory, *i. e.*, quantity production and profits.

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A Dangerous Tendency

To the Editor:—

The F. R. acted wisely in replying as it did (No. 19, p. 406) to the article of Austin O'Malley, M. D., in the *Ecclesiastical Review*. Let us hope that the *Ecclesiastical Review* itself will publish an answer to this physician from the pen of a theologian.

It seems to me that opinions and practices are propagated in some Catholic circles at the present time which require correction on the part of the Church authorities. I refer particularly to certain excesses in the cult of the Sacred Heart, of the Blessed Virgin Mary, and of certain modern saints, especially St. Rita and St. Teresa of Lisieux ("the Little Flower"). In advocating devotion to the Sacred Heart, for instance, some writers entirely forget the Most Holy Trinity, the Holy Eucharist, and the Holy Ghost, not to speak of the theandric Person of the Redeemer. Thus I read in one Catholic paper that "the devotion to the Sacred Heart is the greatest means of salvation for mankind." Why is the Person of the Godman relegated to the background? The Church herself does not do it in her liturgical prayers of the Mass and the Breviary. Is it not time for all of us to return to the *modus loquendi* of the Apostles?

Also in regard to the Blessed Virgin Mary, we ought to return to the laws which the Church follows in her liturgy and to the principles laid down in her dogmatic teaching. The proposition that Mary is the mediator of all graces (*mediatrix omnium gratiarum*) can hardly be reconciled with the liturgical prayers of the Church. It has become customary of late to make so many assumptions and suppositions that it is difficult to plod one's way through to the truth. Thus I read in the *Indiana Catholic* of Oct. 2 page 6, col. 5: "The love which Our Lady had for God was so great that she suffered keenly through the desire of union with Him; hence [italics mine] the Eternal Father, to console her, sent her His only and beloved Son." Do we not pray in the Creed at Mass: "who for us men and for our salvation came down from heaven"? Evidently there is method in these utterances. Witness the arbitrary addition of words and phrases to ecclesiastical prayers: *Salve Regina*—Hail, holy Queen; *Advocata nostra*—most gracious advocate; witness also such arbitrary translations as these in the Litany of Loreto: *Virgo potens*—Virgin most powerful; *Virgo fidelis*—Virgin most faithful, etc. Witness, moreover, the exaggerated emphasis placed on devotion to the Blessed Virgin in contradistinction to all other devotions, even that to the Third Person of the Blessed Trinity. Witness, finally, the popular neglect of the Holy Eucharist while the altars of the saints and innumerable "shrines" are decorated and frequented by the faithful. Subjectivism, independence towards ecclesias-

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tical authority, and especially sentimentality, co-operate in bringing about these abuses.

This sentimentality is not confined to women, but is found almost as frequently in men, as anyone can see who will keep his eyes open. A good and normal Catholic will in both his interior and external religious life stick to the *Communio Sanctorum*—that dogma which he professes every time he recites the Creed. But in our day there are fashionable saints who are venerated so exclusively and in such an ostentatious way that all the others seem relegated to oblivion. The paper from which I have quoted says: "No Catholic home should be without religious pictures. A picture of the Sacred Heart, the Blessed Virgin or [*italics mine*] the Little Flower is a reminder of the faith that is in the home, and it impresses visitors as well as the household." We will not assume that the *Indiana Catholic* wishes to place the "Little Flower" on a level with the Blessed Virgin Mary; but are there not many saints whose pictures would be just as effective "a reminder of the faith" as that of St. Teresa of Lisieux? Do those who so extravagantly propagate the cult of the "Little Flower" constitute the Church, with which it is our duty always to conform—*sentire cum Ecclesia*? Has it not come to pass that those who are not particularly enthusiastic over the cult of St. Rita and the "Little Flower" are regarded by many as Catholics who are not entirely orthodox?

It is strange that those of us who are more or less indifferent to these fashionable cults should be reminded of the operation of the Holy Ghost in the Church. Devotion to the Third Person of the Blessed Trinity is precisely the thing that is neglected by the promoters of these modern saints and cults. It seems a matter of course to the ordinary old-fashioned Catholic that he should believe in and worship the Holy Ghost, to whom, as Sacred Scripture so often reminds us, we are indebted for innumerable graces and blessings.

These are merely a few thoughts which might be developed in the light of recent experiences. I fear for the future if the tendency referred to is not effectively checked.

Evansville, Ind. (Rev.) Bede Maler, O.S.B.

Excerpts From Letters

I gladly pay the additional amount of subscription. "*Firmetur manus tua, et exaltetur dextera tua.*" (Ps. 88).—(Rev.) J. H. Bruns, Carlyle, Ill.

I think your REVIEW has pretty well the correct view of everything.—(Rev.) Matthias Hoffmann, Waite Park, Minn.

Rest assured that the F. R. is always a very welcome visitor at my desk, at any price. It is a classic—a veritable store-house of in-

tellectual delicacies. *Sapienti sat!* I pray for your continued success.—(Rev.) Henry J. Ehr, *Stevens Point, Wis.*

Glad to pay the increased subscription price. I have read the F. R. *ab initio*. I was ordained in 1893, and this is Volume XXXII You are right in being sharp in your criticisms. A consistent Catholic, priest or editor, can go only one way,—that of the truth. *Ad multos annos!*—(Rev.) J. H. Stromberg, *Norwalk, Wis.*

Verily, if real merit always got its equivalent in cash, the F. R. should be the last publication to be constrained to go almost begging for support. . . . No one can wish more sincerely that you may find better encouragement in your noble work than does yours faithfully in Xto, [Rt. Rev.] P. J. Hurth, *Bishop of Nueva Segovia, Vigan, P. I.*

BOOK REVIEWS

A Popular Book on Spiritism

"Spiritism, Facts and Frauds," by the Rev. Simon A. Blackmore, S. J., is an effort at summarizing, in popular form, all that the average reader should know about this unwholesome offspring of a decadent age. After discussing the modern revival of the cult, the author makes a survey of its agents and methods, its phenomena, its teachings, and its claims. Its agents and methods he exposes; its phenomena and teachings he sifts, sorts, and refutes; its claims he explodes and demolishes.

The 525 pages might have been much condensed: there are too many repetitions and rhetorical elaborations. One may justly take exception, too, to the manner in which the author insists on casting opprobrium on certain expert modern investigators, referring to them as "sceptics" and intimating that their refusal to accept phenomena as genuine is owing to hard-headed prejudice. Men like Mr. Houdini and Father C. M. De Heredia, S. J., have done more effective work in the fight against Spiritism than any number of non-experts could ever hope to accomplish.

Again, in concluding his remarks on "ectoplasm," the reverend author wisely maintains: "Observations thus far available, are too uncertain, too extraordinary, too far removed from normal experience and too much disputed, to supply grounds for forming a confidently fixed judgment." But if this is so, why waste space (pp. 504 sq.) by quoting as an authority a writer who asserts that the matter is scientifically established "beyond all possibility of doubt"?

For the rest, Father Blackmore's book will prove helpful to many as a storehouse of valuable data. It likewise offers an interesting and clear exposition of pertinent facts and

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theories concerning the human soul and the Church's stand in regard to them. (Benziger Bros.)

Literary Briefs

—A volume of German poems published in the U. S. has become quite a rarity. The first of the kind which we have seen for a long time is "Frohe Sänge," by Jodocus, which is the pen name of our merry old friend, Brother Wendelin, S. V. D., the pioneer of his order in this country. He makes no extravagant claims to poetic genius and inspiration, but explains in the preface how he was induced by the editor of the *Familienblatt* to write humorous verses to accompany certain cartoons which appeared in that magazine. He himself correctly describes his verses when he says: "Ohne Kunst ist meine Weise, nicht berechnet für die Welt; Kling' mein Lied in traute Kreise, Dem das Schlichte noch gefällt.—Kleine Blümchen will ich streuen, Hie und da, wie's grad sich schiekt; Mög' ein Freund sich d'ran erfreuen, Der auf sie herniederblickt." Bro. Wendelin is a native of the Eifel, and some of his best verses are devoted to the praise of that historic region, its traditions and customs.

—"Mediatrice: Eine mariologische Frage. Dogmatisch-kritische Studie von F. H. Schüth, S. J.," published by the Marianischer Verlag of Innsbruck, is dedicated to the memory of "the great Mariologist, M. J. Scheeben," and deals critically with Dr. B. Bartmann's book, "Christus ein Gegner des Marienkultes?" Bartmann holds the postulate of Mary's universal motherhood to be merely a creation of medieval piety, without a solid dogmatic basis. Fr. Schüth holds that such a dogmatic basis exists and that the dogma of the "Theotokos" probably involves the doctrine that Mary is the "mediatrix omnium gratiarum." The author makes a strong case for his thesis, but admits that the question is by no means an easy one and that the opponents make a number of objections and distinctions which justify their attempt to defend Catholic devotion to the Bl. Virgin even apart from this doctrine, which, contrary to the assertion of a recent writer in the *Ecclesiastical Review*, has not yet been defined as an article of faith. We recommend Fr. Schüth's book (which can be purchased for \$1.75 post-paid from Rev. J. Schüth, Schnellville, Ind.) to all who are interested in this controversy. No matter what side the reader may espouse, he will peruse this book with profit, for it is a model of controversial amenity.

—Fathers James Walcher and George Rauch have translated into English the Rev. F. X. Kerer's character sketch of "The Venerable Don Bosco," founder of the Salesians, whose beatification lately advanced another step when the S. Congr. of Rites voted on his heroic virtues. An appendix contains welcome information on "The

Preventive System in Education" practiced by the Salesian Fathers, who, we see from a notice on the cover, now have houses in New York City, New Rochelle, Port Chester, and Albany, N. Y., in Ramsey, Paterson, and Elizabeth, N. J., and in San Francisco, Oakland, Los Angeles, and Watsonville, Cal. (New Rochelle, N. Y.: Salesian Press).

—In "A Key to the Doctrine of the Eucharist," (Benziger Bros.), Dom Anscar Vonier, O. S. B., Abbot of Buckfast, deals first of all with the sacramental idea in itself and then, keeping that idea before him, and using St. Thomas as a guide, develops the thought that the Blessed Eucharist is pre-eminently the Sacrament that is a Sacrifice and the Sacrifice that is a Sacrament. Christ is present under the sacramental species as a victim immolated for God's worship, and although we rightly worship Him as living and reigning in glory, and develop extra-liturgical devotions accordingly, Mass and Communion are necessarily associated with Calvary. Both worship and personal sanctification are accomplished by the same rite, by the offering and consumption of the one victim. It requires some training in theology to follow the author's argument easily, but in those who can appreciate it the Abbot's book is calculated to stimulate devotion.

—Of the making of prayer books there is no end and, really, each faithful Catholic ought to have a prayer book of his own, compiled to suit his individual needs and taste. Since that is impossible, we must select the best productions in the market for recommendation. One of the finest prayer books that have been published for some time is "Blessed Be God: A Complete Catholic Prayer Book" by Fr. Chas. J. Callan, O. P., and Fr. J. A. McHugh, O. P. It is new, modern, devout, complete, in conformity with the sacred liturgy, beautifully printed, and substantially bound,—and what more could one demand? Two of its most attractive features are its clear and simple order and the section of "Devout Reflections," drawn from S. Scripture and the Imitation of Christ. (P. J. Kenedy & Sons).

—"A Link Between Flemish Mystics and English Martyrs," by C. S. Durrant, is a stout volume industriously put together, consisting of two independent parts, connected, as the title page indicates, by a mere link. The first part begins with Ruysbroeck and Gerard Groote, goes on to the Augustinian convent of Windesheim and its dependencies, gives some account of the Brothers of the Common Life and of the great reforming visitation of Cardinal Nicholas de Cusa, treats rather fully of Thomas à Kempis, and ends with the ravaging of convents by fanatical Calvinists and the fate of the Martyrs of Gorcum. And so the way is paved for the second part, which is in substance a history

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of the English convent of Nazareth at Bruges. The "link" is the fact that this was a house of Augustinian canonesses, derived from one of the Windesheim congregation. The interest of the story is mainly personal, but the edifying spirit of piety which pervades the book gives it more than historical value and makes it suited, for the most part, for spiritual reading in convents. The chapter on Thomas à Kempis is particularly welcome in view of the fact that there is so little English literature about that man of God. (Benziger Bros.)

New Books Received

De Ecclesia. Tractatus Historico-Dogmatici quos scripsit Hermannus Dieckmann S. J. Tomus II; *De Ecclesiae Magisterio*; *Conspetus Dogmaticus.* xii & 308 pp. 8vo. Herder & Co. \$3.25 net.

Manna Almanac for 1926. 96 pp. 12mo. Illustrated. St. Nazianz, Wis.: Society of the Divine Saviour. 25 cts. postpaid.

The Visible of the Invisible Empire. "The Maelstrom." By Edgar I. Fuller, former Executive Secretary to Edward Young Clarke, Imperial Giant, Imperial Wizard Emeritus, Knights of the Ku Klux Klan. Revised and Edited by Geo. La Dura. 182 pp. 12mo. Illustrated. Denver, Colo.: Maelstrom Publishing Co., Inc. \$1.50.

Manual for the Children of Mary Immaculate. x & 189 pp. 24mo. Benziger Bros. 60 cts. net.

The Four Great Evils of the Day. Adapted from Cardinal Manning by F. J. Remler, C. M. 24 pp. 16mo. (Timely Topics, No. 17). St. Louis, Mo.: Central Bureau of the Central Verein.

The Lives of the Popes. By the Rev. Horace K. Mann. Second Edition. Vol. IV: The Popes in the Days of Feudal Anarchy (891-999). xv & 453 pp. 8vo. Illustrated. Kegan Paul and B. Herder Book Co. \$4.50 net.

The Superstitions of the Sceptic. By Gilbert K. Chesterton. With a Correspondence between the Author and Mr. G. G. Coulton. iv & 50 pp. 12mo. B. Herder Book Co. 50 cts. net.

Charity and Our Three Vows. Spiritual Conferences for Religious. By Owen A. Hill, S. J. viii & 381 pp. 12mo. B. Herder Book Co. \$2.

The Armor of Light. Short Sermons on the Epistles for Every Sunday in the Year. By the Rev. J. J. Burke. ix & 224 pp. 12mo. B. Herder Book Co. \$1.50 net.

A Daily Thought from St. Augustine. By a Canoness Regular of St. Monica's Priory, Hoddesdon. 112 pp. 16mo. B. Herder Book Co. 80 cts. net.

The Finger of God. By Rev. Robert W. Brown, M. A. ix & 214 pp. 12mo. Benziger Bros. \$1.75 net.

All the Year Round. A Child's Calendar of Patron Saints in Rhyme by Sr. M. Emmanuel, O. S. B. Illustrated by Sr. M. de Sales, Sister of Mercy. 70 pp. 7¼ x 9½ in. Illustrated. B. Herder Book Co. 85 cts. net.

Certain Godly and Devout Prayers. Made in Latin by . . . Cuthbert Dunstall, Bishop of Durham, and Translated into English by Thomas Paynell. Edited, with an Introduction, by Dom Roger Hudleston. (The Orchard Books, Extra Series, No. 1). xvi & 51 pp. 32mo. Benziger Bros. \$1 net.

Conversations on Christian Reunion. By a Parish Priest. 104 pp. 12mo. Baltimore, Md.: John Murphy Co. \$1.25 postpaid.

The Thinking Man. By Rev. Frederick Macdonnell, S. J. v & 330 pp. 8vo. John Murphy & Co. \$1.75 postpaid.

Martha Jane. A Western Boarding School Story. By Inez Specking. 192 pp. 12mo. Benziger Bros. \$1.50 net.

Sunshine and Freckles. A Juvenile by Francis J. Finn, S. J. 192 pp. 12mo. Benziger Bros. \$1 net.

Religious and Ecclesiastical Vocation. By the Rev. A. Vermeersch, S. J. Translated from the Latin by Joseph G. Kempf. vi & 90 pp. 12mo. B. Herder Book Co. 90 cts. net.

Catholic Opinion on the Evolution Theory. By Ulrich A. Hauber, Ph. D. 32 pp. 16mo. Davenport, Ia.: St. Ambrose College. 15 cts.; \$1.50 per dozen. (Pamphlet).

Along the Mission Trail. Vol. I. In the Philippines. By Bruno Hagspiel, S. V. D. vi & 267 pp. 8vo. Techny, Ill.: Mission Press S. V. D. \$1.25.

My Lady Poverty, or A Saint's Courtship. A Dramatic Poem by Francis de Sales Gliebe, O. F. M. Chicago, Ill.: Franciscan Herald Press. 30 cts. postpaid. (Wrapper).

St. Bartholomew's Day, Aug. 24, 1572. By Rev. Bertrand L. Conway, C. S. P. 32 pp. 16mo. The Paulist Press. 5 cts.; \$3.50 per 100; carriage extra. (Pamphlet).

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The Contemplative Life. By Joseph McSorley, C. S. P. 23 pp. 16mo. The Paulist Press. 5 cts.; \$3.50 per 100; carriage extra. (Wrapper).

"Tell Us Another!" Stories Told by Uncle Joe. By Winfrid Herbst, S. D. S. 147 pp. 12mo. St. Nazianz, Wis.: Society of the Divine Saviour. \$1.10 postpaid.

The Life of Catherine McAuley, Foundress and First Superior of the Institute of Religious Sisters of Mercy. By Mother Teresa Austin Carroll. xv & 457 pp. 8vo. St. Louis, Mo.: The Vincentian Press. \$3.50 postpaid.

A SPRINKLE OF SPICE

One of Benjamin Franklin's letters affords refreshing reading. It was sent to the Abbé Morellet in return for a drinking song. After quoting the assertion that Noah invented wine, Franklin says that before the Flood men drank nothing but water, and so became worse and worse, till they had to be destroyed. It was the distaste for water acquired during the Flood that led Noah to invent wine and caused him to remain a good man until his death. Franklin illustrated his letter with five drawings to prove that, whereas all animals and birds with long legs have long necks to enable them to drink water from rivers and streams, showing that Providence meant them to drink water, man has long legs and a short neck, showing that he was meant to raise a wine-glass to his mouth.

A new selection of schoolboy "howlers" appears in the *St. John's Gazette*. Here are a few:

Henry II and Becket quarrelled because both wanted to marry Runnymede.

Pharaoh made Joseph a ruler and gave it to him.

A buttress is the wife of a butler.

The principle of Archimedes was the head-master of a school of that name.

A connoisseur is a man who stands outside a picture house.

When the King heard the news, he was filled with emulsion.

A molecule is a girlish boy.

Apropos of the death of the novelist, James Lane Allen, Brother Leo in *Columbia* tells a story which deserves a better fate than oblivion. A very prim lady was browsing about a bookstore, vaguely intent on Christmas presents. An obliging clerk offered assistance. "A nice, entertaining story, perhaps?" he suggested. "Here is something that is quite a favorite." The lady read the title of the proffered book and pursed her lips instantaneously: "'A Kentucky Cardinal.' I am sure that would not do. I am not interested in Romanist churchmen." The clerk repressed a smile and proceeded to explain: "Well, the title is a little deceptive, Madam. But this cardinal was a bird."—"Oh, indeed!" replied the lady with accentuated acidity. "It is my opinion that the story of that kind of a churchman would make highly improper reading."

Short Novel.—"If you refuse to marry me, I shall die."—She refused to marry him, and he died,—sixty years after.

The editor of a paper in the Midwest had become provoked at the slipshod English of the staff and in grand scorn posted this notice on the bulletin board: "A preposition is a poor thing to end a sentence with."

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The Fortnightly Review

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CHRONICLE AND COMMENT

A Life of Ozanam

"Ozanam in his Correspondence," by the Rt. Rev. Msgr. Baunard, translated from the French by a Member of the Council of Ireland of the Society of St. Vincent de Paul (Dublin: Catholic Truth Society), is in reality a full biography of Frederick Ozanam, the founder of the Society of St. Vincent de Paul. At the age of seventeen, Ozanam drew up his plan; at eighteen he opened the attack against Saint Simonism; at twenty he was proclaiming truths of Catholicism in the Sorbonne and confounding the irreligious professors; at twenty-one he was asking the Archbishop of Paris to permit modern instruction by Lacordaire in Notre Dame; at thirty he held the lamp of truth aloft from a professor's chair in the Sorbonne. At twenty, with a few other students, he inaugurated the first Conference of the Society of St. Vincent de Paul. "Let us go to the poor," was his message and his motto. From Paris he extended the benefit to France, and later to both hemispheres. "I wish," he said, "to enfold the whole world with a network of charity." Before he died, at forty, he could count two thousand such centres of charity. To-day there are close on eight thousand.

Monsignor Baunard has given us not only the history of Ozanam's acts, but the history of his soul, as shown in his books, and above all in his correspondence. The period of his short life was an eventful one. It was fruitful in great Catholics. It was the time of Montalembert, Lacordaire, Ampère, Veuillot, and of poor Lamennais, who fell by the way, a victim to his intel-

lectual pride. Yet amongst them all Ozanam alone sowed seed which has fructified in a widening circle of Christian charity.

Deliberate Lying During the World War

Francesco Nitti's latest contribution to the history of the Great War and its after-effects has been translated by F. Brittain under the title, "They Make a Desert" (Dent). Signor Nitti, as head of the Italian government, in 1919, signed the Treaty of Versailles, which he has since denounced as "equally ruinous for both victors and vanquished" because "based on violence, bad faith, and the spirit of plunder." He has worked and is still working indefatigably to avert the evils which, in his opinion, are inevitable if the treaty is carried out. The present book is the third which he has devoted to the subject. "It is only fair to emphasize that Signor Nitti was in no way responsible for the treaty, which was a legacy from his predecessors in office. To find an instance of the same gentleman negotiating, signing, and then repudiating a treaty, we must travel farther west," says *Studies* (No. 55).

The feature of Signor Nitti's new book which is of special interest to us just now, is his cynical admission of the deliberate manufacture of lies by the Allied propaganda during the war. "We had to win," he says, "to win at all costs. Just as poison gas was employed, so propaganda was employed—not that any serious-minded educated man believed all the stories that were disseminated about the Germans, but it

was useful to disseminate them. For an enemy to be beaten he must before all else be hated; and for him to be hated, every kind of crime must be ascribed to him . . . During the war we fostered every kind of legend that would tell against the Germans, as part of our propaganda."

The lies and calumnies attained their object; without them America would never have gone in, and the Allies would have lost the war. Even to-day there are thousands in this country, and probably also in Europe, who believe the stories of German atrocities that were deliberately invented, and among those who no longer believe them, the majority is not yet aware of the fact that these lies were manufactured just as deliberately as guns and ammunition. For this reason alone, if for none other, admissions such as that made by Signor Nitti should be circulated as widely as possible, so that, when the next war comes—as come it surely will—the people will be a little less credulous and more enquiring, for in the last analysis it is they that are hurt by this brazen mendaciousness.

A Problem in Connection with Holy Orders

A reviewer of J. Tixeront's book, "L'Ordre et les Ordinations" (Paris: Gabalda) in the Irish quarterly *Studies* (No. 55) confesses to a certain disappointment (which other students, too, must have felt) at the omission of all reference to the two bulls of Boniface IX recently discovered by D. Frederico Fofi. The first of these bulls, as our readers are aware, was issued in 1400 and gave to the abbot of St. Osith in Chich, Essex, who was not a bishop, the privilege of conferring on his own subjects not merely the diaconate, but also the priesthood. The second, dated Feb. 6, 1403, revoked this privilege at the instance of the bishop of London, who claimed that his predecessors had founded the monastery of St. Osith and enjoyed the right of patronage. Both bulls seem indisputably authentic, and

neither shows any trace of dogmatic difficulty in regard to the concession. "Hence," says the writer in *Studies*, "we have now a very powerful confirmation of the thesis of Vasquez and others with regard to the diaconate, not to speak of the still more daring thesis of Morinus with regard to the priesthood. It is too soon to decide what readjustments of received opinions these documents may lead to. Perhaps to none at all. But they certainly call for careful consideration, and will not be met by the replies offered to Morinus' arguments from the *chor-episcopi*. New solutions, if not a new thesis, are needed."

It is indeed disappointing that the venerable Abbé Tixeront has ignored the difficulty raised by these bulls. His excuse is (preface) that he had not the strength to go into the sources deeply enough to be able to offer any real help in clearing up the difficulty. (He has since died).

The Progress of Infidelity

Messrs. Stanley Paul and Co., London, have issued a new edition of the late Guy Thorne's "When it was Dark." Most people know something of this famous story, which was printed as a serial in a number of American dailies shortly after its first appearance in England. A Jewish financier bribes an archeologist to fake what appears to be a conclusive proof that Christ did not rise from the dead. A tablet is hidden in a tomb at Jerusalem, and its discovery throws the civilised world into a terrible chaos, from which it is rescued by a heroic clergyman, who unmasks the plot. General indifference to religion and the unblushing denial of the Resurrection by Anglican dignitaries have made most people a little too sophisticated for this story now. But that very fact makes the book worth reading, for, in its day, the effects of disproving the Resurrection which it describes, did not seem far-fetched or unreasonable. To-day they carry no conviction. That is the tragedy. The

darkness of unbelief is settling down as calmly as a summer's night—and nobody cares. The fathers blasphemed at the street corners and were sensational; the sons blaspheme from the pulpit and they are merely dull, as a writer in the *Universe* puts it.

A Jubilee Pilgrimage in 1575

In this year of jubilee it is interesting to have the record of an earlier pilgrim, who visited Rome during the jubilee year, 1575. The Rev. Jacob Rabus, whose "*Rom, eine Münchner Pilgerfahrt im Jubeljahr 1575,*" has just been published by Dr. K. Schottenloher (Verlag Münchner Drucke), is not unknown to fame. Dr. Pastor has used his travel-diary to illustrate the times of Gregory XIII. Rabus was the author also of a number of religious works. He came of the Reformed religion, but cut himself adrift from his family by entering the Catholic Church at the age of twenty. He studied in the German College at Rome, and later settled in Cologne, Mainz, and Munich, where he found a patron in Duke

Albert of Bavaria. In January, 1575, with a company of other pilgrims, he set off for Rome once more, mounted on a mule, the gift of one of the ducal officials. The winter was severe, but the journey was safely accomplished; and on February 18th, the company, singing a hymn of praise, rode into the Holy City. Rabus's record was intended for the use of other pilgrims, but worldly matters are not entirely excluded. He had an eye for the ruins and monuments, and took pains to inform himself correctly on historical matters. The strangers, too, interested him greatly, particularly a company of Indians who celebrated their unfamiliar rites behind St. Peter's.

The journey out and home is described with considerable vivacity. We leave the pilgrim safe at last in his monastery, and it is pleasant to note that the faithful mule is not forgotten. The beast found a corner in the ducal stables, and the letter in which the request is made gives one a pleasant insight into the character of the pious and kind-hearted priest.

PREJUDICES AND POLITICS

President Coolidge and Fundamentals

By P. H. Callahan of Louisville

President Coolidge's Omaha address seems to have elicited a note of approval from both the secular and the Catholic press, not at all owing to the subtle influence of the so-called "Coolidge Myth,"—which so often in the past has been responsible for high-sounding praise of Coolidge utterances that had no distinctive merit,—but rather because of the fundamental principles which he took occasion at Omaha to restate, principles which all America recognizes as sound and of peculiar application in this country.

What the President said at Omaha is not new or strange. He expressed those sentiments only which every thoughtful and sincere citizen who has

regard for the fundamentals of American life and government must hold. He but restated in timely fashion the guiding principles which under all normal circumstances rule the American mind. This much is obvious from what he said:

"I recognize the full and complete necessity of one hundred per cent Americanism, but one hundred per cent Americanism may be made up of many various elements. If we are to have the harmony and tranquillity of that union of spirit which is the foundation of real national genius and national progress, we must all realize that there are true Americans who did not happen to be born

in our section of the country, who do not attend our place of religious worship, who are not of our racial stock, who are not proficient in our language. If we are to create on this continent a free republic and an enlightened civilization that will be capable of reflecting the true greatness and glory of mankind, it will be necessary to regard these differences as accidental and non-essential. We shall have to look beyond the outward manifestation of race and creed. Divine Providence has not bestowed upon any race a monopoly of patriotism and character."

In the present state of the public mind, it seems that those principles are regarded as self-evident and, hence, their restatement strikes a note of universal accord. Under other circumstances, the same statement would be considered by some as too strong, by others as not strong enough. Naturally, those who have been drawn into a movement wholly at variance with American fundamentals may, even now, consider that the President said too much in his Omaha speech. The singular thing is that those who under ordinary circumstances would consider his statement adequate, should ever have been so carried away by the excitement of a political campaign as to become positively intolerant of everyone who is willing to stand on the principles which the President reiterated, and say no more.

In a Washington letter sent out by the N. C. W. C. News Service following the President's Omaha speech, this comment appeared:

"Considered solely from the viewpoint of political strategy, President Coolidge's address at Omaha deprecating religious and racial intolerance in the United States has been interpreted by the political strategists in Washington as an extremely effective move towards eliminating organizations founded upon such ideas from the next political campaign. The President, it is con-

ceded, by his statement of fundamental American principles has gone far toward clearing the air of the religious and racial issues which prevailed to some extent during the last campaign."

The President did not name any organization in his Omaha address; he merely restated "fundamental American principles." The question is: if the mere restatement of fundamental principles can now clear the air of religious and racial issues which appeared in the last campaign, why would not the restatement of those principles during the campaign have cleared the air at that time?

It is of course apparent why those who were responsible for injecting those issues into the campaign, or who hoped to win advantage by agitating them, would not have been satisfied by the restatement at that time of fundamental American principles, but it is not clear why those who sincerely wished racial and religious issues to be kept out of the campaign, or ignored, should not have been satisfied with such a restatement, at that time as well as now.

It cannot, of course, be expected that everyone will have the same mind in times of excited movement as in normal times, but on the other hand, if all should get excited at once, it would be disastrous. And it certainly does seem that Catholics especially should be able to count on those whom they regard as leaders and spokesmen—their writers, editors, and public men—without fear of their being swept off their feet.

The hierarchy never fails in that respect. They never get agitated and upset, or lose their discerning eye for true and relative values, on account of a political campaign, whatever may be the talk and clamor of politicians. The priests in their pulpits never fail. They do not get excited and disturbed, or shudder around about bigots and "enemies of the faith" and "the duty of every Catholic who has red blood in his veins," on account of some spu-

rious issue which politicians, Catholic or anti-Catholic, have injected into a political campaign.

But the leaders of the Third Estate, so to speak, or at least some of them, seem to have a different mind entirely, as if it were their particular business to rally Catholics to the opposition or support of every specious claim made by the circulating managers of a political campaign. If some obscure individual, never before heard of, makes an assertion touching Catholics even remotely, they must dignify it with importance. If some ill-favored organization suddenly springs up, which no public spirited person in the whole country endorses, and suggests a religious issue, they must take it up and exploit it to the fullest extent possible. A few months later they are found trying to get rid of the thing.

It almost seems as if, notwithstanding the wise example of the hierarchy constantly before us, we shall never learn this lesson. But it is singular, and a bit disheartening, that those who are educated in the conservative principles of Catholic teaching and philosophy, who know that, although the world shall pass away, the Church and the things she teaches as God's word must stand forever, should at times be disturbed by the machinations of political managers; or, still worse, that they should display intolerance of those who are satisfied, irrespective of momentary issues, to stand on fundamental principles, and let those who are wrong be wrong until their own best interests or their conscience shall afford them a better guide.

To my mind, the typical example of intolerance in perhaps all history, is Cranmer, who persecuted the first Protestants because they would not go to Mass, while he persecuted Catholics because they would not bow to Henry VIII as to the Pope, and later persecuted Catholics because they wanted to go to Mass, while he persecuted Protestants because they would not protest on the same grounds as the particular party or sect that he favored.

Fundamentals is all that we have a right to insist upon. God alone is absolute; the Church alone, infallible. It would be well for the leaders of the so-called Third Estate that we have in mind, not merely to reflect on these truths, but to carry over their thought, as they think in normal circumstances, into the excited movements which usually attend political campaigns, whether national or local.

It is bad enough, surely, to be intolerant towards our separated friends, whom we are obliged by truth and charity to love as ourselves; but intolerance towards members of our own faith, who entertain views different from our own, seems to be the worst kind of bigotry, deserving to be called after Cranmer, the prince of bigots.

In showing us what is dignified and effective in normal times President Coolidge has set an example that Catholics may well follow, taking their stand on fundamentals and holding it without thought of fear or hope of favor, serene and undisturbed by the schemes of politicians.

TIME

By *J. Corson Miller*

Tick, tock, tick, tock!
Under the soil and over the rock.
Across the musing face of the night,
Apiece with the heart that love makes light.
Along young eyes full-brimmed with
 laughter—
Then and now, before and after—
Ticks the vast, earth-circling clock:
Tick, tock—tick, tock!

Beating stress, tides ebb and flow,
Men and mountains wear white snow.
The forests change green cloaks for gold,
Red lips are warm, thin blood runs cold.
Short years youth drinks the wine of wonder,
Short years, and age is carried under.
Brief words are spoken, bells are tolled,
The flowers fade—the wind blows cold.
Like the mirthless song of a mocking ocean,
With a perpetual, cleaneut motion,
Ticks the vast, earth-circling clock—
Tick, tock! Tick-----

ENTHRALLED

By *Charles J. Quirk, S. J.*

So enamored of the earth
And its alluring shine,
That moth-wise now lies thrall'd
A star in yon tall pine.

Scholars and Scholarship

By Benedict Elder

"Have we any Catholic scholars?" is a question that for some weeks past has been running in the pages of *America*. A related question, as to whether our Catholic colleges enjoy as high prestige in educational circles as non-Catholic institutions, has at the same time been discussed in the *Commonweal*. These discussions are full of interest and, irrespective of how they may terminate, are calculated to awaken in Catholics a wholesome and much needed spirit of self-criticism,—which no doubt was the main object in starting them.

The thing can be overdone, however. The attitude of self-criticism is but a shade removed from the inferiority complex, and if the tendency that is abroad to treat education and scholarship as absolute values be not carefully avoided, the habit of self-criticism may create a spirit of servility, a truckling attitude that leads to the imitation of vanities and the pursuit of false ends.

Scholars are rare. They are more rare in a new than in an old country. They are rarest, perhaps, in a free country, or rather, one should say, in a country where there is equal opportunity for all. To be a scholar requires many years of leisure, and to enjoy such leisure one must be able to command the services of others, perhaps of many others. To be a scholar is to be rich in learning, and in the field of learning, as in that of finance, one man's riches indicate other men's privations. It is not always a creditable distinction to be a scholar. We need not be ashamed that our country has no such array of scholars as some other countries can boast, or if Catholics have fewer of this class than are found among non-Catholics.

Whether or not we have our proportion of recognized Catholic scholars is an interesting question, but it is not nearly so important as whether or not Catholics generally distinguish them-

selves by their devotion to Almighty God and their usefulness to society in whatever may be their chosen field of endeavor. Scholars have never redeemed the world. Scholars did not save Germany. Scholars did not prevent the shambles of the World War. It is time that those who are capable of appreciating the relative values of life should call the turn on the Tower-of-Babel spirit which animates so many of this generation.

"Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor Grandeur hear, with a disdainful smile,
The short and simple annals of the poor."

Among Catholics in America, until recent years, there has been less of riches, less of leisure, less of servile distinction, we trust, than have existed in non-Catholic circles, and, naturally, they have not kept pace with their non-Catholic neighbors in the production of scholars. The status of Catholics in this respect has somewhat improved—if one may call it improvement—with the present generation, but if it requires three generations to produce a "gentleman," it must require more than one to produce a "scholar."

Moreover, among Catholics in America, the field of higher education, which is supposed to produce the scholars, is virtually pre-empted to the clergy. We may have a few obscure lay professors in our colleges and universities, but we have no Lowells or Butlers or Eliots. The Catholic layman must win his laurels in other fields. Was Chief Justice White a scholar? No, he was a jurist. Was Hannis Taylor a scholar? No, he was a lawyer. Is Austin O'Malley a scholar? No, he is a physician. And so it goes. A man may possess profound erudition, may know many languages, all the arts and much of science, may devote his talents to the service of his fellowmen and live a life that is an example and an inspira-

tion to all who know him, but if he is not known as a "professor" of some sort, he is not recognized as a scholar. Thus, in a way, Catholic laymen of the highest attainments are precluded from qualifying as "scholars."

Nor do the members of the clergy gain in this respect what the laymen lose. Is Barry O'Toole a scholar? He has written what is perhaps the best balanced treatise extant on the subject of evolution. He has been engaged for months in helping to establish the Benedictine University in Pekin. Yet, who thinks of him as a scholar? He is a priest. Everyone will say quickly,—perhaps it is better to say it quickly,—that the president of Harvard is a scholar. The president of the Catholic University is a deeper schooled man, much more traveled, more familiar with languages, better acquainted with art, with a wider and more intimate knowledge of history, and has written more books, studied more sciences, read more literature, than the president of Harvard. But is Bishop Shahan thought of among us as a scholar? No, he is a bishop.

How many of us can name offhand the presidents of Georgetown, Fordham, Marquette, Notre Dame, Loyola? On the other hand, who does know the names of the presidents of Harvard, Yale, Cornell, Princeton, Columbia? The latter would be named among the first in any popular list of American scholars; the former, in all likelihood, would not be mentioned, even by Catholics. These men are none the less scholars, as a matter of course; but so far as popular recognition is concerned, they are as the gems of purest ray serene that "the dark unfathomed caves of ocean bear."

If it were only possible to have some of our distinguished laymen at the head of our great Catholic seats of learning, one may venture to say that a few years hence would witness a notable change in the popular estimation of Catholic scholarship in America. This prospect, however, is one that a layman

may only hint at, never urge; it involves more considerations than lie within the range of lay observation and experience. Certainly, it is not out of choice that the clergy virtually exclude the laity from all distinction in the field of education. Ordained as they are to the divine service of the altar, they would not prefer a rôle which the unanointed could fill as well. We can always presume, even when we do not fully know them, that circumstances over which they have no control impel our priests along this tangent to their sacred vocation.

Nor do our bishops lightly consent to the withdrawal of priests from the ministrations for which Holy Orders divinely fit them. Time was, perhaps, in other countries, when the grace of this holy Sacrament was not deemed so important by some as the worldly prerogatives to which it opened the way, but that time has long past, and such a view of the sacred priesthood has never obtained in America, where from the very beginning the true Apostolic spirit has always prevailed among our bishops and our priests. It is necessity that impels them to a course in Catholic education that virtually precludes the recognition of scholarship among the laity.

The necessity is manifest on the least investigation. For example, as these lines are being written the constitution of the writer's State is being amended to allow our one city of the first class to pay the public school superintendent a salary of more than \$5,000 the year. The superintendent of Catholic schools in the same city receives the salary of an assistant priest. The presidents of such universities as Harvard, Yale, Princeton, must receive salaries ranging from ten to twenty thousand a year. The presidents of most Catholic universities receive the same salary as priests engaged in parish work, which ranges from eight to twelve hundred a year. This, of course, excludes laymen who are not of independent means from filling such positions,—and it is only

through sacrifices on the part of hundreds that Catholics can have separate schools and colleges for their children.

The fact remains that, with our clergy occupying the positions that are ordinarily associated with scholarship, and the laity pursuing their lives in fields not supposed to call for great erudition, both are classed according to their professions and, notwithstanding there are many Catholics of profound and versatile learning, the prevailing impression that we have few Catholic scholars is inevitable. Even where some Catholic, by dint of energy and forcible expression, wins recognition as a scholar, it is only to be regarded as the exception that proves the rule.

For Catholic writers to confirm the popular impression by seriously questioning whether we have any scholars, seems to the present writer unjust. It seems, moreover, to reveal a weakness toward the tendency that is abroad these days to regard higher education as having a value that is absolute, which is a notion that cannot be reconciled with Catholic teaching on divine economy. After all, it does not matter so much who is a scholar or how many scholars we have. To serve God and be useful to society is as much as the most erudite scholar can do, and there are just as many and as great opportunities for doing that open to those who lay no claim to scholarship as to those who are entitled to that distinction.

Some Catholics seem eager to show to their fellow Catholics and to the world, not how much but how little influence the Church exerts upon their lives, not how much but how little it means to be a Catholic. They are continually seeking to have Catholic ideals and institutions measure up to the world's standard. They would win the world's admiration for the Church by remaking the Church to the world's image. There is a subtle note of that running through these discussions about the lack of Catholic scholars and the defects of Catholic schools. One says, thank God Catholics are no longer

the hewers and drawers. Another complains because those who go out of our schools find "their philosophy, their cultural viewpoint subject to constant attack."

If the object be to scorn the hewers and drawers and turn out scholars with a philosophy and cultural viewpoint that will agree with the opinions of the world, there is no need of Catholic education; there is no need of the Church. Indeed, in that view there was no need of the coming of Christ, as the world already had its scholars, its philosophy, its cultural viewpoint, and its full measure of scorn for the hewers and drawers.

A reaction from the materialism of the nineteenth century, which takes the form of an intellectual renaissance, cannot excite much enthusiasm among those who cherish in their hearts the truths of the Eight Beatitudes. Instead of more popular Catholic scholars and more fashionable Catholic schools, we need more Catholic men and women in all the strata of society who by their lives and deeds exemplify the truth and beauty of Catholic principles of social action and the mission of the Church to renew the heart of civilization and restore all things in Christ.

Telling the Truth About the Saints

A timely protest against "Whitewashing Saints" is published in the *Catholic World* magazine of the Paulist Fathers (No. 727) from the pen of Father John E. Graham, of St. Patrick's Church, Washington, formerly instructor in church history and Canon Law in St. Mary's Seminary, Baltimore, Md. He says that it is inexcusable romance in treating of the lives of the saints and points to Sacred Scripture as the best model of hagiography.

"Most assuredly," he says, "there is no fictionizing, no glossing over or 'whitewashing' in the sacred record. . . . God in His infinite wisdom and truthfulness painted His servants and friends just as they were, with their

beauties and their blemishes, their lights and their shadows; with their heroic virtues and their petty human meannesses, their great strength and their miserable weakness: the mother of us all, in her insatiable curiosity and vanity; our first father's spinelessness; Noah's drunkenness; Abraham's cowardly lying and risking his wife's chastity to save his own skin; the contemptible treachery of Rebecca and Jacob; Moses' lack of trust in God, after all the proofs he had of the divine protection; Aaron, high priest of Jehovah, countenancing idolatry through an unmanly fear for his life or even his popularity; David, the specially loved of God, an adulterer and a homicide; the uxuriousness of Solomon the Wise; the vindictiveness of Elisha the prophet. And so throughout the whole catalogue of the saints of the Old Dispensation."

"Nor is this truth-telling policy confined to the ante-Christian era. Even when the truth cut deeply, and militated against the Cause which was dearer to them than their own lives, the evangelists never hesitated, for one instant, to show themselves in their true colors; telling us, with all frankness, of their ignorance, their stupidity, and hardheadedness, their grossly materialistic conceptions of the Messianic mission, their worldly ambitions, their childish petty squables for precedence, their abject cowardice, their base desertion of the Master in His darkest hour, of the dastardly disloyalty of him whom Christ had honored above all the others by choosing him for His own successor and chief representative on earth. They tell us of their human disagreements, even after the coming of the Holy Spirit; of Peter's weakness and temporizing in the interests of the Judaizers, to such an extent that Paul felt called upon to fling the truth into his very teeth.

"A long series of very human portraits indeed—all these—from Genesis to the Apocalypse. Yet these very human men, with all their human faults and foibles, were great saints, dear

friends of God. Nor does it appear that the recording of these discreditable human traits in the Biblical personages destroyed, or materially lessened, the reverence of either the Jewish or the Christian world for the general character, the great and genuine virtues of these eminent saints and heroes. Where, then, can we possibly find a better model for our Christian hagiography than these Scriptural biographies of which God Himself is Author?

"The well-meaning folk who favor expurgated biography, no doubt consider their policy eminently judicious, and well calculated to avert scandal or disedification. But their wisdom is open to question. Not many readers of the expurgated hagiography will remain forever in their blissful ignorance—if blissful it be. There will come a time when they will discover the unvarnished truth; or when, perhaps, they will do a little thinking on their own account; and, when that time comes, those of them who are not much given to discriminating, seeing so much untruth, or concealment of the truth, where they once thought there was nothing but truth, will probably throw the whole into the discard as a tissue of fables worthy of being set side by side with mythological legends. Trust your readers, ye biographers, just a little. Give them credit for a modicum of sense and judgment; and furnish them with pabulum suited to grown-ups.

"Even as regards children,—while of course, no sane teacher would go out of his way to induct them into the knowledge of damaging truths—they may as well be taught judiciously as much unpleasant truth as they need to know, to guard against a wrong impression. Certainly the very least that can be demanded is, not to tell them a downright untruth, or — what amounts practically to the same thing — not to gloss over and whitewash to such an extent as to give them an entirely false notion of the saint or the hero. It you mislead or misinform

children—no matter how good your motive—they will probably find you out later in life; and, when they do, many of them will not stop to sift the wheat of fact or truth from the chaff of fiction and fable, but will rather distrust all historical teaching and, in their disgust and resentment, put it on a plane with their fairy tales and Santa Claus myths, with Red Riding Hood and Jack of the Bean Stalk.”

Catholics and International Peace

War is still envisaged as a practical policy and a possible occurrence, says the *Month* (No. 735), because the nations which Christianity has civilized will not take the trouble to apply Christianity to their dealings with one another. Their Christianity, in other words, is not thorough. It is this universal defect which gives immense significance to the recent assembly at Oxford, at the joint invitation of the British Catholic Council of International Relations, and the Catholic Social Guild, of the Fifth Annual Conference of the International Catholic League (known as I. K. A.), to discuss the bearings and implications of the principle of nationality. Nationality in one form or another—national interest, national prestige, national expansion, national culture—has always been the pretext of war. The principle has been invoked to justify every kind of crime and injustice, just as it has inspired the noblest self-sacrifice and heroism. Manifestly, it is one which needs definition and restraint, such as only the loftier principle of Christian morality can provide. It is high time that Catholics should get together to consider it, high time, if we may say so, that the lawful limits of the national principle should form part of the ethical teaching of the Catholic Church. No sentiment more easily degenerates into racial egotism and pride than love of country, unless it is conjoined with the love of God and His justice. Yet we cannot say that Catholics have hitherto been prominent in insisting upon the limits beyond which

nationalism—the concrete expression of nationality—cannot lawfully stray. They have found it easier, in international as in commercial matters, to fall in with the current sentiment: they have been slow to show themselves Christians to the marrow: they have not acted as a leaven to the non-Catholic mass around them: they have not responded as they should to the clear and constant teaching of the Popes, who preached, even in the midst of the World War, the abiding law of charity.

It is the curse of modern warfare that it cannot be effectively waged until Christian good will has been destroyed, and, in pursuance of their aims, the leaders of the belligerents without exception set themselves at home and in the field deliberately to destroy whatever international amity existed before the war, and to replace it by international hatred and suspicion. They were only too successful, but the evil disposition remained when it had done its work. In the light of latter events, in how sinister a light appears that iniquitous clause in the Treaty of Rome whereby the assistance of Italy was purchased by the Allies—“France, Great Britain and Russia pledge themselves to support Italy in not allowing the representatives of the Holy See to undertake any diplomatic steps having for their object the conclusion of peace or the settlement of questions connected with the present war.” In thus ruling out the Pope from their counsels, the Allies in effect ruled out all Christian influences from their feeble and futile attempt to restore peace to Europe. With what result we know. And even yet, in spite of the experiences of seven years’ unrest, they are loath to re-establish that good will on which alone peace can be securely based, and to call in to support them the enormous moral force wielded by the Papacy.

At last, as the Oxford Conference shows, Catholics are determined, in spite of the diplomatists, to do what they can to establish the peace of Christ, which is out of the world’s power to establish. Germans and

Frenchmen and Englishmen and Poles and Americans, together with representatives of some score of other States in the New World as well as in the Old, freely fraternized at Oxford on the basis of their Catholic citizenship to discuss the root causes of international conflict. Thus they would organize and consolidate that sense of human solidarity, that spirit of international good will, that zeal for the common interests of mankind, upon which the Papacy in its rôle of peace-maker amongst the nations must ultimately rely.

The International Catholic League means to re-Christianize Europe as a first step towards re-Christianizing the world. Catholicism is the only definite and consistent form of religion that exists, and, leaving out the Russian Orthodox, the members of the Church far outnumber the members of all other Christian bodies in Europe. If all Catholics agree that they will support no war which cannot be shown to be just according to the standard of the moral law, then a most powerful and widespread influence in favor of peace will immediately come into force. Such united action presupposes a continued and intelligent interest on the part of the Catholics in the foreign affairs of their respective countries, and an immediate condemnation of acts and projects which are not in accord with Christian justice. But as such supervision is impossible for the bulk of citizens, immersed in their own immediate concerns and without means of accurately knowing international matters, the formation of a Council or Committee in each country, on the lines of the British Catholic Council for International Relations and charged with this function, is obviously desirable.

SUNSET SONG

By Charles J. Quirk, S. J.

I need not go to foreign lands
To see quaint lovely things;
For castles, golden towns, and ruins
My sunset often brings.

Notes and Gleanings

Those who are acquainted with the ascetical writings of the late Fr. Moritz Meschler, S. J., of which several have been translated into English, will be pleased to read the story of his life as told by the Rev. Nicholas Scheid, S. J., in a late volume of Fr. Kempf's well-known series "Jesuiten: Lebensbilder grosser Gottesstreiter." This life is an exemplification of Fr. Meschler's chapter, "Der Jesuit, wie er leibt, lebt und stirbt" in his book, "Die Gesellschaft Jesu," which he wrote shortly before his death at the age of eighty years (1912). He was a master of the spiritual life who disproved in his person the traditional assumption that the true ascete must be a man of somber temperament. Fr. Meschler possessed in an eminent degree the saving grace of humor, which lies spread like a sunny sheen over the pages of his biography. We have read Fr. Scheid's book with deep interest and cordially recommend it to all who love spiritual reading of the kind that grips with a personal appeal. (Herder).

The *Revue Internationale des Sociétés Secrètes* recently spoke of a Masonic lodge alleged to have existed among the Carthusian monks of Clairvaux Abbey before the French Revolution. The Masonic monthly *Acacia*, for June 1925, gives documentary evidence to show that this lodge really existed. It was simply one among innumerable symptoms of decay which brought on the revolution in the Catholic France of the Bourbons.

"Die feierliche Papstmesse und die Zeremonien bei Heilig- und Seligsprechungen," is the title of a little brochure (Herder), in which Dr. J. Brinktrine, of the Paderborn Seminary, mainly for the benefit of Holy Year pilgrims from German-speaking countries, explains the ceremonies of the solemn high mass celebrated by the Sovereign Pontiff at beatifications and canonizations, and on a few other special occasions. This sol-

emn papal mass, as the author points out in his preface, closely resembles the pontifical high mass of an earlier age and embodies a number of ancient customs that have long since been abolished elsewhere. It is from this solemn and elaborate ceremony that our parochial high mass and the ordinary low mass have been derived, though not a few Catholics are under the mistaken impression that the course of development ran in the opposite direction.

Writing on "Les Eléments Juifs dans la Légende du Golgotha," V. Aptowitzer shows in the *Revue des Etudes Juives* (1924, 79, pp. 145-162) that the tradition recorded by several of the Church Fathers, according to which the corpse, or at least the skull of the first man (Adam) was interred on Golgotha, is traceable to ancient Jewish sources, as Origen and St. Ambrose expressly state. In the "Oratio contra Iudaeos de Salvatoris Adventu," formerly attributed to Basil of Seleucia (d. after 458), it is stated that the tradition goes back to King Solomon's time. The ancient Jews regarded Mount Moriah, where Abraham went to sacrifice Isaac, as the hub of the earth, and believed that the clay from which God fashioned the body of Adam was taken from that spot and that Adam was buried there in accordance with the divine dictum, "Thou art dust," etc. The early Christians regarded Golgotha pretty much in the same light, which probably accounts for the fact that this hill was later confounded with Mount Moriah.

Joseph August Lux has published a spirited account of his pilgrimage to the Eternal City, under the title, "Roma Sacra" (Herder). It winds up on a note of hopefulness. "There is but one way to salvation," said Pius XI to the author, "and that is the way of truth, justice and charity. Not politics nor partisanship,—Catholic truth and justice is the only way, the simple, straight way that leads to salvation. There is but one kind of poli-

tics that holds out hope to humanity—the one that reconstructs all things, moral, cultural, economic, on the foundation of God and holy Church."

We are indebted to Mr. Elie Vézina for a copy of the "Guide Officiel des Franco-Américains" for 1925. This valuable directory of the French-Canadians in the U. S. is already in its sixth edition. It is handsomely illustrated and contains statistical information concerning all French-Canadian Catholic parishes in this country, a directory of French-Canadian societies, an alphabetical list of all French-Canadian priests engaged in parish work or teaching, and a directory of prominent French-American professional and business men. The massive volume (nearly 700 large octavo pages) is illustrated with photographs of priests and laymen and pictures of a number of churches and schools. The publisher is Albert A. Bélanger, Fall River, Mass.

After a lapse of eight years, the Catholic Record Society of Ireland has resumed publication of "Irish Historical Records." The seventh volume, recently issued from St. Patrick's College, Maynooth, is rich in documents of the sixteenth century, the bulk of them collected by Msgr. Hagan, of the Irish College, Rome. His "Miscellanea Vaticano-Hibernica" will prove a quarry for future students of Irish ecclesiastical history. It is to be hoped that the editors of this valuable publication will provide critical editions of Colgan's monumental work on the Irish saints and Archdall's "Monasticon Hibernicum."

Father J. M. Lenhart's use of titles to designate members of the Franciscan Order in the fifth and sixth annual reports of the Franciscan Educational Conference is puzzling, to say the least. Here is a list of the titles as they appear in his papers: O. M. Obs., O. M. Observ., Ord. Min., O. Min. Recoll., O. M. Discal., O. M. Disc., O. M. Strict. Obs., O. M. Strict. Observ., O. M. Ref., O. S. Franc., O. F. M.,

O. M. C., O. M. Conv., O. M. Cap. As was pointed out in the F. R. for March 15, 1924, p. 105, this confusion is unintelligible to the ordinary reader, and, what is worse, creates the historically false impression that those who at one time or another used these titles, constituted autonomous branches of the Order, like the O.F.M., O.M.C., and O.M. Cap. of to-day. What Fr. Lenhart means by O. C. D. (Sixth Annual Report, pp. 80, 95) is a puzzle even to the scholar. Does he really believe that the O. F. M. first began in 1897? Finally he makes Ximenes an O. M. C., though it is well known that the famous Cardinal was the bulwark of Observantism in Spain and had much to suffer in consequence.

The decay of Greek studies in English-speaking countries has gone so far that the Oxford University Press is afraid that the £20,000 it is spending on the new edition of Liddell and Scott's Greek-English Lexicon will not be recouped. Part I of the new edition of this famous standard work has just appeared. It has been thoroughly revised by Dr. Henry Stuart Jones and Mr. Roderick McKenzie, with the co-operation of many other scholars. There are to be ten parts altogether, for which the subscription price is four guineas (a little over \$20). The *London Tablet* (No. 4451) advises Catholic scholars and heads of academic institutions to become subscribers at once. Catholics indeed have special reasons for supporting such undertakings as this. The new edition of Liddell and Scott, by the way, is not entirely classical. The vocabulary of the Neo-Platonists is there, and so is the Greek of the New Testament. Dr. Darwell Stone is editing a separate lexicon of Patristic Greek. A lexicon of modern Greek is also spoken of, which would start from the year 600.

Recently in London an old hammer was found embedded in a mass of concrete to which was attached a piece of Roman tile. From the broken crockery found with it there is no doubt

that it must have been a Roman hammer dating from the second or third century. The discoverer of this interesting relic was carrying it off in triumph to his office, when he happened to pass a workingman nailing a carpet with what is known as an upholsterer's hammer. This, on inspection, turned out to be an exact replica of the Roman instrument, except that it was slightly smaller. The bevel on the inside of the claws of the nail wrench was the same. The same number of rivets was used to attach the head to the wooden handle, and these rivets were fixed in exactly the same positions. As "Q. W.," writing of the incident in a London paper, remarked: "So with all our vaunted progress, there seem to be some things which, having once been designed to meet a special need, cannot be improved upon so long as the need remains the same."

There was much truth in what a speaker before the students of Boston University said the other week, namely, that one of the difficulties in the world to-day is that there is too much doing and not enough thinking. "Is it absolutely necessary that there should be a radio outfit in every home?" he said in part. "I'm not deprecating the radio particularly, but simply using it as an illustration of the drift toward occupying the time with anything but thinking. . . . We need more peace of mind."

St. Jerome tells us that the Jews did not allow a person to read the *Canticle of Canticles* before he had passed the thirtieth year. The reason of this prohibition was the danger of misinterpreting the sublime poem. So the Church in the second Council of Constantinople wisely condemned the exclusively literal interpretation. The mystic sense (though adopted by Bossuet) has not found many partisans. The interpretation that is favored not only by the Church, but also by the Jews, is the purely allegorical, which St. Bernard above all others has de-

veloped in his sublime meditations. It is this allegorical interpretation which has guided Fr. Jesse Brett in his studies of the Song of Songs, published under the title "Via Mystica" (S. P. C. K.).

The Church is in no way committed to the chronology found in Protestant editions of the Bible and compiled by a Protestant Bishop. "The time has not yet come to fix an authoritative chronology of the Bible," says the Catholic Encyclopedia. The time does not seem near at hand, nor is it likely that any complete chronology such as has been essayed (without much success) by many men of science, will ever be attempted.—B. C. A. Windle.

A reviewer of Fr. E. Boyd Barrett's S. J. book, "The New Psychology" (*Blackfriars*, Vol. VI. No. 66) doubts, with regard to psychoanalysis, "whether one can really separate the method from the theory and say that whilst the former is 'good *per se*,' the latter is amoral or definitely immoral. Method and theory, that is the interpretation of the data arrived at by the specific methods of analysis, are so closely interwoven that separation is difficult. In the end the only valid criticism of psychoanalysis is that which is based on the uses of the method and one's own experience as to the validity of the interpretations."

Machiavelli's "Prince" is the tutor of modern statesmen, and their League of Nations. World Court and Hague Tribunal will, in the end, avail them little, because these institutions are built on sand. They are founded in utilitarian motives, adopted according to the circumscribed limits of human insight and understanding, without consideration for the eternal principles of morality, justice, and truth.—*Social Justice*, XVIII, 5.

There are some things which we are trying to do that we shall never succeed in doing by political methods. We cannot change the hearts of men by political theories. No dogma of de-

mocracy can make out of an egotist a humble man.—Memoirs of Thos. R. Marshall.

Castigating the editor and withdrawing support are not the best ways of encouraging impartial and outspoken journalism.

I heard repeated the famous reply of Anne of Austria to Cardinal Mazarin: "God does not pay at the end of every week, but he pays."—Memoirs of Thos. R. Marshall.

Nowadays we hear a great deal about the future; there is much snubbing of the past, and to-morrow will take its turn at to-day. But only when the present is leavened with something from the best of the past's traditions is anything worth while or tolerable produced.

America is still putting up school buildings and crying for more teachers, but it skims over the fundamentals of real education.—*Dr. Alexander Meiklejohn*.

It takes sixty-four muscles to make a frown and only thirteen to crack a smile; still folks frown very much oftener than they smile—*Alverno Sentinel*.

Correspondence

Frequent Communion

To the Editor:—

In his answer to my criticism (F. R., No. 20, p. 431) Father Curran gives an excellent explanation of the meaning of frequent Communion; excellent, because it is the same explanation, which Pope Pius X gave in answer to a letter to him, in which he was asked to explain the meaning of frequent Communion. I would have preferred if Father Curran had said more about the word necessity, because this word was the point upon which my criticism turned.

We distinguish between actual and spiritual Communion in a similar way

as we distinguish between Baptism of water and Baptism of desire. The wording of the Decree makes it plain that when it says that daily Communion is not a divine law, daily *actual* Communion is meant. Where it says that frequent Communion is necessary, it is plain that frequent *actual* Communion is meant. Whether daily spiritual Communion is necessary, is another question. One who says the Our Father daily makes a daily spiritual Communion ("Give us this day our daily bread").

It is indeed a holy and laudable undertaking in which Father Curran is engaged, that of inducing priests to endeavor to obtain from the people as many Communions as possible. It seems that the shortest and most practical way to obtain this end would be to do away with devotional confessions. Communion is the easiest and surest way to have our venial sins taken away. Besides, if I go to Communion for the purpose of having my venial sins taken away, I am sure to have a right intention, perhaps the easiest one to have. A right intention, according to the Decree, is necessary for the worthy reception of the Blessed Sacrament.

A Priest.

In Defense of the Boy Scouts

To the Editor:—

In the F. R. for Oct. 15, on page 426, appears an article embodying the position that the Boy Scout movement instills the spirit of militarism into the minds of youth. I herewith take exception to this position. And being honestly convinced of my conviction in this regard, I respectfully request the editor to permit me space to state why I so take exception to the article referred to.

In no sense is the Boy Scout movement a military affair, nor is it in any way connected with the army or the navy. One will look in vain throughout the Boy Scout Manual and the Scout Master's Hand Book for any inculcation of militaristic tendencies. So far as I know, these two manuals officially contain what "scouting" stands for. And if militarism were a feature of "scouting," some reference thereto should be made in one or the other, or both of these manuals.

Furthermore I took the Scout Master's training course, and hold a diploma for same, and did not find anything therein that bespeaks the military spirit.

The Encyclopedia Americana, volume 12, page 370, says: "The first Boy Scout's organization was formed in 1908... the organization being recognized as a 'non-military, public service body'." As regards the Boy Scouts of America the same Encyclopedia on the same page refers to it as "non-military... in character."

Possibly the contention that the Boy Scout movement inculcates militarism finds justification in the fact that the Scout uniform somewhat resembles the army uniform. If so, such inference is unreasonable, because the fact that two things may be somewhat similar, is no indication of identity. Thus, for example, there is some similarity between the bodies of some monkeys and the bodies of some men (to say nothing of minds), but this does not bespeak an identity of being. Again, the same monkeys and men might be made to still more resemble one another by being dressed up in similar uniform, but this would not make the two orders of beings a whit closer as to identity of being.

It may be further possible that this supposed militaristic idea arises from the fact that in scouting are a few terms, doubtlessly borrowed from military parlance, such as "troop," "patrols," "semaphore," "bugle call," etc. I suspect, however, in our every day life we constantly use even more terms borrowed from military parlance, and use them without being accused of militarism.

Again it may be objected that because scouting largely owes its origin to Sir Robert S. S. Baden-Powell, an English officer, it is a "semi-military organization" (quoted words from Preuss's Dictionary of Secret and Other Societies); but this objection is without foundation. The fact that this Englishman was an officer does not prove that the organization which he founded is militaristic. St. Ignatius was a soldier, but the order of Jesuits which he founded is not a "Kaiseristic" concern.

As far as youth and militarism are concerned, I believe it can, with justice, be maintained that "scouting" could profitably include a few military features in its activities, so as to make its programme more attractive, and convey to boys a few ideas of our national army which most assuredly is one of our country's institutions. But this phase of the subject is aside from our present purpose. I confine my effort to show that at present the Boy Scout Movement of America is not a military, or even a "semi-military" organization. The movement may not be above criticism in other respects, but in all candor I am constrained to state that I cannot see how anyone who has made a study of this subject can seriously maintain that the Boy Scout Movement of America is militaristic in character.

Louisville, Ky. (Rev.) Jos. A. Newman

Catholic Colored Students at Lincoln State University of Missouri

To the Editor:—

In your first of October number, first page, there is an invitation for the discussion of a "fair and timely question." It is about higher education of Catholic colored people. We are told that only two Catholic colleges and universities, Fordham and the University of Detroit, are open for colored people; while "Harvard, Yale, Columbia, Amherst, Smith, Oberlin, and a number of State universities are accepting Negro students. They are not ruined nor are they losing prestige" by such policy. By inference, Catholic colleges fear such a consequence if they admit colored boys and girls.

I wondered while reading that comment, if the Catholics of Missouri know of Lincoln University for colored boys and girls, a State institution of Missouri at Jefferson City, maintained by State taxes. Catholic colored boys and girls have no choice in selecting any other in this State—there may be a rare exception—where they can get a higher education. The danger to their faith from what they hear there and from the chapel service they must attend every Sunday evening is apparent from actual defections. Some pressure was brought to bear against any such coercion by a local organization of Catholic ladies, with the result that it was to be left optional for any student not a Protestant or not a Christian to attend. As a matter of fact, some Catholic boys and girls affiliated themselves with the dominant church element. Of course the Catholic students can, if they so desire, go to the Catholic church on Sunday morning. They used to be accompanied by a chaperon. But evening service is not available for them except the chapel service above noticed.

Naturally those Catholic colored boys and girls join the church of the majority because of social advantages. In constant company of an entirely Protestant body, they seek to enjoy the same privileges. For this institution, like all other State institutions, is to all practical intents and purposes Protestant. The Catholics of the State should be aroused to a sense of duty, of helping the Catholic colored people to a higher education without endangering their faith in the search.

The State School Superintendent, Lee, promised to make conditions for Catholics at the Lincoln University more agreeable. What is to be deprecated is discrimination. If Catholics remember that the taxes they pay into the public school fund entitle them to a hearing, they will understand the reasonableness of the demand that no detriment come to the faith of their co-religionists at those institutions. To be fair to all concerned, the Catholics should study conditions in our State institutions. Proselytizing should be proscribed. When will the Catholics of the State lift their minds above the horizon of their local environment?

Jefferson City, Mo. (Rev.) Jos. Selinger

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From a Fellow-Editor

To the Editor:—

In discussing Lafayette and Freemasonry in your issue of October 1, Father Lenhart says: "Lafayette has been quoted as saying that Washington gave his confidence to no general unless he knew him to be a Mason."

As showing that Washington was not, during the Revolutionary War, so good a Mason as this would indicate, we have his declaration later in life that he had not been in a Masonic lodge more than once or twice in thirty years. The occasion for this declaration was the receipt of a book from the Rev. G. W. Snyder of Maryland, a Protestant minister, native of Heidelberg, who feared that the doctrines of the Illuminati would be spread through the Masonic lodges of the United States. Mr. Snyder was the author of a book, *Proofs of a Conspiracy*, etc., embodying his views of Dr. Weishaupt's organization and related topics. In a letter to Snyder, Washington, under date of September 25, 1798, said that in addition to thanking the author for the book, he was writing "to correct an error you have run into of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years." (*Writings of Washington*, ed. Sparks, XI, 315).

Thirty years from 1798 would run back to 1768, years before Washington came into command of the patriot army. It is difficult to reconcile this explicit statement with the attitude attributed to Washington by Lafayette.

But what I really wanted to write you about was the statement of a correspondent in your current issue that the N. C. W. C. News Service is commonly regarded in Washington as "a propaganda bureau because the matter it sends out to the Catholic press is not pure news but very largely opinion."

To say that the service is a mere propaganda bureau is to say that the Catholic weekly press which subscribes for the service is directed by a lot of morons. But after all there are a number of fairly intelligent men, priests and laymen, editing Catholic weeklies in this country. Besides being a reflection on the intelligence of the editors the statement is a reflection on the honesty and good faith of the bishops who are connected with this work. An extreme statement such as your correspondent makes carries its own refutation; apparently it is dictated by "spleen and sour disdain," as Pope would say, and not by a desire to be helpful.

It is true, the service sends out opinion, but it is plainly marked as opinion. It is true also that news matter sent out is at times tendential, but that is true of every news service and will continue to be true while news is written by human beings.

John P. O'Hara
Editor *Catholic Sentinel*

BOOK REVIEWS

An Important Book on Korea

Anthropologists and ethnologists have often admitted the great debt which their respective sciences owe to the scholarly investigations of Catholic missionaries. Without the aid of the latter, many a promising field of research among primitive peoples could not have been opened or successfully cultivated. It is not only in the domain of linguistics that the missionaries have done valiant work,—frequently they published the first grammar and dictionary of the tribe among which they labored;—but they also took part in archaeological exploration and have preserved many a priceless relic from the hands of vandals and curiosity hunters.

Since the late War original contributions of Catholic missionaries to the allied sciences of Comparative Religion and Ethnology have appeared in several languages. It seems that the War, which proved so disastrous to missionary enterprise in many regions, had its compensating feature in allowing some of our heralds of the Gospel to retire to their study and give us the scientific fruits of their long labors in foreign lands.

We do not hesitate to say that "Im Lande der Morgenstille—Reiseerinnerungen an Korea von Dr. Norbert Weber, O. S. B., Erzabt von St. Ottilien," now in its second edition, is one of the most interesting and valuable publications that have appeared on that country. Korea is much in the public eye of late on account of its conflicts and rivalries with Japan. The easy conversational style of the narrative makes the reading of this sumptuous volume a pleasure. Teachers will be especially interested in its contents.

The magnificent illustrations will gain many friends for this book. There are twenty-four colored plates (from original photographs of the author), twenty-eight full page pictures, and 290 other representations of Korean life, scenery, and customs. It is a marvel how, with this superb wealth of colored pictures, the book—a real *Prachtausgabe*—can be sold at the moderate price of four dollars. (B. Herder Book Co.) A. M.

Literary Briefs

—In a massive volume in large 8vo, "Die hl. Magdalena Sophie Barat und ihre Stiftung" (Freiburg: Herder & Co.) an anonymous author tells in considerable detail the wonderful story of the foundress of the Society of the Sacred Heart, whose canonization was celebrated this year. Gifted with keen intelligence, deep humility, a kindly humor, noble generosity, and good judgment, her life is full of human interest, for she was one of those chosen to do a great work in the turmoil succeeding the French Revolution. Bishop von Keppler contributes a remarkable preface.

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—"Charity's Reward" is the name of a one-act play for male and female characters, composed by Joseph P. Brentano and published by the Catholic Dramatic Company, of Broomfield, Minn. This organization has been created by the Rev. M. Helfen for the purpose of publishing good Catholic plays at the lowest feasible price, in order to make it possible for even small and poor parishes to stage plays that conform to Catholic ideals. The Company has a list of English and German plays which it will send on application.

—"Der Kleine Herder" is something new in the line of reference works;—a general Catholic encyclopedia in two moderate-sized octavo volumes. Vol. I, which has lately reached us, comprises the letters A to K. The book is set in small but legible type and is necessarily very condensed. The point of view is Catholic. The various articles are elucidated by maps and illustrations. As the "Kleine Herder" does not neglect American subjects, it will no doubt be found useful also in this country, where the art of "boiling down" is so highly appreciated. We have nothing like it in our reference literature. (B. Herder Book Co.)

—The first volume of a new "Theologia Fundamentalis" by Fr. Herman Dieckmann, S. J., just published by Herder & Co., of Freiburg i. B., is entitled "De Ecclesia" and deals in two parts, first, "De Regno Dei," and secondly, "De Constitutione Ecclesiae." The reasons for this rather unusual division are satisfactorily explained in the introduction. The treatise itself is very thorough, complete, and up-to-date. The second volume is to treat "De Magisterio Ecclesiae." The first is, however, complete in itself and has its own alphabetical "Index Nominum et Rerum." It can be cordially recommended to all who are able to use a Latin text-book of this kind.

—Father Martin J. Scott, S. J., in his usual incisive and convincing style, states the case for "The Virgin Birth" of Jesus Christ in the first chapter of his new book bearing that title, and in the following chapters deals with such other, partly cognate apologetic subjects as Miracles, Evolution, the Personality of Christ, His Resurrection, Authority, etc. The chapters are loosely strung together, which detracts from the value of the book as a treatise, though each chapter is well written and contains valuable material in defense of the essentials of Christianity against the Modernists. (P. J. Kenedy & Sons).

—"A Daily Thought from St. Augustine," selected from his writings by an English Canoness Regular, is designed to provide the reader with suggestions from the rich and helpful teachings of this great Doctor of the Church. The selection has been well made, and the little volume is neatly gotten up. Our only regret is that "chapter and verse" are

not given for the quotations. (B. Herder Book Co.)

—"All the Year Round" is "a child's calendar of patron saints in rhyme," by Sister M. Emmanuel, O. S. B., attractively illustrated by Sister M. de Sales, of the Sisters of Mercy. The object is to make saints' lives accessible and attractive to children. Some of the legends are taken from the Breviary, the rest from other sources. (B. Herder Book Co.)

—While the making of sermon books seems to have no end, short sermons on the Sunday Epistles are sufficiently rare to warrant the publication of "The Armor of Light," by the Rev. J. J. Burke, of Peoria, Ill., a collection of five or six minute sermons for low mass. Each sermon is divided into two points and can easily be extended to fifteen or twenty minutes, or one point can be used as a three minute sermon. The writer has "aimed at expressing religious truths with brevity and clearness," and he has succeeded in his endeavor, so that his book can be heartily recommended to the reverend clergy. (B. Herder Book Co.)

—"Charity and Our Three Vows," by the Rev. Owen A. Hill, S. J., is a collection of "spiritual conferences for religious." There are thirty-six conferences in all,—two on faith and hope; eighteen on charity, with St. Paul's First Epistle to the Corinthians as a text-book; three on the Immaculate Conception of Our Lady, her Purification, and the Epiphany; three on Lenten topics; three on mental prayer, with the Spiritual Exercises of St. Ignatius as a text; and, finally, seven on the three vows of religion: poverty, chastity, and obedience. The author is a master of the spiritual life and writes with a sincerity and an earnestness that beget conviction. The book can be warmly recommended to religious. (B. Herder Book Co.)

—It is a unique event in the history of theological literature that a Latin sermon book comprising ten large volumes, written during the Thirty Years' War by a German Jesuit, has been re-issued five times in succession by an Italian publisher since 1879. The work in question is the "Conciones in Evangelia et Festa Totius Anni" of Father Matthias Faber, S. J., which had previously been printed in Ingolstadt, Cracow, Antwerp, Cologne, and Paris. The author was born in Bavaria in 1587, studied theology in Rome, returned to Germany in 1611, served 26 years as pastor in different parishes of the dioceses of Passau and Eichstädt, entered the Society of Jesus at Vienna in 1637, and died in Hungary in 1653. His sermons owe their continued and international popularity to their wealth of ideas and their objective tone. The Turin edition, of which this is the fifth reprint, has combined Faber's original "Opus

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Tripartitum” organically with his “*Auctarium Operis Tripartiti*,” published at Graz in 1646, thus offering about fifteen sermons for every Sunday of the year. Volumes VII, VIII, and IX contain sermons on the holidays; Vol. X wedding and funeral addresses. (Turin: Marietti).

—“The Science of Prayer,” by Ludovic de Besse, O. S. F. C. (Benziger Bros.), deals principally with what the author calls “the prayer of faith,” a form of devotion which, he maintains with St. John of the Cross, St. Francis de Sales, and St. Jane de Chantal, is in many cases the normal outcome of fidelity to the ordinary and common forms of mental prayer.

—“Pamela’s Legacy,” by Marion Ames Taggart (Benziger Bros.), continues the story of “The Dearest Girl,” “Pam” finds that being a millionairess is not all limousines and bridge parties; but through her varied experiences she remains the same unspoiled, generous, level-headed, and lovable girl. Towards the end of the story there is a delicate hint of an incipient romance, which will no doubt form the subject of Miss Taggart’s next novel.

—“The Angels—Good and Bad,” by the Rev. Frederick A. Houck, author of “Our Palace Wonderful” and several other books, is a popular angelology, written for the purpose of imparting to the laity some practical knowledge of the influence which the angels exercise on man. The author relies mainly on St. Thomas, whom he frequently quotes. The volume has but one (extrinsic) defect, namely, that of appearing somewhat “padded.” (B. Herder Book Co.)

New Books Received

The Catholic Sick Room. By James F. Splaine, S. J. 32 pp. 16mo. New York: The Paulist Press. 5 cts.; \$3.50 per 100; carriage extra. (Pamphlet).

Homiletic Sermonettes on the Gospels of the Sundays of the Ecclesiastical Year. With Stories Taken from the Lives of Saints. By the Rev. Frederick A. Reuter. xii & 337 pp. 12mo. B. Herder Book Co. \$2 net.

The Hill People. Chronicles of an Insular Community by Helen Moriarty. vi & 268 pp. 12mo. B. Herder Book Co. \$1.75 net.

Der hl. Alfons Rodriguez, Laienbruder der Gesellschaft Jesu. Eine Blüte spanischer Mystik. Von Matthias Dietz, S. J. Auf Grund des spanischen Werkes von P. Casanova, S. J. Mit 3 Tafeln. viii & 116 pp. 12mo. Herder & Co. \$1 net.

Fundamentals of Catholic Belief. By Rev. John F. Sullivan, D. D. xviii & 299 pp. 8vo. New York: P. J. Kenedy & Sons. \$2.15 postpaid.

Mirage. A Novel by Inez Specking. 223 pp. 12mo. Benziger Bros. \$1.50 net.

Seelische Ursachen und Behandlung der Nervenleiden. Von Dr. Ignaz Erhard. vi & 82 pp. Herder & Co. 75 cts. net.

Politische Geheimverbände. Blicke in die Vergangenheit und Gegenwart des Geheimbundeswesens von Dr. Franz Schwyer. vi & 229 pp. large 8vo. Herder & Co. \$1.85 net.

Betrothment and Marriage. A Canonical and Theological Treatise with Notices on History and Canon Law. By Canon A. De Smet. Second Edition. Vol. II. Revised Throughout, Brought into Conformity with the New Code of Canon Law, and Greatly Enlarged by the Author. Translated from the Third Latin Edition by the Rev. A. Owens, S. J. viii & 375 pp. 8vo. Chas. Beyaert and B. Herder Book Co. \$2.50 net.

The Eucharistic Clock and the Canon of the Mass. By the Rev. Anthony Linneweber, O. F. M. 31 pp. 32mo. San Francisco, Cal.: St. Boniface Monastery, 133 Golden Gate Ave. (Wrapper).

Doctrine of the Church on Secret Societies. By Rev. John J. Graham; *Secret Societies—Old and New.* By Rev. Wm. B. Hannon. 16 pp. 16mo. Brooklyn, N. Y.: International Catholic Truth Society. 5 cents. (Wrapper).

Stranded on Long Bar. By Henry S. Spalding, S. J. 190 pp. 12mo. Benziger Bros. \$1 net.

The Church and Labor. Address Delivered by Rev. J. C. Harrington, St. Paul Seminary, to the 43rd Convention of the Minnesota Federation of Labor. 15 pp. 12mo. St. Paul, Minn.: Minnesota State Federation of Labor. (Paper).

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A SPRINKLE OF SPICE

A Letter

To the Editor:—

The whole of the F. R. is delightful, but I must confess that, childlike, I first turn to "Sprinkle of Spice." More than once your spicy periods have recalled for me a story once told me by a convert priest.

It seems that a shallow inquirer once asked a priest if there were any blessing in the Catholic Church for infidels, heretics and schismatics. The priest answered that there was, and on being asked its form by the surprised questioner, said: "It is the same as the blessing for the incense at High Mass:—*Ab illo benedicaris, in ejus honore cremaberis.*"

This story so delighted an old F. R. fan and friend of mine, that I make bold to send it to you, that others of his type and mine may enjoy it also. You see, I presume, and compliment myself in doing so, that all F. R. readers are of a slightly higher intellectual type than ordinary readers,—at least, they know a little Latin.

Englewood, N. J. (Rev.) Walter E. Doud

The popular belief that all possible jokes about woman and her inability to understand the mysteries of a checking account at the bank had been already told has just been discovered to be untrue. The higher education of women, flavored with a dash of Darwinism, seems to be to blame this time. It appears that a London matron, Mrs. Brown, had just been provided with a bank account. On the first occasion when she went to make a deposit, she came to the word "specie" on the deposit slip. She considered for a moment and then entered against it—"Female!"

An Irishman in Chicago bought a second-hand automobile. Starting for home, he arrived at a corner where another Irishman was traffic cop. Just before the second-hand car reached the crossing, the Irish traffic cop held up his hand. In attempting to stop his car, our friend made the mistake of stepping on the accelerator instead of the brake. The car darted forward and butted a big limousine. There was a crash of plate glass, a stream of gasoline from the punctured gas tank, and confusion. The traffic cop came over to the offending automobile and, taking a lead pencil and notebook from his pocket, demanded:

"Where did you learn to drive an automobile?"

"Sure, and it don't look like I had learned."

"What is your name?"

"Tim O'Keefe."

"Where are ye from?"

"County Claire, Ireland."

The traffic cop closed the notebook, pocketed the pencil, and enquired, "O'Keefe, how the devil did that fellow come to bump into you?"

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Charity is twofold, love of God, and love of the neighbor for God's sweet sake, and these two departments of charity are carefully studied in successive consideration. Charity in superiors, charity in subjects and charity among equals are some of the fruitful topics discussed. St. Paul is the theologian of charity, as St. John is its preacher; and the thirteenth chapter of his First Epistle to the Corinthians is God's last word on the subject, impressing the mind of the devout reader with that sense of solemnity attaching to word from God. Charity's superiority over all the other virtues, its efficacy as a promoter of patience and kindness, and as a corrective of envy, pride, ambition and anger, are some of its surpassing qualities, urged in turn by St. Paul, and discussed at some length in this work.

Next to charity, in point of importance come the Three Vows, the very substance of the religious life, and its crowning glory. After a general study of all three together in as many Conferences, progress is made in three separate Conferences to each of the three in particular.

Though intended primarily for religious, these Conferences can well serve to increase and encourage the piety and fervor of people in the world. One of the blessed purposes of religious life in our Church is to furnish the faithful with models of heroism in the practice of virtue; and devout souls in the world can avail themselves of no more alluring incentive to growth in holiness than intimate acquaintance with the strenuous efforts towards sanctity made by their brothers and sisters in the monastery, the convent and cloister.

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Mrs. J. H. B., Alberta: "A few weeks ago my eldest son wrote to you asking your prayers that he might obtain a position through St. Anthony's intercession. He obtained one very soon after, in spite of the fact that positions are scarce and there are so many unemployed. And it is so suitable to him. He is ready for the University but we had not the means to send him. Now he can pay his own way. He and all of us are deeply grateful to dear St. Anthony for obtaining this blessing for us from Our Dear Lord."

Minneapolis, Minn.: "Enclosed find my check for Five Dollars, which I promised St. Anthony for a favor that I thought next to impossible. Through the Good Saint's intercession I received exactly what

I desired, and much more than I hoped for. Needless to say, I am very, very grateful."

Mrs. M. E. H., Balto., Md.: "Enclosed find offering in honor of St. Anthony for favors granted. I thank you for your prayers for my husband in your Perpetual Novena, as he has not touched a drink for six months, and I hope he will stay away from it for life."

Mrs. F. O., Kentucky.: "I promised Five Dollars for the St. Anthony Burse and publication if my request was granted, namely, the averting of a law-suit. As the favor was obtained, I enclose my check, and hope the publication of the favor may encourage others who need similar help from Heaven."

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The Fortnightly Review

VOL. XXXII, No. 23

ST. LOUIS, MISSOURI

December 1st, 1925

CHRONICLE AND COMMENT

A Remarkable Jubilee

Last month St. Procopius Parish, of Chicago, celebrated its golden jubilee. Its first pastor was the Rev. William Choka, who died as vicar-general of the diocese of Omaha. In 1885 the Benedictine Fathers assumed charge. The parish became one of the largest Bohemian parishes of the United States. St. Procopius Abbey was established here and through its priests and through the many papers (among them a daily) which it publishes, it has been a very strong influence for good among the Czech Catholics. St. Procopius has given to the church 21 priests, 4 lay Brothers, and 50 Sisters. During the fifty years there were 40,455 baptisms, 5,154 marriages, 9,220 funerals, and about 39,490 children attended the parish school. Two former pastors were appointed abbots.

Since 1915 the abbey and college are in Lisle, Illinois. The abbey has at present 50 priests, 13 clerics, 2 choir novices, 32 lay brothers, and 4 lay novices.

The first monks of St. Procopius came to Chicago from St. Vincent's Archabbey, Beatty, Pa., being sent there by Archabbot Boniface Wimmer of blessed memory.

St. Procopius was also influential in the establishment of a Bohemian Benedictine convent and of a Bohemian orphanage.

This is surely a remarkable record for such a comparatively short period of years.

Masonry Tending to Become the Universal Religion of Mankind

In a brochure which is a reprint from the *Historisch Tijdschrift* of Tilburg, Holland (April, 1924), the Rev.

Herman Gruber, S. J., our leading authority on all matters pertaining to Freemasonry, discusses the mutual relations existing between Freemasonry in England and America on the one hand, and in the Latin countries of Europe on the other since 1921. These relations are growing more intimate from year to year and professedly aim at substituting Freemasonry for "Clericalism," *i. e.*, the Catholic Church, in the life of nations. Bro. Ernest Horneffer, one of the leaders of German Masonry, describes the Lodge as "in very truth the best humanitarian universal religion." Its providential rôle, he says, is "to take the place of Catholicism, which, under the influence of the Jesuits, is degenerating into an incurable moral (or, more correctly, immoral despotism!"

Father Gruber enters into a somewhat extended criticism of this and similar utterances. He shows that the fundamental principle of Freemasonry is the doctrine of the intellectual and moral autonomy of man, as condemned by Leo XIII in his famous encyclical "Humanum genus," and that this principle, if carried into practice, far from regenerating the human race; would necessarily lead to hopeless anarchy. The boasted "tolerance" of Masonry, he further points out, is a sham because it excludes the Church of Christ.

It will be news to not a few readers that Nietzsche's doctrine of the "superman" can be traced to the Constitutions of English Freemasonry, from the original edition of which (London, 1723) Fr. Gruber quotes the following lines: "As men from brutes distinguish'd are, a Mason other men excels."

Character Building and the Small College

The *Saturday Evening Post* lately published an appeal under the heading, "Strengthen the Small College," which, rather than the big university, is the backbone of higher education in the U. S. We quote a paragraph or two:

"The very limitations of the small institution preserve it from the danger of becoming unwieldy, topheavy, or over-extended. What it lacks in plant it makes up for in personnel. Its very smallness encourages individuality rather than standardization. The human contacts are closer. Men play a larger and freer part. They are not overwhelmed by rules, buildings, over-wide choice of courses, complex social life and over-elaborate administration. There is as much to be said for the simple life in education as in the world at large. In all essentials a college is merely a group of teachers and learners. A dozen young men gathered in a shady place might be the kernel of an institution of the soundest learning, if only a Plato sat in their midst.

"Associated with the large universities are great and learned men by the score; but as students multiply, their work must become more and more executive in its nature. They must distribute their courses among more subordinates and suffer their own personalities to be diluted by those of their assistants. Whether they will or no, they must face the problems of mass production."

The *Post* points to a real difficulty which is beginning to make itself felt in the great universities with their thousands of students. The personal touch, the direct influence of teacher upon student, is lacking. This lack may not be so greatly felt in the case of graduate or special professional courses, which are taken by students who have had their general education under the direct touch and influence of teachers whose energies were not distributed over several thousands of students. But a university which is faced with "the problems of mass pro-

duction," to use the *Post's* phrase, is at a certain disadvantage as compared with the smaller college in respect of the most vital thing which enters into the education of young men,—namely, character-building under the direct influence and supervision of teachers who are well fitted to do that delicate and essential work.

Neo-Pelagianism

"Sir, you are a Pelagain!!" How astonished the ordinary man in the street would be if he were thus addressed! Yet the statement would be true, according to Fr. Vassall-Phillips, C. SS. R., who knows what Pelagianism is and also knows better than most of us what the average person really thinks about religion.

"When we are on a railway journey it is curious to reflect that almost everybody we meet—our fellow-passengers, the porter who looks after our luggage, the collector who clips our ticket, the stokers and guard on the train, the young lady in the restaurant who gives us a cup of tea, the lad who sells us a newspaper—are, if they knew it, Pelagians at heart."

Of course, they do not know it. Few, indeed, would claim even an acquaintance with the name of Pelagius. But Fr. Vassall-Phillips declares that nine out of ten modern Englishmen would accept the doctrine of the ancient heretic as indisputable truth: that there was no Fall of man in Adam; that Baptism is useless, and that there is no necessity for interior grace to enable a man to please God and obtain eternal life. This mental attitude is not incompatible with a vague but sincere respect for Christianity as a moral system, and a deep veneration for its Divine Founder. It begets indifference rather than antagonism, and establishes the natural in the place that belongs by right to the supernatural. It is a fair-weather creed; while prosperity lasts it is not conspicuously at fault. But in the realities of sin and suffering it gives no help, affords no solace. It supplies no clue to the mystery of life, and creates a barrier between the soul and eternal things, shutting off that "hope

of the Gospel" without which man is and must ever be miserable indeed.

Our older readers may recall the late Msgr. Joseph Schroeder's thesis that Neo-Pelagianism is the principal here-

sy of our age, and the indignant protests with which the statement was received. Perhaps the eminent English Redemptorist will be listened to with greater respect.

EVOLUTION IN THE LIGHT OF GEOLOGY

With Special Reference to Dr. Barry O'Toole's "The Case Against Evolution"

By the Rev. Stephen Richarz, S. V. D., Professor of Geology,
St. Mary's Mission House, Techny, Illinois

In our No. 19 we quoted briefly a Catholic professor of geology's opinion on Dr. Barry O'Toole's book, "The Case Against Evolution." The quotation was from a letter not really intended for publication, but as the opinion created a good deal of discussion and caused some resentment among friends of Dr. O'Toole, who is himself at present in China, we asked the Professor in question, Rev. Father Stephen Richarz, S. V. D., for a criticism of Dr. O'Toole's book from the geologist's standpoint. This he has written, and we print the first portion of it today. It only remains to add that Fr. Richarz made geology his special study during four years at the Universities of Vienna and Munich and obtained his doctorate at the latter institution on the strength of a thesis in that science. He has furthermore studied and taught geology for twenty years and contributed to geological journals a number of important papers based on original research. We know of no Catholic writer in America better qualified to express an opinion on this particular aspect of Dr. O'Toole's book.—Editor.

I

In the chapter, "Fossil Pedigrees," Dr. O'Toole plainly states the salient point of the argument in favor of evolution. "The lower sedimentary rocks," he says, "contain specimens of organic life very unlike modern species, but the higher we ascend in the geological strata, the more closely do the fossil forms resemble our present organisms. In fact, the closeness of resemblance is directly proportional to the proximity in time, and this seems to create a presumption that the later forms of life are the modified descendants of the earlier forms. Considered in the abstract, at least such an argument is obviously more formidable than the purely anatomical argument based on degrees of structural affinity observable in contemporary forms" (p. 66).

That is indeed the cardinal point. In anatomical and biological arguments one may object that resemblance does not prove descent; but if there is a succession of gradually changing

organisms, then it has to be explained how the new forms originated and why the immediately succeeding forms so closely resemble one another. There seems to be but one alternative: either there was a destruction of the old forms followed by a creation of new forms, or a transformation took place of one organism into another. (The assumption of the origin of new forms from dead matter, *i. e.*, a continuous "generatio aequivoca," would be so unscientific that it can safely be disregarded.)

Dr. O'Toole says: "It is rather difficult to conceive of a creator as continually blotting out, and rewriting, the history of creation, as ruthlessly exterminating the organisms of one age, only to repopulate the earth subsequently with species differing but little from their extinct predecessors" (p. 67). Mark especially the last part of the sentence: "repopulate the earth subsequently with species differing but little from their extinct predecessors," which is of paramount importance in

this argument. "In fact," adds O'Toole in another place, "the abrupt and capricious insertion of a new creation into an order already constituted would be out of harmony with both reason and revelation. Unless there is a positive reason for supposing the contrary, we must presume that, subsequent to the primordial constitution of things, the divine influence upon the world has been concurrent rather than revolutionizing" (p. 72). "We find the theory of transformism asserting its superiority over the theory of immutability, on the ground that evolutionism can furnish a natural explanation for the gradational distribution of fossil types in the geological strata, whereas the theory of permanence resorts, it is said, to a supernaturalism of reiterated 'new creations' alternating with 'catastrophic exterminations.' Now, if this claim is valid, and it can be shown conclusively that fixism is inevitably committed to a postulate of superfluously numerous 'creations,' then the latter is shorn of all right to consideration" (p. 67).

These statements bring out the question at issue very plainly. But Dr. O'Toole tries to invalidate the logical consequences of this statement by attacking "the cardinal dogma of paleontology concerning the unimpeachable time-value of index fossils as age-markers" (p. 96). Indeed, if it could be shown conclusively, that the fossils are without value for the determination of the succession of the geologic formations, we would have a clear "case against evolution," and the whole system of evolution would tumble down, for such an argument would take away the very foundations of the edifice and would be more fatal to evolutionism than all difficulties which can be brought against it from paleontology as well as from biology.

Dr. O'Toole here follows the author of "The New Geology," George McCready Price. Price writes (I quote from his book): "There is no possible way to prove that the Cretaceous dinosaurs were not contemporary with the late Tertiary mammals; no evidence

whatever that the trilobites [*Paleozoic*] were not living in one part of the ocean at the very same time that the ammonites [*Mesozoic*] and the nummulites [*Cenozoic*] were living in other parts of the ocean; and no proof whatever that all these marine forms were not contemporary alike with the dinosaurs and mammals" (pp. 676-677. Words included within square brackets were added by the writer).

Upon hearing such staggering assertions one is inclined to ask for the previous training and geologic achievements of a man who with such tremendous audacity opposes the unanimous opinion of all geologists in the whole world and who absolutely denies the value of the work of hundreds of serious and able scientists who devoted their whole life to the construction of the present paleontologic system, recording the sequence of fossils in geologic history. This consideration should, at least, caution us against the too ready acceptance of such revolutionary views. But of much greater importance is the uncovering of the fallacies of his argument.

If one takes a boat ride on Lake Lucerne in Switzerland one has a chance of observing a magnificent geologic phenomenon as soon as one approaches the southernmost end of the lake (Lake Uri). On the eastern shoreline one sees limestones arranged in banks, folded and twisted in a fantastic way; the folds are over-turned so that the upper layers may be at the bottom. Walking back on the wonderful Axenstrasse, one finds that the limestones rest on sandstone, shale and conglomerates (Nagelfluh). These do not take part in the distortions of the limestones; being slightly inclined southward, they soon disappear from sight at the end of the lake, whereas northward they rise ever higher above the lake level, until they wholly compose the mountains, *e. g.*, the Rigi. At various places close by it can be clearly seen that the same rocks are no more below but above the limestone, containing many boulders and rounded pebbles of the latter. Thus it is evident that the limestones are the older,

the Nagelfluh the younger formation, although at the Axenstrasse the limestone seems to be younger. And it is to be emphasized that this result can be obtained without regard to the fossils contained in the strata, and no one can call such observed facts a reconstruction made by evolutionists in favor of their theory. Geologists call this phenomenon overthrust. The respective formations were originally deposited in the sequence still visible at many places, namely, the Nagelfluh of Tertiary age above the Mesozoic limestones, and later on, the mountain-building forces elevated the lower and older formation and occasionally shifted its limestones above the younger conglomerates. Therefore, the fossils contained in both formations, at the Axenstrasse and all other places where the overthrust took place, are in the "wrong order," but only because they were brought into "wrong order" by dynamic forces. Nobody was ever so foolish as to assert that the organisms buried in the Tertiary Nagelfluh lived before the organisms whose remnants are contained in the Mesozoic limestones. That would be against all facts observed in neighboring localities.

Now such overthrusts are very common in the Alps. Traveling up the Rhine valley (Vorderrhein) from Chur to Ilanz, they can be observed with great clearness in the mountains on the left side of the river. A sharp line separates the top from the base. It is the overthrust plain, over which the upper parts of the mountains were shifted. The best exposure is to be observed at the Tschingelhörner. It can also be seen here that the mountain tops are the older formations, of late Palaeozoic or early Mesozoic age. The same formation lies in the valley on the bottom and above it Mesozoic and Tertiary deposits in normal position, which, in their turn, are over-ridden, as described, by the older formation. Originally, the latter must have been deposited at a distant place, then shifted for some miles to the present site. Here again we find the fossils in the "wrong order," but even a beginner in geology knows that

this reversal of the order is due to dynamic processes and not to original deposits. Here, too, the reversal was not reconstructed by evolutionists, but the study of the stratigraphy of the surroundings makes such a conclusion imperative. And here, too, as at the Axenstrasse, the sharp line of division cutting across the strata and the non-conformity of the lower and upper parts of the mountains (*i. e.*, the lack of parallelity) forbid the assumption of a deposition in the present sequence, whereas the separating line is everywhere accompanied by dynamic influences: the plane of motion is polished, rocks below and above the plane are crushed and distorted.

The above examples could be increased; the Alps swarm, as it were, with similar overthrusts. The same phenomena have been studied, in even greater detail, in coal mines. Here the research is facilitated by exposures to great depth and by the easy recognizability of the various coal seams. The Ruhr Basin in Germany is famous for overthrusts and the accompanying phenomena. The separating line is very sharp and, on account of the overthrusts, the same coal seam may occasionally occur several times in the same cross-section, one part above the other. In our own Alleghenies, similar overthrusts have been known for many years. Even more conspicuous for this sort of structure are the Rocky Mountains, mostly in Montana and in the adjoining province of Alberta, Canada. For many miles Paleozoic or even older strata rest on Cretaceous rocks. This is precisely the area which Mr. Price alleges as an example of fossils in the "wrong order" and he concludes, with regard to this place, that "the old notion about the exact and invariable order of the fossils has to be given up entirely." (O'Toole, p. 108). Even if Mr. Price never saw these overthrusts, as a writer on geologic questions he ought to know the profile sections of the surveying geologists representing the actual positions of these formations, and he ought to be aware that the underlying Cretaceous rocks and the upper Paleo-

zoic or Precambrian deposits are separated by a pronounced fault line which cuts off the Cretaceous layers. Evidently the "wrong order" of fossils is caused by dynamic factors and has no bearing at all on the order in which the organisms lived, because these dynamical processes took place after the fossils were buried in the rocks.

As a rule, in overthrusts the inconformity of the rock masses above and below the fault line can be easily observed. But there are a few instances mentioned in geologic literature in which both parts seem to be conformable. Dr. O'Toole cites such an example studied by R. G. McConnell from the Geological Survey of Canada (p. 108). In the Bow River Gap Paleozoic rocks rest on Cretaceous shales and "the two formations, viewed from the valley, appear to succeed one another conformably." O'Toole remarks: "Having noted that the underlying Cretaceous shales are 'very soft,' he [McConnell] adds that they 'have suffered little by the sliding of the limestones over them.' " (O'Toole, p. 109). Why does not O'Toole (or Price) quote what follows in McConnell's report? McConnell writes: "The Cretaceous shales are very soft and doubtless owe their immunity [*i. e.*, to dynamical action] to this fact. It is otherwise with the overlying limestones, which have been strongly corrugated in many places and are often whitened and cracked in the vicinity of the fault plane" (p. 34 of the report mentioned by O'Toole). Therefore, "the absence of recognizable inconformities," of which McConnell speaks on page 40, is no argument against the overthrust, the latter being sufficiently testified to by the dynamical influences. The inconformity may be explained by a renewed folding of both systems together after the overthrust, which folding process can be read clearly from the profiles of the entire area given by McConnell, although in the Bow River Gap "the fault plane is nearly horizontal." The soft shales then adapted themselves to the harder limestones and caused the impression of conformity. I am con-

vinced that even here the conformity is not complete, and a detailed study would find unconformable positions.

In the Montana portion of the same thrust the geologist Willis failed to find, after a careful study, the conformity advocated by Price and Dr. O'Toole. He states: "As regards the structure of the Cretaceous rocks, it is not found that the thrust surface coincides with the bedding." (Bailey Willis, "Stratigraphy and Structure," Lewis and Livingstone, Montana, Bull. Geol. Soc. Am. 13, 1902, p. 336).

I know of a similar instance in the Alps, where the conformity seemed to be so complete that for a long time nobody thought of an overthrust. But at present the latter is well established with accompanying dynamical action and undoubtedle inconformities.

To sum up: There is not a single instance of fossils in the "wrong order" which cannot be accounted for by overthrusts or overturned folds, and careful study in the field shows conclusively that such disturbances are, as a matter of fact, always the cause of the "wrong order." It is false to say that geologists postulate the great overthrusts in order "to explain away 'wrong sequences' of fossils." (O'Toole, p. 107, footnote). Overthrusts have been found quite independently from fossils; they can be seen even in Precambrian formations, in which there are no fossils at all. Thus the formidable argument of Mr. Price against the sequence of fossils, as unanimously accepted by all geologists, breaks down completely. By such phrases as "recent discoveries," "quite new," Mr. Price can deceive only those who are strangers in the science of geology. Discoveries made half a century ago cannot be said to be recent, and even the description of the Canadian overthrusts, just referred to, dates back as far as 1886.

THE IMMACULATE CONCEPTION

By Charles J. Quirk, S. J.

Amid the valleys of this exiled world,
Where sin and misery are ever hurled,
Falls like the sunshine in some darkened place,
The fleckless glory of thy peerless grace.

Catholic versus Non-Catholic Fraternal Societies

"We have over 300,000 Catholics in our ranks," is the boast of one of our large non-Catholic fraternal societies. Others, too, boast of a large Catholic membership. Why is it?

Catholic fraternal societies are chartered by the insurance department and are governed by the insurance laws and must, therefore, live up to the strict regulations prescribed by the different States. In other words, when a Catholic fraternal society wishes to enter a State, it must make application just like any other fraternal society. It must first of all show itself qualified to be admitted and, secondly, prove that it is willing to live up to the statutes governing fraternal societies. In this regard it is in exactly the same position as any non-Catholic fraternal society, but in every other way it has terrific handicaps to overcome as compared with non-Catholic societies. When a non-Catholic fraternal society has secured a license to do business in a State, its representatives enter the community and begin to write up applications for new members. There are no restrictions as to the religion of the prospect. The agents may approach the first man or woman they meet on the street. But the Catholic society, after it has complied with all the legal regulations and has secured its charter and license, must first of all secure Catholic representatives and organizers. These organizers can approach and write up for membership only Catholic men and women, and to do this, they must have the good will of the pastor. A large percentage, in fact the majority of our pastors, absolutely refuse even to enter into a discussion with a fraternal society. The average pastor tells the agent that he has societies enough, that there are too many societies in his parish and that he does not want any more. The organizer, being out of luck, must get on the train and try the next community or parish.

It has been preached from many a pulpit that we should confine affiliation

to societies that are Catholic, and we often hear it said that too many of our people join non-Catholic societies. There is one large fraternal society in the United States that boasts of having 300,000 Catholic members in its ranks. Nearly every non-Catholic fraternal society that is not directly forbidden by the Church has a percentage of Catholic members, running from 25 to 40 per cent. Practically all these non-Catholic societies have secret rituals and chaplains. Religious ceremonies and exercises are used in the conduct of meetings and especially in the initiation of new members. In "social affairs," of which they all have many, there is a constant intermingling of Catholic boys and girls, men and women, and if a survey were made, it would be found that a great many mixed marriages can be traced to the non-Catholic lodge and its socials.

When it comes to selecting life insurance in a fraternal society, Catholics have as varied a taste as non-Catholics. To one this feature appeals, to another that. Hence the statement that is oftentimes made that we have too many societies, cannot be substantiated. Why some of our pastors and our Catholic people feel that there should be just one Catholic society for all Catholics and all should be forced to join that one society, the writer could never understand. Why should not Catholics have different Catholic fraternal societies to select from? Until recently the executive officers of non-Catholic fraternal societies have been laboring under a false impression, namely, that every Catholic society has a territory pretty much all its own and in a strict Catholic community non-Catholic societies have no chance, for the reason that the clergy cordially support the Catholic societies.

We are sorry to say that several of the larger non-Catholic fraternal societies have discovered that Catholic parishes offer a fertile field for their propaganda. They find that Catholic societies are not permitted to organize in a large number

of parishes, especially where there are several competing societies, and they know that here is a chance for them, as they are not obliged to ask the pastor for permission to organize a branch in his parish. Their agents go to the homes of good Catholic people and induce different members of the family to become affiliated. Oftentimes their operations do not come to the notice of the pastor. In isolated cases pastors have denounced such organizations from the pulpit—effectively in some cases, vainly in others.

A number of pastors have had sad experiences, especially in new congregations; having refused staunch, tested Catholic fraternal permission to operate, they found that the majority of their people joined non-Catholic societies, mixed marriages increased, children were sent to the public schools (we do not believe there is a single non-Catholic fraternal that will boost the parochial school), and oftentimes, when they tried to organize a Catholic society later, they found too many difficulties to be overcome and the prejudice against Catholic societies too deeply imbedded in the hearts of the parishioners. If non-Catholic fraternal leaders knew how adverse many of our pastors are to our own societies, they would create a special Catholic department, put Catholic men and women at the head of it, and start special membership campaigns in Catholic parishes, for a more fertile field does not exist for such organizations than in Catholic parishes where the pastor does not permit Catholic fraternal insurance societies to operate.

We do not, of course, expect the clergy and the bishops to become "boosters" for our Catholic fraternal societies. There is not a Catholic fraternal leader who would suggest, much less expect, a pastor to announce from the pulpit that this or that Catholic society is a permanent, financially strong and reliable insurance institution. The Catholic fraternal leaders are mighty glad if the pastor and the bishops take the trouble to investigate their societies, assure themselves that they are what they claim to be, and

lend them at least passive encouragement, *i. e.*, let the people know that the society in question is composed of Catholic men and women (or both, as the case may be) and that its record shows that it is worthy of consideration as a Catholic society, leaving the insurance feature aside as a matter which each parishioner must investigate and decide for himself or herself.

It is extremely difficult to secure capable Catholic fraternal life insurance workers. In addition to the many obstacles to be overcome in the regular work of soliciting, the discouragement they meet with on the part of many members of the reverend clergy and the hierarchy is so disheartening that they lose their enthusiasm after a very short time, quit their jobs, and look for something else; oftentimes they land right in the net of the non-Catholic fraternal society.

Recently a fraternal leader compiled some statistics from his own experience. He had talked to a total of 50 workers for non-Catholic fraternal societies and in each case asked the question, to what religion or profession he or she belonged. He was astonished to find that 35 of the 50 were Catholics, and of these 35, 30 had formerly worked for Catholic societies, but quit on account of the many disappointments.

This is just a little side-light on a condition the seriousness of which has apparently not yet been fully realized. Staunch and tested Catholic societies, if given proper encouragement, will help solve many of our social problems, particularly that of parochial school education and divorce, and there is not a Catholic fraternal leader to-day who does not feel that if a pastor or a bishop cannot give positive encouragement, he could and should at least take a neutral stand and thereby give the Catholic society an even chance with its non-Catholic competitor.

While it is true that some fraternal societies have failed, it should be remembered that the reason of their failure was eagerness to furnish life insurance below cost, and that on the other hand, a large number of old

line companies have also failed, at least 40 during the last 20 years. But of this more later.

Notes and Gleanings

We have just received the Report of the Proceedings and Addresses of the Twenty-second Annual Meeting of the Catholic Educational Association, held at Pittsburg, Pa., June 29, 30, July 1, 2, 1925. In our review of the proceedings for 1924 we called attention to the fact that the papers and discussions were becoming more timely, practical, and up-to-date from year to year. This remark is borne out by the fine selection of papers published in the present volume. A wealth of educational material, well presented and well digested, is offered to the reader of this Report. The papers will easily bear comparison with those published in the proceedings of other educational societies that appeal to a larger clientele. We have reason to be proud of the high level maintained by the Annual Reports of the Association during the last decade. The first paper, on "Vocational Training," by Rev. Francis P. Donnelly, S. J., has been reprinted and hailed as a lucid treatment of that much discussed educational problem. The two papers, "Teaching Religion to Adolescents," by the Rev. Leigh G. Hubbell, C. S. C., and "The Psychiatric Study of Conduct Problems," by the Rev. Albert Muntch, S. J., have entered new fields, and were listened to by large audiences at last summer's meeting. But all the papers will appeal to Catholic teachers. (Office of the Secretary General, 1651 E. Main Str., Columbus, O.)

The Franciscan Wall Calendar for 1926 (Franciscan Herald Press, 1434 W. 51st Str., Chicago, Ill.) will prove an ornament to any Christian home and, in addition, a source of much useful information. There is a separate page for every week of the year, containing the feasts and fasts, with a short extract from the dicta and writings of St. Francis of Assisi for each day. The feasts of obligation and the

First Fridays are printed in red letters, the days of fasting and abstinence are marked by a red fish. Quite naturally the calendar gives prominence to Franciscan saints and festivals, and to the days of plenary indulgence and general absolution. Besides the fifty-two weekly pages there are twelve full-page inserts with artistic pictures from the life of the "Poverello" and useful information on a variety of topics. The calendar is mailed in a neat folding box and makes an inexpensive and dignified Christmas gift that will prove particularly acceptable to members of the three branches of the Franciscan Order.

With the permission of the editor of the FORTNIGHTLY REVIEW, Fr. Anthony Linneweber, O. F. M., has reprinted from this magazine in the form of a neat booklet, "The Eucharistic Clock" and "The Canon of the Mass," the former written by a Father of the Society of the Divine Word, the latter contributed by a Jesuit. The booklet is recommended especially to priests, seminarians, Brothers, Sisters, and lay teachers who wish to make thoughtless, worldly-minded youths feel about Holy Mass as Cardinal Newman did when he wrote: "To me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words,—it is a great action, the greatest action that can be on earth." The F. R. is glad to see these two important contributions to its pages made accessible to a larger public. Copies of the booklet can be ordered from Rev. Fr. Anthony at St. Boniface Monastery, 133 Golden Gate Ave., San Francisco, Calif.

Under the energetic management of the Paulist Fathers of New York, the Paulist Press is helping to provide our people with useful pamphlets on subjects of religious and controversial interest, in the same way that the Catholic Truth Society of England has been performing that laudable work for many years. A large number of

well-written and timely pamphlets, mostly by Paulist Fathers, are now at the service of Catholic and non-Catholic readers. The latest batch to come to us includes "The Catholic Sick Room," by James F. Splaine, S. J. It will be a boon to Catholic nurses, especially to those who are working in a non-Catholic environment or hospital. Another brochure on a subject that still excites bitter discussion is "St. Bartholomew's, Day, August 24, 1572." The name of the author, Rev. Bertrand L. Conway, C. S. P., is a guarantee of wise and sane treatment of this vexed historical topic. (The Paulist Press, 401 W. 59th Str. New York City.)

Dom Roger Hudleston has re-edited, in "The Orchard Books" series, Richard Whytford's translation, the second English version to be printed, of the "Imitation of Christ." It was published in 1556 and was re-issued in modern spelling in 1872. It is claimed to be "in style and feeling the finest rendering into English of the famous original." In the present edition the text has been modernized rather more than in that of 1872, and references to the Scripture quotations have been added. (Benziger Bros.)

In order to maintain good health one must eat, and Dr. James J. Walsh, in his latest volume, "Eating and Health," tells how, when, and what to eat. He pooh-poohs dietary fads and says that what is needed for health and good digestion is not over-solicitous care in selecting articles of food, but outdoor air, exercise, and regular habits of life. "Eat what you care for, be sure you eat enough of it, and after that be sure that you do not eat too much," seems the sum and substance of the philosophy of eating according to this authority. (Boston: The Stratford Co.)

P. J. Kenedy & Sons have issued a popular priced edition of Mr. John L. Stoddard's "Rebuilding a Lost Faith," which has made such a wide appeal to educated Christians. Mr.

Stoddard, who is a well-known lecturer, was a child of Puritan lineage, who studied for the Congregational ministry, but lost his faith and adopted Rationalism as the only solution of his difficulties. For forty years he lived the life of an agnostic until the horrors of the World War, which he witnessed in Europe, brought about a revolution of his spiritual concepts which led him into the Catholic Church. The work is largely controversial.

Correspondence

Masonry During the War of Independence

To the Editor:—

In his letter of Oct. 1, *re* affiliation to Masonry during the War of Independence, Father Lenhart seems too credulous of Masonic claims. That Washington could have initiated Lafayette or confided in Masonic generals only, is irreconcilable with his own letter of 1798 stating that he had "not been in a Lodge more than once or twice in thirty years," and with his close and continuous confidential relations with General Moylan and Col. Fitzgerald (successively his private secretaries) and other Catholics. A special article in the *New Age* intended to demonstrate Washington's devotion to Masonry could find only one entry of his formal attendance at lodge in the last 45 years of his life. Peters' "Masons and Makers of America" is an unreliable production.

The tenuous Catholicity of not a few of the French officers precludes surprise at their Masonic connections; but affiliation with American Masonry did not at that time incur censure, for Archbishop Carroll, while denouncing the bacchanalian character of its meetings, held that it was then free of anti-Catholic doctrine or intent, and therefore escaped the general censure.

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And in fact the early English Masonry that then obtained in America was harmless in appearance and purpose until the seed of naturalism in its charges was logically developed in the multiple "illuminated" and "Scottish" rites of France and Germany. These were making headway here at the time of the Carroll and Washington pronouncements, though neither was aware of its extent, and their views affecting all American Masonry soon brought it clearly under the general condemnation.

It should be noted that the Masonry of that period was innocuous as compared with American Masonry today, and had quite a different meaning, as Washington's letters make evident. This will explain how Commodore Barry, always a Catholic in good standing and so earnest that he converted his successive Protestant wives, could be a Mason. Michael Kenny, S. J.
Spring Hill College, Ala.

Religious Schools the Only Solution

To the Editor:—

Discussion of the Scopes Trial in Catholic papers was practically all one-sided, with the exception of an occasional paragraph and of the articles written by Benedict Elder of Louisville, Ky. On former occasions the F. R. deplored the unanimity with which current questions are treated in the Catholic press. In this case, however, we need hardly

regret that one side was almost universally taken; for the reasons for the rejection both in principle and in practice of this unusual piece of legislation are overwhelmingly weighty. But we do regret two points regarding the manner in which this subject was handled.

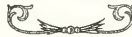
First of all, there was little or no allowance made in the Catholic press for reasons which might be alleged in favor of the law in question. Considered in themselves, these arguments are neither slight nor puerile, as appears from the article by Benedict Elder in the F. R. of Sept. 1.

A second point: those who did treat the question failed to make clear the fact that the people of Tennessee are faced by a serious problem, for the solution of which they are ready to grasp almost any means at hand. These people retain belief in God and in Jesus Christ, and cling tenaciously to whatever remnants of Christian doctrine they have received from their forefathers. To see their sons and daughters robbed of faith and transformed into atheists, materialists, immoral unbelievers, etc., is a matter which is both serious and heartrending.

To inveigh against the principle and effects of the law may be good; but we must pause to do justice to those who framed it. Perhaps if we were in their place, we too should grasp the only apparently effectual means at hand for want of a better. This point is

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well brought out by Mr. Elder, who asks those who uncompromisingly condemn the law to suggest some practical and approved means of remedying a certain evil and of attaining an end as certainly good.

For our own part, we should refer those who make a study of such questions to Mr. Elder's articles, if they desire a few reasons which may be proposed in favor of the nether side. For those who have considered only the law, removed from the circumstances of time, place, people, etc., we suggest that they form some notion of the grave problem which faces all those who submit their children, by choice or force of circumstances, to the tutelage of professors in non-Catholic schools. With those who favor the law as enacted, we contend that it sets up a civil court as interpreter of the Bible; and Catholics must insist that Scripture is to be authoritatively interpreted only by the infallible magisterium of the Church. And to those who find themselves with children to educate, and with none but the so-called non-religious schools available, we have no immediately effective solution to offer. We realize their deplorable plight; but they must now reap the fruit of the seed planted when such a system of education was brought into being. As you sow, so you shall reap.

The education given in our secular universities is based on a wrong notion of science and religion and is so permeated

with falsehood that laws would have to be multiplied a thousandfold if any serious attempt were made at reform. We disapprove of this particular law because any good effect it might have on the system of education would be negligible. We disapprove of such legislation in general because it is powerless to reform a system of education which is based upon a false ideal, utterly irreconcilable with the true educational ideal, which is Catholic.

These schools, founded upon an essentially unsound conception of education; these schools, which no amount of particular legislation can free from the taint of irreligious teaching, must ultimately be abolished. In their stead must be established schools in which religion and the secular sciences are harmoniously combined. And to our mind this is not merely the ultimate solution, but it is the only solution both sound in principle and effective in practice.

St. Meinrad, Ind.

Leon McNeill

From a Catholic Colored Student at a Non-Catholic Institution of Learning

To the Editor:—

After reading an article in No. 19 of the F. R. concerning the higher education of Colored Catholics, I felt that I should write and thank you for your sympathy for my race as relates to its education, and at the same time to give some personal experiences

as to the lot of Colored Catholic students in non-sectarian institutions of learning.

Before I relate my story, I am going to ask you, in the event you should wish to mention it in your publication, that you will neither mention my name nor the institution in which I am a student. You may readily see that it would be detrimental to my welfare while in college and after I shall have been graduated. Further, you might be interested to know that I expect to become an instructor in the High School after my graduation.

I have been studying here for three years, this being my senior year; and as yet I do not feel altogether at home with only five Catholic students among a student body of five hundred. All the meetings of the University, the daily chapel, in fact all gatherings of the student-body, are pervaded by the atmosphere of Protestantism. The daily chapel services, which are compulsory as to attendance for all students, are conducted strictly according to Protestant ritual. The Bible, rather the Kg. James version, is read, Protestant hymns are sung. And on Sunday a preacher is brought to deliver a sermon; often attacking our faith, as was the case last week when a representative of the American Bible Association emphatically denied the existence of Purgatory, declaring that

such a doctrine was contrary to reason and common sense. I mention these things simply to give you an idea of what Catholic students must face in non-Catholic institutions.

Hoping that your suggestion that Catholic universities be opened to Colored Catholics will be heeded, to the end that our Holy Faith may be perpetuated, I am, respectfully yours,
A. B. C.

Catholic Literary Criticism

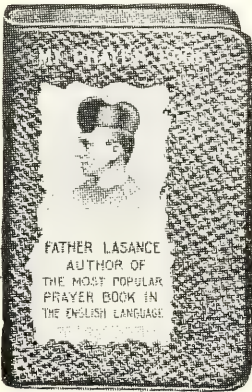
To the Editor:—

It is a painfully evident fact that Catholic journalism and Catholic authorship in our country are at a low ebb. England, with one-fifteenth of our Catholic census, brings forth Newman, Manning, Wiseman, Ward, Gasquet, Fortescue, Bickerstaff-Drew, Rickaby, Bede Camm, Benson, Dr. Sutherland, etc.

We are poor indeed in the comparison. In journalism the cause is still worse. The London *Tablet* (Catholic) is a Tory organ, but in ability and doctrinal authority it may be compared to the best reviews.

But it is in the field of criticism that we are weakest. No Catholic book, no matter how incorrect or worthless it may be, fails of a fulsome reception. Our N. C. W. C.

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News Service is the weakest thing of its kind in the world. Our critics never see that fact. Criticism should never be unmerciful, but it should be true.

The utter worthlessness of Catholic criticism is illustrated by the following example.

In *Pour*, the quarterly review in the Benedictines of Caldey, there is a review of "The Story of the Little Flower: by Daniel A. Lord, S. J., Decorative Drawings by Louis B. Egan, S. J." The reviewer says:

"The Jesuits have been accused, often unjustly, of sentimentality, but surely the little book produced by Fathers Lord and Egan reaches the lowest depths of artistic depravity yet achieved in the Catholic Church. The intention of the book is excellent—a real love of the saint and of her special genius is indicated—and those who like the worst kind of sentimental cinema drama or those, surely but few, who, having sufficient fortitude or sufficient humility, are able to disregard its bodily garb, will find their devotion to Saint Thérèse increased. Nevertheless it is not decent that such a book should be made. The soul is the form of the body, and the body of the Church is therefore an indication of its soul. Alas! if anyone should draw the conclusion apparently justified by this little book. It is as though one took good water and good flour and then, instead of good yeast, one attempted to make bread by adding scented face powder. It is 'sob stuff'—it is depravity. The world is full of such things; but this is the worst we have yet seen." (Issue of autumn, 1925.

After perusal of the book I could never write as temperately as the monk of Caldey. I admire his moderation. I was pleased, however, that an able critic had pointed out the maudlin sentimentality of the aforesaid publication. One may imagine my indignation when I read in our *Salesianum* the following:

"Father Lord is a wizard of words and all the artistry of his pen he uses to embellish the noble subject he has chosen. He paints with exquisite colors, and nowhere have we seen a more ravishing picture of the charming saint so recently raised to the honors of the altar than in this delightful pamphlet, the reading of which is a real joy. The booklet will help to increase devotion to the new saint that has so quickly leaped into popular favor and captivated the hearts of men. The decorative drawings, with which it is richly illustrated and which come from the gifted pen of Father Louis B. Egan, S. J., reflect the mystical times here that cling to the figure of the sainted Carmelite of Lisieux."

The book review department of the *Salesianum* is under the editorial direction of the Rev. Dr. Charles A. Bruhl, of St. Charles Borromeo Seminary, Overbrook, Philadelphia.

The life of Saint Thérèse left us this consolation that it could not lower her status in Heaven; but the criticism will tend to create a false literary taste in the priesthood issuing from a great seminary. To counteract this is the sole purpose of my writing. "*Amicus Plato: magis amica veritas.*"

(Rev.) A. E. Breen

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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"Christian Denominations," by Rev. V. Krull, C. P. P. S., contains a short but reliable history of the various Christian Denominations found in America. Besides the information concerning the various churches it contains a refutation of the main errors found in the various sects. A questionnaire inserted at certain intervals is very helpful to a comprehensive study of the book.

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Excerpts from Letters

In Vol. XXXII, No. 9, p. 191 of the F. R. was a little item, taken from *Unity*, about the Catholics and Protestants of Keystone, Neb., having built a community church. You regarded the story as a hoax, since the Official Catholic Directory mentions no parish at Keystone, Neb. A priest of the Grand Island Diocese lately told me that the community church at Keystone is not a hoax, but an actual fact. There is no resident priest at Keystone, but the parish is attended from Ogalalla. The priest with whom I spoke at one time attended the "duplex church."—(Rev.) I. C. Weis, Holdredge, Neb.

Fr. Bede Maler's letter (F. R., No. 21) on "A Dangerous Tendency" in our devotional life offers matter for discussion in the Catholic press. The Tabernacle should be the centre of our devotions, but how often does it not happen that the Lord of the Tabernacle is ignored by ill-guided devotees and fervent prayers are poured out at the side altars in honor of this or that saint. Who will undertake to correct these abuses? It might be good to read Bishop Bonomelli's book "On Religious Worship" (Herder) on this subject. Yours for reasonable worship,—(Rev.) Raymond Vermont, Denton, Tex.

Just a line to thank you for publishing the article "A Dangerous Tendency" by Fr. Bede Maler, O. S. B. (F. R., No. 21). It is very true and timely. We need more warnings of this kind.—(Rev.) Vitus Stoll, Mercy Hospital, Des Moines, Ia.

On account of extreme drought, poor crops, and bank failures, money is scarce in this section of the country. Being, however, unable to get along without your excellent publication, I enclose check for \$3 to renew my subscription to same for the coming year.—(Rev.) Fr. Leo, O. S. B., Windthorst, Tex.

For 25 years I have read your splendid *Review* and have always admired the philosophy, logical, and truly religious mind of its editor.—(Rev.) J. Capistran, O. F. M., Phoenix, Ariz.

I certainly appreciate your fine paper and do not want to miss any number. I always remail the F. R. to a seminary in Uganda (British Africa). They say it is the best paper I ever sent them.—T. J. Lavin, Santa Barbara, Calif.

It is a pleasure to assure you that I enjoy every number of your alert publication. Wishing you continued success in the service of the Church Militant, I am,—(Rev.) S. Klopfer, St. John's Institute, St. Francis, Wis.

The F. R. is ever welcome. With best wishes for its future success,—(Rev.) J. B. Herrmann, Colton, Wash.

I would not wish to miss any number of your valuable *Review*. It is too stimulating to miss.—(Rev.) Hy. J. Tennesen, Rose Creek, Minn.

BOOK REVIEWS

Researches in Church Music

Mémoires Liturgiques Syriennes et Chaldéennes, Recueillies par Dom Jeannin, O. S. B. Mémoires Syriennes. I. Introduction Musicale. Ouvrage Honoré d'une Subvention de Sa Sainteté Pie XI, du Gouvernement Français et de l'Oeuvre de l'Orient. (Maison d'édition, Leroux, rue Bonaparte, 28, Paris).

This work, in three volumes, of which this is the first, would have been published several years ago if it had not been for financial conditions brought about by the late war and over which the author had no control. For more than fifty years, the question how to interpret the neumatic signs found in the Gregorian MSS., and the manner in which the Gregorian melodies were performed at their origin and during the Middle Ages, the golden age of the Chant, has continued to engage the attention of musicologists, archaeologists, and scholars generally.

Among the pioneers in this field of historical research was Rev. A. Dechevrens, S. J., who published, in 1895, "Du Rythme dans l'Hymnographie Latine" and, in 1898, "Études de Science Musicale," in three volumes,—epoch-making works, in which he endeavors to prove that the chant melodies originally consisted of notes of unequal but proportional values and that they might be divided into measures after the manner of our modern music.

The chief defenders of this interpretation of the neum notation are: Rev. Fr. Bonvin, S. J., in this country, Rev. A. Fleury, S. J., in France, and the late Rev. G. Gietmann, S. J., in Germany. Other scholars who have set forth mensuralist systems of their own and differing from that of Fr. Dechevrens, are Hugo Riemann, of the University of Leipzig, George Houdard, of the Sorbonne, Oscar Fleischer, of the University of Berlin, and Dr. Peter Wagner, of the University of Fribourg in Switzerland. The publication of the Vatican Graduale, in 1908, based upon what is called oratorical rhythm, has failed to bring about a uniform manner of rendering the melodies. While it did not convert the mensuralists to the oratorical rhythm, neither did it prevent the formation of the neo-Solesmes school of interpretation, with its original and arbitrary system of rhythm.

There is no doubt but that the persistent discussion and the opposing theories advanced are partly responsible for the lack of interest in the Church's own music and the delay in introducing it into greater use. With the publication of Dom Jeannin's work, the whole question is entering a new phase. Admirably equipped for his task, Dom Jeannin, O. S. B., with two associates, Dom J. Puyade, O. S. B., and Dom A. Chibas, O. S. B., has spent more than twenty years in the Orient, the cradle of the chant, gathering Syrian and Chaldean melodies, writing

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Dr. Vermeersch's treatise will be of interest not only to priests and students of theology but to all who desire a clear statement of sound principles on the subject of vocation. It should prove especially helpful to those who are contemplating entry to the religious state or to the priesthood.

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them down, after hearing them sung especially by the choir-masters. The result of this wearisome process, studied in conjunction with and in the light of medieval literature on the subject, proves the original existence not only of unequal and proportional note values, but also of measure and meter.

At the end of this, the first volume, Dom Jeannin declares that, in as much as the Vatican Edition of the Chant is based upon the system of free rhythm, it is evidently the intention of ecclesiastical authority that the Chant be rendered in conformity with that system and that it is not lawful for anyone to put into practice any system of measured rhythm, even though its historical correctness be demonstrated. He only expresses the respectful hope that Rome, in her wisdom, may some day order a new edition of the Gregorian Chant, embodying all the results definitely acquired by scientific research.

Joseph Otten

Literary Briefs

—Our esteemed contributor, Rev. Father Charles J. Quirk, S. J., of Spring Hill College, Mobile, Ala., is publishing a collection of his poems—lyrics, quatrains, and sonnets, some of which have appeared in the *F. R.*, under the title, "Sails on the Horizon." The book will be ready before Christmas. It will bear the imprint of the Stratford Co., Boston, Mass., and will sell for \$1.

—"Zepter und Schlüssel in der Hand des Priesters," by the Rev. F. X. Esser, S. J. (Herder), is a booklet of meditation for priests on the sacerdotal powers of consecration and the remission of sins in the tribunal of penance. The author has an original way of treating these exalted topics and his style is vivid and appealing.

—To "The Orchard Books" has been added "The Cloud of Unknowing and Other Treatises by an English Mystic of the Fourteenth Century," with a Commentary on the Cloud by Fr. Augustine Baker, O. S. B., edited by Dom Justin McCann. "The Cloud of Unknowing" was written in England about 1350, but was forgotten for centuries and only lately rediscovered in the British Museum. With it are included a commentary by the late Fr. Baker and several other little mystical treatises: "The Epistle of Privy Council," "How Man's Soul is Made to the Image and Likeness of the Holy Trinity," and "The Translation of Denis Hid Divinity." They all contain rich matter for contemplation. (Benziger Bros.)

—"Monthly Recollection," by Canon Les-coubier, is a series of meditations on our last end, with appropriate examinations of conscience, arranged for the benefit of religious communities. The book was written for the purpose of facilitating the practice of monthly recollection and is warmly recommended by the Bishop of Bruges. The present edition is the third. (Benziger Bros.)

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—"Honour Thy Mother," by Father Alexander, O. F. M., is a booklet of 83 pages, into which are condensed the various motives that should impel men to love Mary, the Mother of Jesus. The volume is especially adapted to sodality and church libraries and can be recommended for such. (Benziger Bros.)

—The beautiful phrase "Spouse of Christ," applied to members of religious sisterhoods, forms the title of some short meditations by Dom Columba Marmion, who, as we read in the Editor's Preface, "gave up his soul to God on January 30, 1923, in admirable sentiments of devotion and with utter abandonment to the divine mercy." The author "has outlined his subject in its widest and most exalted aspect, prescinding from any special rule or constitutions, his theme being: The soul consecrated by the vows, becomes by virtue of that consecration the spouse of Christ." ("Sponsa Verbi, The Virgin Consecrated to Christ. Spiritual Conferences by the Right Rev. Dom Columba Marmion, O. S. B., Abbot of Maredsous Abbey. Translated from the French by Dom Francis Izard, O. S. B.," Sands & Co. and B. Herder Book Company).

New Books Received

The One Real Thing. By Benedict Williamson. With a Preface by Cardinal Gasquet. xv & 221 pp. 8vo. B. Herder Book Co. \$3.25 net.

The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann. Second Edition. Volumes V (999-1048), VI (1049-1073), VII (1073-1099), VIII (1099-1130). Kegan Paul and B. Herder Book Co. \$4.50 per volume net.

The Lives of the Popes in the Middle Ages. By the Rt. Rev. Msgr. Horace K. Mann. Vol. XIII: Honorius III to Celestine IV, 1216-1241, xii & 459 pp. 8vo. Kegan Paul and B. Herder Book Co. \$4.50 net.

Report of the Proceedings and Addresses of the 22nd Annual Meeting of the Catholic Educational Association, Pittsburgh, Pa., June 29, 30, July 1, 2, 1925. 755 pp. 8vo. Office of the Secretary, 1651 E. Main Str., Columbus, O.

Gebetsweisheit der Kirche. Lesungen im Anschluss an die Sonn- und Festtagsorationen von Leo Wolpert. viii & 273 pp. 12mo. Herder & Co. \$1.60 net.

Life of Arnold Janssen, Founder of the Society of the Divine Word and of the Missionary Congregation of the Servants of the Holy Ghost. By Herman Fischer, S. V. D. Translated from the German by Frederick M. Lynk, S. V. D. viii & 520 pp. 8vo. Techny, Ill.: Mission Press S. V. D. \$1.50 net.

Harmonien und Disharmonien des menschlichen Trieb- und Geisteslebens. Von Dr. med. Rhaban Liertz. vi & 257 pp. 8vo. Munich: Jos. Kösel & Fr. Pustet K.-G. M. 5.



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A SPRINKLE OF SPICE

When Morrison was playing Faust, he was taken sick and had to use a substitute. Morrison was a very tall, slender fellow. The substitute was a short, fat fellow. In the last scene where the devil departs into hell, he goes through a trap-door. The substitute got along all right until he came to that part. As he was descending into the infernal regions, he got stuck in the trap-door, and those below stage pulled on his legs and tried to pull him through, and those above tried to shove him through, but they couldn't do it,—so there he stuck. A boy in the gallery did not know why the actor could not get through, but jumped to his own conclusion, got on his feet and yelled: "Thank God, hell is full!"

Jerome K. Jerome, in his charming reminiscences now running serially, gives us the following: "A vigorous family [the family of Sir Arthur Conan Doyle], the DoYLES, both mentally and physically. One of his sisters married a clergyman named Angel, a dear ugly fellow. They lived near us at Wallingford and next door to them happened to live another clergyman named Dam. And later on Dam was moved to Goring and found himself next door to a Roman Catholic priest whose name was Father Hell. Providence I take it arranges these little things for some wise purposes."

An old Negro was brought into a police station charged with vagrancy. "Law, mistah, I ain't no vagrant!" he exclaimed; "I 'se a hard-workin' religious man. Look at dose!" And he pointed proudly to the large patches ornamenting the knees of his trousers. "I got dem from prayin'!"

"How about the patches on the seat of your breeches?" asked a policeman.

The Negro looked sheepish for a moment, then said: "I reckon I must have got dose backslidin'."—*Our Colored Harvest*.

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The Fortnightly Review

VOL. XXXII, No. 24

ST. LOUIS, MISSOURI

December 15th, 1925

The Carpenter of Bethlehem

By Charles J. Quirk, S. J.

Spring Hill College, Mobile, Alabama.

*Who built the shed at Bethlehem,
In great obscurity he rests,
Whose shed was haven for such guests.*

—Mary O'Rourke.

Still God, perchance, gave him to see
The Splendour of those Travelers three;
And as he bent to hew the wood,
Mayhap, God's vast love understood.

And when at last he laid him down,
And was come to God's half-way Town
(To Limbo, where souls once must wait
Their Saviour to unbar Heaven's Gate,
When His redemptive task was done,
And peace and love supernal won),
This man saw from his clear star-height
The earth lie still one winter's night;
Beheld a throbbing orb beneath
A golden radiance unsheath
Upon his lowly cattle-shed,
Where now God's love would make its bed;
And saw the mighty One arrayed
As child, within a manger laid;
Heard as our Lady hovered by,
A mother's lyric lullaby.
And glimpsed Saint Joseph kneeling near,
Shrined in each eye a jewelled tear
Of deepest thankfulness and joy,
As he watched Mary and God's Boy.

For this poor man, who saw such bliss,
What wondrous happiness was his!
What sacred gayety was given—
A foretaste of the joys of Heaven!

The Santa Claus Cult or the Santa Claus Myth

By Anthony J. Beck, Editor of the "Michigan Catholic"

A certain book of Christmas poems, stories, and articles has some interesting sidelights on the Santa Claus myth and its possible origin. The author, a Protestant (or at least, a non-Catholic) quotes from a history of New York City by Mrs. Schuyler Van Rensselaer.

In Germany, Switzerland, and Holland St. Nicholas has figured for many centuries as the purveyor of gifts to children on his feast day, Dec. 6th. In Holland his popularity persisted into Protestant times, after the so-called Reformation, according to Mrs. Van Rensselaer. "The children of the Dutch," she writes, "still believe that St. Nicholas brings the gifts that they always get on the eve of his titular day. In New Amsterdam this day was one of the five chief feast days of the year. After New Orange became New York the characteristic traits of the Dutch children's festival were transferred to the near-by Christmas festival, which was English as well as Dutch."

On Manhattan, by a gradual consolidation of the two festivals, Christmas became pre-eminently a children's festival, presided over by the children's saint. But his name was meanwhile corrupted to Santa Claus, the Dutch equivalent of St. Nicholas being St. Nicolaes or San Claas. Gradually sight was lost of his saintly or Christian origin. Today probably the great majority of children have not the vaguest notion of his relation to St. Nicholas. Santa Claus has become a completely secularized figure, whose association with Christmas makes him an excellent tool of commercialism.

Henry Ford's *Dearborn Independent* some years ago carried an article seeking to prove that certain anti-Christian or un-Christian influences and interests had deliberately promoted the secularization and paganization of Christmas by producing meaningless "Christmas" cards with not the least reference to the original Christmas and by making this yuletide season purely

a means of boosting business. If the *Independent's* contributor was even partly right, we have a further explanation for the development of the Santa Claus cult. It has become a veritable idolatry, for it makes Santa the center of the great feast, Christian in origin, and crowds the Babe of Bethlehem into the background or completely off the stage. If it did not border on profanity, one might say that millions of Americans figuratively place Santa in the crib, that is, those who have some vague knowledge of a crib in the stable at Bethlehem.

Unfortunately, large numbers of Catholics ape the neo-pagans. For months before Christmas they talk of Santa Claus to the children with little or no reference to St. Nicholas or the Christ Child. They buy and use so-called Christmas cards with nothing but a meaningless candle or spray of holly or a picture of a clumsy-booted, corpulent, bewhiskered old man with a pre-Volstead proboscis. They are too "smart" (or rather too ignorant) to patronize stores offering them real Christmas cards with scenes reminiscent of the first Christmas and its true meaning.

Santa Claus is all right in his place, as the agent of the material side of Christmas, as a minor actor in the great drama. The center of the stage belongs to the Crib of Bethlehem and to the Divine Infant. If Santa must be there, let him be sufficiently Christian to kneel with the shepherds. The feast is Christmas, named for Christ, not "Santa-mas," as some people would make it.

THE WIND

By Charles J. Quirk, S. J.

The wind came whistling through the trees,
Whistling cool clear melodies.

The night seemed brighter since he came,
The stars shone clearer in Dark's frame,
While woods and flowers muttered, "Lo!
Autumnal days are here, you know."

EVOLUTION IN THE LIGHT OF GEOLOGY

With Special Reference to Dr. Barry O'Toole's "The Case Against Evolution"

By the Rev. Stephen Richarz, S. V. D., Professor of Geology,
St. Mary's Mission House, Techny, Illinois

II

Other objections of Mr. Price against the time-value of our geologic system based on fossilized organisms are best refuted by explaining the methods by which this system was established. The research started from deposits in which the normal sequence of strata is beyond question. These were searched for fossils from the bottom to the top. Thus, for instance, the Jurassic system in Germany could be separated by painstaking work into some thirty horizons, each of them characterized by organisms differing from one horizon to the other, but by small degrees. The same researches were extended to England and France and the same sequence of fossils was met with. In the Alps quite different rocks were deposited in the same period, but in spite of that, the sequence of the fossils is the same. Later the same sequence was also found in India, the East Indies, and South America.

What was started in this way in the Jurassic period, was pursued in other formations by various geologists. The lowest Jurassic strata in the Alps rest above another system which is there fully developed, the Triassic period. At other places below this appear Paleozoic formations, which were studied in the same way, whereas formations above the Jurassic were searched for fossils at other localities. The result of all this international work is before us to-day in the list of fossils of the various periods. It was invariably found that the sequence of the fossils was the same the whole world over; nowhere was an inverse order encountered. Of course, the whole series is nowhere developed, but wherever the relation of two or more formations could be observed, it was always found to be the same.

These are facts, well established by research work the world over. From them geologists infer that strata containing the same fossils, though widely scattered over the globe, are contemporary. This conclusion has become a first principle in geology; on it rests the whole edifice of the earth's history. Herbert Spencer and Thomas H. Huxley have objected to it as philosophers. But in spite of their objections, the principle stands unshaken. If we find, for instance, marine animals (ammonites), which occur fossilized in the Alps, in the very same form in the Himalayas and in the Sierras of our western States, only one assumption is reasonable; namely, that all these organisms were living in a vast ocean, which extended from India over Europe to Western America. And this conclusion is highly confirmed if the same observation can be made, *mutatis mutandis*, in numerous other periods of the earth's history. It is preposterous to suppose, as Mr. Price does, that at the same long period in the same ocean, trilobites were living in one place and ammonites in another, without any mixture.

A difficulty arises when we deal with organisms found in separated water basins and on dry land. But even here the synchronism can often be established by intercalated marine deposits, and it is then also found that the continental organisms of each period are characteristic, although in such cases the work is more troublesome and subject to correction and change. An instance is mentioned by O'Toole on page 95, relating to the Siwalik beds.

However, it must be borne in mind that even in the marine fauna of the same period there may be a great variety, caused probably by differences

in climate and local conditions of the ocean and the continents. Guiding fossils (index-fossils) of one area may be absent or rare in another, and *vice versa*. But the *ensemble* of all the fossils of a particular period is characteristic of that period and of no other.

Seeing a single fossil, one will often be at a loss to locate it, but wandering through a paleontologic museum everyone is surprised at finding, on the one hand the difference of the fossils of different formations, on the other, the similarity of the contemporaneous fossils gathered from various parts of the world.

Equipped with these facts and principles, it will be easy to appreciate the value of Dr. O'Toole's quotations from Price. Price can not allege any fact that would invalidate the generally accepted system of the extinct organic world. When older rocks occur above younger rocks (O'Toole, p. 100 and p. 104), this is caused by disturbances; when young rocks rest immediately on very old ones, it is because there was no sedimentation at this place for a long time; it was always dry land, or the intermediate rocks have been removed by erosion. Furthermore, the consolidation of rocks has no bearing at all on age. Hence, the facts mentioned by O'Toole (*l. c.*) are no objection to, and no exception from, the invariable order of the fossiliferous strata. Even if two formations which are separated by a long time interval are conformably one above the other (O'Toole, p. 105 ff.), this can not be admitted as a proof against the time-scale. In such rare cases geologists assume a time interval in which the area in question was dry land corresponding to the missing formations. According to Price, in the example quoted, the ocean about Louisville, Ky., must have been the habitat of organisms very different from those which were living in the same ocean a short distance away, where the missing formations with the corresponding fossils are found. It is true, the observed conformity where an inconformity should be expected, puzzles the geol-

ogist. But this rare exception to a general rule can be plausibly explained, whereas Mr. Price's assumption is against all experience in the past as well as in the oceans of to-day. Dr. O'Toole's remark (page 110) on the occurrence of younger fossils together with older ones and the recurrence of characteristic [?] fossils in different periods, is sufficiently refuted by the reminder that no single fossil is decisive, but the whole fauna of a period or horizon must be considered together. The "abundant fossil remains of tropical plants and animals found in what are now the frozen arctic regions," are not "unmistakable evidence of a sudden catastrophic change by which a once genial climate was abruptly terminated" (O'Toole, p. 111). A slow deterioration of the climate would account just as well for the extermination of those organisms adapted to a higher temperature (they were not tropical!); and such a slow change is the rule. Nor is the freezing and preservation of the flesh of Siberian elephants an evidence of a general catastrophe; it was a mere accident: mammoths were trapped in ice crevasses, hidden by soil and vegetation.

It is regrettable that Dr. O'Toole wastes so much time and space (15 pages) in reproducing the views of Price. If he would write for geologists it would not matter so much, but for those who are not trained in geologic questions,—*i. e.*, nearly all the readers of his book,—it is sure to prove a cause of confusion and embarrassment, because they will be unable to discover the fallacies; they are unaware that Price's book is a travesty on the real science of geology;—he himself suggests this verdict on page 679.

Only one more illustration of this statement. Price asserts that man before the deluge must have been "physically splendid" and that we have "the most reliable of scientific reasons" for assuming that he was very tall; "the modern representatives are dwarfs in comparison." As a matter of fact, science does not know anything at all about that, but points with

some probability to the contrary. "We are told that the Creator undertook deliberately to destroy that ungodly race; and we can only suppose that He accomplished this work in a complete and satisfactory manner, and that He buried their remains so completely that we have not yet found any of them" (p. 706). *Sapienti sat!* Catholics who advertise this man Price by reprinting his criticism should know his bombastic verdict on the Catholic Middle Ages: "On the breaking up of the Roman Empire, the world relapsed into semi-barbarism; and for many centuries, a barren system of false education and false method of thinking blighted the healthy development of the human mind. But with the revival of learning and the Reformation, men awoke as from an hypnotic sleep of ages, and began to inquire for new worlds to explore and new realms of knowledge to study out" (p. 588).

(To be concluded)

"The Miracle"

Rt. Rev. James E. Cassidy, V. G., of Fall River, Mass., who recently witnessed "The Miracle," the spectacular production now so widely advertised all over the country, says in a review of it in the *Patrician*:

This production is advertised widely for its colossity, but to us its most colossal characteristic is the nerve of those who invite Catholics to attend a scenic production where Catholic ceremony (*sic*) is aped and church architecture faked to dress the drab story of a fallen nun. For this is the central theme of this widely-heralded production. From A. P. A. and K. K. K. sources we have lately been flooded with stories of escaped nuns and fallen religious, but this is the first time, to our knowledge, that Catholics have been invited to subscribe, by their patronage, to the defamation of their own devoted and consecrated virgins.

A newly-professed nun, locked in a church over night by her superior for some indiscretion, forsakes her Eternal Spouse and flees the cloister with her

knightly (or nightly) seducer. A statue of the Virgin, prominently placed, comes to life, arrays itself in the nun's discarded garb and takes, in the community of the religious, the place of the escaped nun. After a variety of experiences, gorgeously and grotesquely staged, the one-time nun returns with her baby in her arms (mark you! the baby in her arms), the substituting statue returns to its pedestal, shields with its robes the dead body of the baby, and the restored (?) nun returns to her wonted place in her community. I wonder how many Catholics will pay the price to see this sickening story staged?

What pleasure will it bring to Catholics to see a myriad of stage habitués clad in counterfeits of the habits in which Catholics are wont to see their loved and devoted and consecrated virgins? What pleasure will it bring to Catholics to see aped and faked the holy ceremonies of the church? To see pseudo-nuns and priests and bishop genuflect in sacrilegious repetition as they cross before the altar (*sic*)? To see, God save the mark! a fake procession of the Blessed Sacrament, stagehands clad in faked priestly garments pretending with all solemnity to give Solemn Benediction, and the very litanies and prayers of the church shouted and sung in shameful show? The *papier-maché* Gothic arches stretch across the stage in all their falsity and fake; an altar such as church has never seen rises to form a fooling background; indecorous and ugly and awkward pseudo-sisters scamper about like frightened ants upon a disturbed ant-hill; the most solemn ceremonies of the church are invaded and violated; neither sister nor priest nor bishop is safe from simulation; nay more, the Holy, Sainted Mother of God is simulated,—and for what goodly purpose? To point a moral or adorn a tale? No! This Greatest Show on Earth is moralless. It is but fashioned to adorn a tale, the tale of a fallen nun, told for the taking of shekels. . . .

In our estimation 'The Miracle,' as we saw it in New York, is a travesty on things religious; it is a slur, con-

scious or unconscious, upon the life of holy, defenseless, and unoffending religious; it is absolutely without historic merit, save the gymnastic ability of a woman to pose, unmoved, for half an hour or so; it is degradation of things sacred and holy;—in a word, it is a gorgeously arrayed exploitation of Catholic church ceremonial,—by those who have exploitation down to a science. No doubt it will find sponsors where one might least expect to find them and defenders where one might well expect to find condemners. In that it may prove its warrant for its name 'The Miracle,'—not in the production but in the 'putting it over on the public.'"

Injustice to a Catholic Scholar

A "revised and augmented," English edition of Father Hugo Obermaier's classic work, "El Hombre Fossil" (Madrid, 1916) has been published under the title, "Fossil Man in Spain," by the Yale University Press. The fact that it has an introduction by H. F. Osborn, inspires anything but confidence, and we are not surprised to see the translation severely criticized by an English expert in the *Literary Supplement* of the London *Times* (No. 1230),—first, because of the misleading limitation of the title (for the book is really a comprehensive account of the archeological evidence of the Stone Age for man's prehistoric record); and, secondly, because Prof. Osborn has not only contributed a misleading introduction, but inserted his own private opinions into Dr. Obermaier's text. The *Times* critic says:

"Prof. Osborn... in his short introduction tries to provide a general sketch of Spanish pre-history conceived in terms of the successive invasions which the country has suffered; but, to be perfectly frank, it is disappointing, any such highly compressed version of the very complex facts necessarily involving a certain appearance of dogmatism. In this connection, too, the doubt may be raised whether it was

wise of Prof. Osborn to insert his private opinions into the text of the third chapter, dealing with the plants and animals of the glacial epoch, which has been substituted for the original treatment, the latter having been relegated to an appendix as being somewhat technical in its style. As it is, a hasty reader might almost excusably conclude that Prof. Obermaier believes in Tertiary Man, whereas the whole purport of his chapter is that he does not."

"El Hombre Fossil" is the result of many years' of scholarly collaboration by Dr. Hugo Obermaier and the Abbé Henri Breuil, and it is refreshing to see the *Times* critic (*ibid.*) refer to these learned Catholic priests, as "Arcades ambo" and say that we must "leave to posterity the invidious task of determining which of the two has done—or rather, since both of them are still at the full height of their powers, will have done—more to establish prehistoric archeology on as sound a basis as any department of the science of man can be shown to possess." The more's the pity that these two eminent scholars have fallen into the hands of Henry Fairchild Osborne!

Notes and Gleanings

For the thirty-second time since its establishment the FORTNIGHTLY REVIEW wishes its subscribers a Merry Christmas and a Happy New Year.

The Commission on the Code replied in answer to two questions put by the Apostolic Delegate (*A. Ap. Sed.*, 1919), that the particular dispositions of the Council of Baltimore regarding the choice of an administrator of a vacant episcopal see were abrogated by the Code and canon 427 must be observed. Hence the body of diocesan consultors have the right of electing a vicar capitular (or administrator) to govern the see when vacant, but they no longer have a voice in the choice of a bishop.

The Catholic Instruction League, of which Rev. John Lyons, S. J., is the

General Director, has been elevated to the dignity of a primary union with the privilege of plenary indulgences for members on the fulfillment of specified conditions. Father Lyons founded the League in 1912. From Chicago it has been extended to twenty other archdioceses and dioceses of the United States and to a number of dioceses in other countries. It has been instrumental in giving religious instruction to some 100,000 Catholic public school pupils and young children. Approximately 2,000,000 Catholic children attend public school. The League establishes catechism or instruction centers in suitable locations, where the children are gathered once or twice a week and given instruction by zealous lay teachers under the direction of the pastors. Each year the League conducts a number of Vacation School Evening Classes, Christmas celebrations, summer outings and normal classes for catechists.

"Was Christopher Columbus a Jew?" by Walter F. McEnright, contains too much extraneous matter and disregards the critical method of research too flagrantly to be of any real value. The author is an amateur in the field of history, and such difficult questions as that which he discusses cannot be solved by amateurs. (Boston: The Stratford Co.)

The London *Tablet* is unfortunately right when it says that too many of the books about St. Teresa of Lisieux are "dull and flat." An exception is "Truly a Lover," by the Rev. John Carr, C. SS. R., who contends that the term "lover" has been unduly monopolized by poets and novelists and shows how Teresa of Lisieux was a true lover in the most exalted sense of the term. It is refreshing to see him emphasize the point that the mission of the "Little Flower" is "not to adapt the Gospel to the dilettante spirituality of so many around us; to smoothe away its roughnesses; . . . so to broaden the way of Christ that it ceases to be a narrow one; so to bestrew its paths with the flowers of pretty devotions and

maudlin sentimentalities, that its thorns and its stones no longer wound the climbing feet." (B. Herder Book Co.)

Msgr. Horace K. Mann's great work, "The Lives of the Popes in the Early Middle Ages" has begun to appear in a second edition (Kegan Paul, Trench, Trübner & Co. and B. Herder Book Co.) The first eight volumes (of which Vol. I is in two separately bound parts) reached us a few weeks ago. They seem to be reprinted from the original plates without any alterations. One should have thought that new researches would have necessitated some corrections and additions. But it is good to have this work, Volumes I and II of which have been out of print for some time, available once more even in its original form, for it is the only reliable work extant on that period of the history of the papacy which extends from St. Gregory the Great to Martin V (1417—1431), with whom Dr. Pastor begins his monumental "Geschichte." Let us hope not only that Msgr. Mann's volumes will soon be available again, but that he may be enabled to complete his work, which so far only reaches to the pontificate of Innocent III, inclusively. (Vol. XIII has meanwhile appeared and will be noticed later.)

"St. Thomas Aquinas: Papers from the Summer School of Catholic Studies Held at Cambridge, Aug. 4-9, 1924," edited by the Rev. C. Lattey, S. J., is a valuable collection to which the late Abbot Janssens, O. S. B., Fr. P. P. Mackey, O. P., Dr. R. Downey, Dr. Francis Aveling, Dr. Michael Cronin, Fr. Bede Jarrett, O. P., and other English scholars have contributed. The papers bear throughout the evidence of wide scholarship and careful research. Dr. Aveling, while admitting that many of the conclusions arrived at by St. Thomas in the realm of physics and astronomy, have been rejected by modern science, thinks that his psychology is "in closer touch with modern thought." Dr. Bullough traces the evidence for the influence of St. Thomas on Dante. (B. Herder Book Co.)

The Catholic Library, interrupted by the World War, has been revived. The new series begins with "The Last Letters of Blessed Thomas More, Introduced by Cardinal Gasquet and Edited with Connecting Narrative by W. E. Campbell." The greater number of these letters were written when Sir Thomas had little hope to escape the toils of his royal enemy, Henry VIII. They are of historical importance, for five of them are addressed to the King and disprove the charge that the martyr was involved in treasonable designs, more especially in the affair of the Holy Maid of Kent. The remainder of the letters were mainly written to Sir Thomas's beloved daughter, Margaret Roper, and breathe a spirit of genuine heroism. (The Manresa Press and B. Herder Book Co.)

The Rev. John Donovan, S. J., has published a "Theory of Advanced Greek Prose Composition," with a digest of Greek idioms, in three volumes (Oxford: Basil Blackwell), which will prove of real value to all who not only aim at acquiring a correct style of Greek prose composition, but whose ambition is the translation of Greek authors into good English. Expert knowledge of the New Testament and Septuagint language cannot be left to the exclusive monopoly of Rationalists and atheists. To expound and defend the Scriptures, the Catholic Church needs those who have been through the drill of Greek philology. The volumes will be found most useful by every teacher of Greek; and will be indispensable to undergraduates who aspire to classical scholarship. In fine, to all who desire to acquire a scholastic knowledge of the most perfect instrument of speech the world has ever known, the method of treatment, the philosophical exposition of Greek idioms, the sound method of classification and illuminating lists of examples of Greek idioms, the systematic effort to get at the principles underlying divergences between Greek and English, commend these volumes as a storehouse of scientific knowledge of Greek prose com-

position, both for teachers of Greek and for students of ability.

The Rev. Bernard Jansen, S. J., has written a volume of philosophical essays under the title, "Wege der Weltweisheit," dealing with such topics as Scholastic and modern philosophy, the philosophy of St. Augustine, the teaching of St. Thomas and its significance for our time, Leibniz and his system, Kant as the Rationalist philosopher of religion, Rudolf Eucken's and other philosophical systems in present-day Germany, the rational and irrational element in religion, etc. The basic idea of this collection, the one which inspires all the author's philosophical writings, is "to render Scholasticism fruitful for the struggling and striving men of the present day." "Wege der Weltweisheit" is not only highly instructive, but also, unlike most other German books on philosophy, clearly and interestingly written. The author looks forward (p. 230) to "an organic and at the same time critically well established combination of subjectivism and objectivism, of critical noëtics and metaphysics, which, like antiquity and the Middle Ages, sees its principal task in the cognition of things, but seeks the way to that goal ultimately in consciousness and its data, *i. e.*, in science generally and in the individual sciences in particular." (Herder).

Bishop Alexander MacDonald has issued a new and enlarged edition of his book, "The Apostle's Creed." He traces the history of that Creed to the old Roman Creed of the second century, but beyond that we are clearly in the realm of conjecture. Dr. MacDonald works out his argument very persuasively, but the careful reader feels that he has, after all, left the Apostolic origin of the Creed at most a probability. There is not one conclusive argument to show that the Creed must have always consisted of twelve articles and that it must have been drawn up by the Apostles themselves before they left Jerusalem. Needless to add, the controversy is of no dogmatic importance. (B. Herder Book Co.)

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Correspondence

The Boy Scouts and Military Trappings

To the Editor:—

The Rev. gentleman from Louisville who in the F. R. of November 15th denies that the Boy Scouts have any connection with the U. S. army and are not, as it were, a preparatory school for the "damnable" Prussian militarism, to eradicate which was, according to the late Mr. Wilson, one of the reasons for the United States entering the war, is either misinformed, mistaken or wilfully blind to facts. Only to-day a troupe of Boy Scouts entered the same Meramec Highlands street car in which I was going home. Each one had a knapsack marked U. S., a blanket wrapped up in military fashion and bearing U. S. on the edge, wore the well-known military suit and hat and carried in his belt a regulation military aluminum canteen such as soldiers have when travelling in uniform. Now, while Uncle Sam is generally represented to be a very benevolent old gentleman, I do not think he would, without good reason, go to all the expense of furnishing military trappings to these youngsters unless he had in mind to create in them that military spirit which was declared to be so odious eight years ago.

L. Blankemeier

"Whitewashing Saints"

To the Editor:—

In one of our leading monthly magazines there recently appeared an erudite article under the foregoing caption. The admonitory portion of it would, methinks, have been a little more apropos in the Apostolic age than during this progressive century of telegraph, telephone and radio communication.

St. Jerome and Tertullian relate that a certain priest in Ephesus was deposed by St. John the Evangelist, because, out of veneration for St. Paul and St. Thecla, he falsified the accounts of their arduous missions and sufferings. Lying, of course, is essentially wrong, and should never be used as an incentive to virtue. For a while it may produce a profound impression, especially upon immature minds, but eventually it defeats its own purpose by exciting derision and contempt. No modern hagiographer could be tempted to prevaricate about the saints and expect to get away with it. The means at our disposal of checking up grotesque assertions are multifarious. The metropolitan press does not consider expense in sending trained reporters to cover every extraordinary story regarded as news.

After lugging in Eve's "insatiable curiosity and vanity, Adam's spinelessness, Noah's drunkenness, the contemptible

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treachery of Rebecca and Jacob, the luxuriousness of Solomon," having, in a word, exhaustively depicted delinquencies of Biblical characters from Genesis to the Apocalypse, the esteemed author declares that "all these very human men, with all their human faults and foibles, were great saints"! Quite a number of the individuals whom he benevolently canonizes, never managed to break into the approved litanies, while the salvation of one in particular is in very serious doubt. Instead of putting the loud pedal on Noah's drunkenness, why not stress the fact that all commentators acquit him of sin because he did not know the strength of wine?

As to "the contemptible treachery of Rebecca," who was really acting under divine guidance, the epithet seems too offensive in reference to the divine election of Jacob from whom the Redeemer traces His genealogy. Why not emphasize the fact that Jacob's twin-brother forfeited all claims to the paternal blessing by previously selling his birth-right for a measly mess of pottage? Instead of augmenting Scriptural difficulties, we should follow the example of St. Augustine who calls the trivial subterfuge a mystery, and lets it go at that.

With all the safeguards and precautionary measures surrounding canonization procedure, the sifting of evidence by the official popularly known as the devil's advocate, the

danger of whitewashing Saints is at least nowadays quite remote. Whitewashing devils who should be strung up or segregated for life is, methinks, a far greater menace to the country.

† E. M. Dunne,
Bishop of Peoria.

"Twisting Dynamite into Ornamental Curl-Papers"

To the Editor:—

"A Just and Sober Estimate of Anatole France," in the F. R. (July 15, p. 297), seems to have been a forerunner of a number of appreciations that have come to light of late, none of which join in the wholesale adulations of those who hailed Thibault as the torch-bearer of modern culture.

Harry Salpeter, in *Book Notes* (Hartford, Conn.; August-September, 1925), has this to say on the subject:

"Anatole France was a Frenchman, therefore there was no vulgarity in him, even at his impure worst; he was Anatole France, therefore he could think no evil, speak no evil, act no evil, since all that emerged from him underwent a transmutation into purity, a sea change. Let that suffice as the consolation of those worshippers who are likely to wince at too strong a taste of Gallic salt."

But the shot that should strike home to many, it would seem, comes directly from the man himself, according to the report of

his secretary ("Anatole France Himself," by Jean Jacques Brousson). It is worth while, perhaps, to quote directly from a recent article in *Social Forces* for September, 1925, page 126 (University of North Carolina Press), contributed by William Louis Poteat and entitled, "Can a Man be a Christian To-day?" In summing up the difficulties involved in present-day Christian living, the writer takes occasion to refer to Anatole France in this manner:

"This from Anatole France, but lately gone upon the great adventure behind the veil. It is reported by his secretary:

"'If you could read my soul, you would be horrified.' He took my hands into his own, feverish and trembling. He looked into my eyes, and I saw that his own were full of tears. His face was all ravaged. He sighed, 'There is not an unhappier creature than I in the whole universe. People think me happy. I have never been happy—not an hour, not a day Do not pluck the veil from the temple with a brutal hand. Pluck it away a little at a time. Riddle it with sly little holes. Under the pretext of mending it, cut away a few shreds here and there to make dolls with . . . I have spent my whole life twisting dynamite into ornamental curl-papers.'

"There is France the man slyly cutting into shreds the sanctities of the world. . . ."

Which is nothing more than to say that Anatole France stands self-condemned and self-confessed as a man utterly incapable of offering anything like a sound interpretation of life.

Techny, Ill.

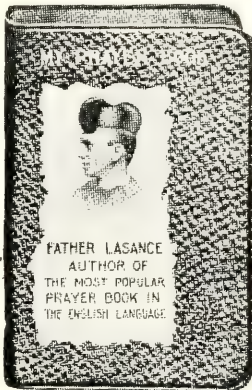
M. Braun, S. V. D.

Excerpts from Letters

Some time ago some one advertised in the F. R. for a prayer book by the late Father Weninger, S. J. If he cannot find it, he can get Weninger's sermons (8 vols.), translated into French by the Abbé Bélet from Gabriel Beauchesne, Paris, France. -(Rev.) T. Popatek, Clutier, Ia.

In reply to the strictures printed in the F. R. (No. 22, pp. 470 f.) regarding the use of titles of Franciscan authors found in my articles: Scientific bibliography demands that the archaic titles found on the title pages of books must be mentioned. If the smaller branches of the Franciscan Order had produced writers, the number of titles would have to be increased still more. Regarding the present use of titles, I do believe that "the title O. F. M. first began in 1897." Leo XIII decreed in his Constitution "Felicitate quadam," of Oct. 4, 1897, that the titles Obser-

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vants, Reformati, Excelesti or Alcantarines, and Recollects be extinguished and the name O. F. M. be used in future. Before 1897 the present branch of the O. F. M. was split up into four families, which were united into one real Order, to use the words of Leo XIII. The writer of the criticism creates the historically false impression that those who use the title O. F. M. represent an autonomous branch, which goes back to the time of St. Francis. Pius X decreed in his Constitution "Dilecti Filii" of Nov. 1, 1909, that the present O. F. M. were first formed in 1517 by Pope Leo X and united by Leo XIII, and therefore, to avoid confusion, the full name should be O. F. M. U. L. or "Order of Friars Minor of the Leonine Union." Finally, I acknowledge that I made an unpardonable mistake in styling Ximenes an O. M. C. Regarding the other misprints in my articles, I must say that I cannot take any responsibility, since I did not read the proofs.—(Rev.) J. M. Lenhart, O. M. Cap., Wheeling, W. Va.

"The Jesuit Relations," by Edna Kenton, is a book with a misleading title. The book is not "The Jesuit Relations," but only a series of selections from them and their allied documents. Moreover, these selections are not the full text of the Relations, but a garbled text, without any sign to indicate the omissions. Sometimes a sentence, often more than one sentence, sometimes a paragraph, sometimes a page or more is omitted. The passages omitted are quite commonly those which are characteristic either of the writer of the document, or of his religious habits or customs.—(Rev.) John J. Wynne, S. J.

Is there not danger that some of our zealous promoters of frequent Communion lose sight of the important fact that Communion is really but a part of the Holy Sacrifice of the Mass? The Mass is "the thing." Hence the habit of going to Communion before Mass and hearing Mass afterward as a thanksgiving, ought to be discouraged. If the good Sisters who indulge in this doubtful practice would omit some of their long prayers, hear Mass earlier, go to Holy Communion during Mass, and spend ten minutes after Mass in silent thanksgiving, it would be better. Communion outside of Mass ought to be the exception, not the rule. "Devotion" is a straw fire. The fruits of Holy Communion are the fruits of the Mass, and we have almost as little to do with the efficacy of the Mass as we had with the efficacy of the Sacrifice of Calvary. *Sacrificium est sacramentum, sacramenta operantur ex opere operato; ergo.* If we place no hindrance in the way of grace, if we assist at the Holy Sacrifice and receive Communion with a good intention, we shall receive the grace or graces, no matter how we feel.—*An Old Pastor.*

Your F. R. is virile and Catholic. Like a draft of fresh air it relieves the stuffiness of the house. I like it, and believe that it serves a distinct and useful purpose.—(Rev.) Omer H. Eisenman, Leopold, Ind.

I gladly renew my subscription, having been a reader of the F. R. since its birth, in 1893. I missed it when abroad for some months a while ago... Wishing you health and God's blessing for the good work you are constantly doing, I am yours as ever (Rev.) Arnold Boeding, Dubuque, Ia.

I wish you God's blessing for the brilliant work you are doing with your periodical and hope you will find readers enough to continue to make it go.—(Rt. Rev.) E. A. Bouska, Tabor, So. Dak.

I gladly renew my subscription at the new rate for the next two years. If every priest and every educated layman would read the F. R., the world would be better for it.—(Rev.) Theodosius H. Brackmann, C. PP. S., Ft. Recovery, O.

BOOK REVIEWS

Fr. Martindale's "St. Paul"

The second volume of "Princes of his People" in Father C. C. Martindale's "The Household of God Series" is devoted to St. Paul. It is not a biography, nor a commentary, nor a theological treatise, but a running narrative composed with the aim of making "St. Paul visible not as a set of ideas only, but as a man thinking and preaching them."

The author has that background of classical learning which gives life and color to the story. His is the book of an artist who would have us feel the thrill that he himself has experienced in studying the life and labors of the Apostle of the Gentiles.

Fr. Martindale takes the Epistles, sets them in chronological order, and expounds them in all their circumstances of time, place, and emotion.

The book has, therefore, the value of a commentary, with all the interest of a biography. By its aid an ordinarily intelligent Catholic will be able to read the Pauline Epistles with appreciation and interest.

Here and there the author, who has a picturesque style, has worded statements too strongly, as when he says, on page 286: "I think that to St. Paul it was almost inconceivable that a Christian, once baptized, should sin again." (Benziger Bros.)

Literary Briefs

—Anne Scannell O'Neill has chosen and edited "Little Sayings of the Saints," one for each day of the year, which the B. Herder Book Co. have issued in the form of a tasteful booklet of 138 pages, 32mo. In justifi-

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from their own written words, when such eation she quotes Fr. Paschal Robinson, O. F. M., as saying that "of the Saints it is no less true than of other mortals, that we gain exist, a clearer conception of their character and a fuller understanding of their spirit than any biography written by another can give us." "Little Sayings of the Saints" is one of a class of booklets of which we can never have too many.

—In his lecture on "The Superstitions of Sceptics," Mr. G. K. Chesterton elucidates the saying of a famous French writer that "les incrédules sont plus crédules de tous," by pointing to the way in which modern sceptics accept Spiritism and other crude superstitions and showing that "the mere individual mysticism that relies upon the internal voices and nothing else is certainly wrong ninety-nine times that it is right once, and is when left to itself an anarchical and insane element in society." This position was attacked by G. G. Coulton, and the correspondence between the two writers is printed as an appendix to the booklet. Mr. Chesterton effectively maintains the general thesis that "medieval religion, including medieval asceticism, was totally different from Puritanism, was indeed contrary to Puritanism, and was certainly much less gloomy than Puritanism. It was different in meaning, different in motive, different in atmosphere, and different in effect." The debate winds up with some vague casuistry about dancing. (B. Herder Book Co.)

—Volume VIII of the "Philosophische Handbibliothek" (Kösel & Pustet of Munich and Ratisbon) is by Dr. Hans Meyer and traces "Die Geschichte der alten Philosophie" from Thales and the ancient Eleatics to Plotinus and the Neo-Platonists. It is not merely a compendium put together for purposes of study, but a careful monograph based on the original sources. The publishers do not exaggerate when they assert that this work is the best and most complete, even though succinct, history of ancient philosophy now available in the German language, which counts such masters as Zeller. The section on "The Universal System of Aristotle" is particularly excellent. We heartily recommend this volume and the splendid series of philosophical text-books to which it belongs. When the series will be finished, our German brethren will have their own "Stonyhurst Series," superior in several respects to that prepared by the English Jesuits.

—There is no better popular introduction to, and commentary on, the historical portions of Sacred Scripture than Schuster-Holzammer's "Handbuch zur biblischen Ge-

schichte," of which the eighth revised edition is being published by Dr. Joseph Selbst and Dr. Edmund Kalt. The first volume deals with the Old Testament. The commentary has been brought up to date and is illustrated throughout with reliable and helpful pictures and maps. For the Catholic teacher and the catechizing priest in particular no better textbook can be imagined, and we are more than glad to learn that an English adaptation of this excellent work is contemplated. (Herder).

—Part 2 of Vol. I of "Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of St. Alphonsus," edited by J. B. Coyle, C. SS. R., runs from Epiphany to Septuagesima week inclusive and is selected with the same care as the first, which was issued some time ago. These meditations and readings will prove helpful, not only to professors and students of the sacred sciences, but also to the faithful of every condition of life, to whom the Saint points out the way to solid virtue and smoothens the path to the highest Christian perfection. (B. Herder Book Co.)

—Father Joseph Latini's booklet, "Iuris Criminalis Philosophici Summa Lineamenta," contains the outlines of a course on the ethical foundations of criminal justice given by the author in the Pontifical Seminary in Rome. His bibliography (pp. 61-64) comprises almost exclusively Italian authors, of whom he follows mainly Carrara, Canonico, and Pessina. After an introduction on the nature and rational basis of the State's right to punish crime, the author deals in two sections with the notions and properties of crime and the concept and species of its punishment. The treatise can be recommended for its clearness and precision, though in justice to students not familiar with Italian and French Fr. Latini should have translated his numerous quotations from those languages into Latin. (Turin: Casa Editrice Marietti.)

—We trust that our readers will understand that the relative importance of books is not always to be measured by the amount of space we devote to them. Perhaps it ought to be, but many other considerations enter in, including the personal tastes of the reviewer and, most of all, the occasional necessity for making within narrow compass brief mention of a number of books which ought to have been reviewed sooner, and would have been reviewed both sooner and more fully if limitations of space and possibly other extrinsic reasons had not prevented.

—The meditations which Fr. Karl Hageney, S. J., has published in two volumes under the title, "Auf des Herrn Pfaden," are intended for lay persons, especially such as have made a spiritual retreat. They are based on the Gospel of St. Luke, every single verse of which is laid under contribution. The applications and prayers added to each meditation are taken from the Imitation of Christ by Thomas à Kempis. The work is so well adapted to its purpose that we hope it will be translated into English, for among us English-speaking Catholics, too, meditations for devout laymen and women who regularly or occasionally make a retreat, are in urgent demand. (B. Herder Book Co.)

—A highly recommendable book is "What Becomes of the Dead?" by the Rev. J. P. Arendzen, Ph. D., D. D. It is described as "a study in Eschatology for priests and laymen,"—educated laymen, of course,—and deals very clearly, if succinctly, with Heaven, hell, Purgatory, Limbo, the resurrection of the body, the last judgment, the salvation of unbelievers, apparitions of the dead, modern errors on after-life, and immortality in the light of reason. Dr. Arendzen, unlike some other theologians, is eager to vindicate the mercy as well as the justice of God and shirks no difficulty in discussing the various knotty problems of Christian Eschatology. The *Month* calls this volume "timely and helpful." We would add that it is full of consolation for the Christian believer who tries to live up to his religion. (Sands & Co. and B. Herder Book Co.)

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Stans pro suis subditis contra nocitura.

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Sic sacerdos ubi scit daemonis adventum,
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INDEX TO VOLUME XXXII OF THE FORTNIGHTLY REVIEW—1925

- Albigenses, The, 135.
Alexander VI, De Roo's unsuccessful attempt at rehabilitating, 183, 243 sq.; Dr. Pastor on, 342 sq.
Almanacs, 447.
Altars, 342.
America, When was the Christian religion brought to? 8.
American Council of Learned Societies, 401 sq.
"Americanese," Current, 144.
Americanism, 100 per cent, 90.
"American Mercury," The, 13 sq.
André, Brother, 426 sq.
Anglican Catholic League, A, 74.
Anglican Evangelical Group Movement, 313.
Anna of Prussia, Princess, 365 sq.
"Anthropos", 115 sq.
Antioch, The Chalice of; See Chalice.
Ape, That anthropoid from S. Africa, 206 sq.
Arbitration; Compulsory, of industrial disputes, 243.
Archeology, The antiquity phantom in American, 420 sq.
Ashurst, The case of Senator, 107, 431.
"As If," The philosophy of, 185 sq.
Australopithecus Africanus, 206 sq.
Authority, Why so little respected, 31 sq.
Bellarmine misquoted, 71.
Belloc, Hilaire, "History of England," 389.
Benedict, St., Interpretations of, 388.
Benigna Consolata Ferrero, 315 sq.
Bestiary, A 20th century, 261.
"Better Understanding" Movement, Its dangers, 101 sq.
Bible, Moffatt's translation of, 74; The, as a Masonic Landmark, 90; In the public schools (a survey by Ben. Elder), 93 sq.; 120 sq.; Where we got the, 172; Chronology of the, 472.
Big Brother Movement, The Catholic, 29.
Birth control, In France, 42; An international plague, 50; An alternative, 220; A national menace, 357 sq.
Bishops and the Catholic press, 123.
"Bonner Buchgemeinde," 380.
"Book of Knowledge," 253 sq.
Book reviews and literary notes, 15 sq.; 35 sq.; 58 sq.; 84 sq.; 129 sq.; 142, 152 sq.; 177 sq.; 195 sq.; 208, 212 sq.; 215 sq.; 234 sq.; 261 sq.; 284 sq.; 303 sq.; 323 sq.; 347 sq.; 371 sq.; 392 sq.; 432 sq.; 452 sq.; 498 sq.; 516, 520 sq.
Borah Bill, The, 113.
Boy Guidance, 347 sq.; 431 sq.
Boy Scouts and militarism, 426, 473, 517.
Brahmin, A Jesuit, 380 sq.
Brassac's "Manuel Biblique," 54.
Bread, Meaning of the petition for, in the Our Father, 228, 258 sq.
Breen, A. E., 21 sq.; 495 sq.
Breuil, Abbé Henri, 342, 514.
Breviary for travelers, 229.
Brockmeier, Canon F. C., 51.
Brownson, O. A., Trials of, as a Catholic editor, 423 sq.
Bryan, Wm. J., 341 sq.
"Caecilia", The, 60 sq.; 254.
Callahan, P. H., 5 sq.; 25, 43 sq.; 321, 323.
Calvary, Our Pastors in, 129 sq.
Canisius, St., 243, 298 sq.; 342.
Canonizations and beatifications, 10.
Capitalism, Dying, 105; Breeds Socialism, 172; Is it Anti-Catholic? 204 sq.
Carre, Mr. Francis, 186 sq.; 211 sq.
Catholic Educational Ass'n., 1925 Report of, 491.
Catholic Instruction League, 514 sq.
"Catholic," Origin of the word, 429.
"Catholic Builders of the Nation," 124.
Catholic Dramatic Company, 412 sq.
Catholic Industrial Conference at Chicago, 333 sq.
Catholic-Masonic Alliance, A, 99.
Catholic Press Association, 260 sq.
Catholic Press Directory, 367.
Chalice, Ancient, Found at Antioch, 54, 98, 171, 427.
Character, The American, 320; Character-building and the small college, 484.
Child labor amendment, 65 sq.; 80; Regulation in Wisconsin, 141 sq.; Correspondence, 166 sq.
"Christian Science," Monitor, 117; Cult of Nostradamus, 318.
Church history, Dr. Guilday's Introduction to, 303 sq.
Church music, Broadcasting worldly, 33; Suggestions for the improvement of choirs, 301, 312 sq.; Dom Jeannin's researches in, 498 sq.
College, Advantages of the small, 484.
Colonel, A clerical in Morocco, 379 sq.
Communion, Frequent, 391, 430, 472 sq.; 20.
Communion of Saints, The, 159 sq.
Communism, 171 sq.
Community Chest, The, 69 sq.; 118 sq.; 192.
Comparative Religion, How conclusions are reached in, 443 sq.
Conduct problems, Psychiatric study of, 381 sq.; 403 sq.
Confession, Frequent, 413, 425.
Confirmation, Shall deans administer? 368.
Contempt of court, 313.
Coolidge, President, On Americanism, 461 sq.
"Copec" movement, 78.
Cottage system in orphanages, 11, 54 sq.
Crime, News of, 191 sq.
Crispi and the Holy See, 145.
Criticism, Benefits of, 7, 57 sq.; Destructive vs. constructive, 124; Catholic literary, 495 sq.
Cross-word puzzles, 40.
Curé d'Arts, The, 130 sq.
Dabney, R. H., 21 sq.; 73 sq.
Dancing, 33.
Dante's "Inferno" on the screen, 173.
Dayton (Tenn.) trial, 274 sq.; 341, 358 sq.; 369 sq.
Dead, Prayers for the, in primitive Christianity, 319.
"Dearborn Independent," 253.
Debts, International, 282 sq.
"Der Kleine Herder," 477.
Devil, A Jesuit and the, 294.
Diabolic possession, A contemporary case of, 159.
Dictionary of Secret and Other Societies, A, 225 sq.
"Dies Irae," The singing of at Requiem Mass, 55 sq.; 125 sq.
Diocesan charity work, A comprehensive scheme of, 92.
Disgrace, A national, 338 sq.
Divining rod, 387.
Divorce, Makes orphans by process of law, 188 sq.
"Divus Thomas," 113 sq.; 171.
Dogmatic religion, and the Modernists, 105.
Doseh, Col. Hy. E., 104 sq.
Dowieites, 10.
Dreiser, Theodore, 426.
Duchesne's "Histoire Ancienne de l'Eglise" on the Index, 173.
Eating and Health, 492.
"Echo", The, 90.

- Education, Modern, 52 sq.; A terrible indictment, 106 sq.; Catholic attendance at secular universities, 133 sq.; Educational ideals, 203; Religious instruction for public school children, 343.
- "Education Week," Misuse of, 42.
- Educators, The 20 greatest, according to Chas. W. Eliot, 162; Two types of, 449.
- Egyptians, Scientific attainments of the ancient, 428.
- Elder, Benedict, 25, 230 sq., 238, 441 sq.
- Emmerick, Ann Catherine, 29 sq.; "Visions" of, 100, 150 sq.
- Encyclopedia, A Protestant, 203 sq.
- England, How it lost the Faith, 76, 357.
- English, A dictionary of American, 298.
- Escaped Nuns, 78.
- Evolution, 224, 274, 341, 357, 369 sq., 411, 427 sq., 439, 485 sq., 511 sq.
- Faber, Matthias (S. J.), "Conciones", 478 sq.
- Fascismo, 192.
- Fear, 280 sq.
- Ferrero, Sister Benigna C., 315 sq.
- Fiction, Uses of, 78.
- Filipelli Memorial, The, 192.
- Folk-lore in the Old Testament, 443 sq.
- Foreign language press in the U. S., 11.
- FORTNIGHTLY REVIEW, Bouquets for the, 14 sq., 33 sq., 41, 52, 54, 82 sq., 127 sq., 151, 176, 194, 214 sq.
- France, Anatole, 30, 297, 346 sq., 370, 391, 410, 451 sq., 497, 518 sq.
- France, "Birth control" in, 42.
- Francis Borgia, St., An Auto Sacramental by, 7.
- Francis of Assisi, St., A proposed Monument to, 148 sq.
- Fraternal societies, Why they had to raise their rates, 275 sq.; Catholic vs. Non-Catholic, 489 sq.
- Fraternizing between Catholics and secret societies, 316.
- Frazer, J. G., "Folk-lore in the Old Testament," 443 sq.
- Freemasonry, Leo XIII on, 9 sq.; Efforts to get the ban lifted from, 51; The Masonic idea of a League of Nations, 134 sq.; The Protestant attitude toward, 143; American and British fundamentally one, 184; Mrs. N. H. Webster on, 246 sq., 272 sq.; Merchandising Masonic degrees, 278; May Catholics attend Masonic functions? 291 sq.; The Catholic Church and, 332; And the Oregon school agitation, 340 sq., 363 sq.; The "Secret" of, 355 sq.; The Theism of, 365; And the K. K. K., 401; A Masonic lodge in a Carthusian monastery, 469; Tending to become the universal religion, 418; During the War of Independence, 492 sq.
- Free speech, Test of, A, 224; Impaired, 291.
- French-Canadians in the U. S., Directory of, 470.
- Friendship between St. Francis de Sales and St. Jane Fr. de Chantal, 129.
- Galileo, Case of, 318 sq., 336 sq.
- Gambling, 365; In the markets, 338 sq.
- Gary, An Open Letter to Judge, 161 sq.
- Gary Plan, 343.
- Genesis and science, 224.
- Geology and evolution, 485 sq.
- Georgia, An open letter to the Governor of, 5 sq.; Decline of bigotry in, 231 sq.
- Germany, Why it refused the Pope's peace offer in 1917, 293 sq.; Not a Protestant nation, 332.
- Golgotha, Adam interred on, 470.
- Gospel, The Lost, 408.
- Gregory the Great, In defense of, 21 sq., 73 sq., 193 sq.
- Grey, Viscount, Memoirs of, 425.
- Gummersbach, Joseph, 23, 29.
- Haggard, Sir Rider, 318.
- Haiti, Uncle Sam in, 331.
- Hamilton-Jefferson Society, 99, 125.
- Hammers, Old and New, 471.
- Hello, Père, 171.
- Hennepin, Louis, 428.
- Higher Life, The, 283 sq.
- Hindenburg, President, 331.
- Hittites, Inscriptions of the, 368.
- Holweck, F. G., "Fasti Mariani," 407.
- Holy Orders, Can this Sacrament be Conferred by simple priests? 170, 460.
- Homiletic and Pastoral Review, 425 sq.
- House, Col. Edw. M., 267.
- Huysmans, J. K., on Lourdes, 349.
- Illuminati, 272.
- Immaculate Conception, Theology of, 260, 321 sq.
- Immoral literature, 134.
- Independence in Catholic journalism, 405 sq.
- Index, New books on the, 389.
- Indiana, Religious education in, 114 sq.
- Indians, Provenience of our, 31.
- Indulgences, Suspension of during the Holy Year of Jubilee, 169 sq.; "Indulgence" or "pardon", 205; "A poena et culpa", 213.
- Infidelity, Progress of, 460 sq.
- Inquisition, Nickerson's History of the, 35 sq.; Victims of the Roman, 448 sq.
- Irish, A dictionary of, 317 sq.; Historical Records, 460.
- Irish Monks, Early, 100.
- Jackson, Helen, 229.
- Je-u-it Relations, 520.
- "Jiners", 254, 264.
- Joan of Arc, St., 267.
- John's "New School of Gregorian Chant", 412.
- Joly, Henri, 428.
- Journalism, The New, 91; Schools of, 254.
- Jubilee, The Roman, 213, 268 sq., 368; A pilgrimage in 1575, 461.
- Kara Khotu, 124.
- "Kath. Missionen," 37, 125.
- Kelley, Bishop F. C., First pastoral letter of, 75; Trying to live up to Oklahoma hints, 112; His "Protestant stomach," 132.
- Kilmer, Joyce, 172.
- Knights of Columbus; Fraternizing with secret societies, 316; Their papers, 366; A J. C. Pelletier scholarship, 391; Convention of 1925, 432.
- Koch-Preuss Moral Theology, An Anglican review of, 385 sq., 400 sq.
- Korea, Abbot Norbert Weber's book on, 476.
- Ku Klux Klan, The Catholic press and the, 104; Mentality of the average Klansman illustrated, 156; In Georgia, 231 sq.; Tactics of, 255, 256; and Freemasonry, 401; Fuller's book on, 447.
- Lafayette, a Freemason, 209 sq., 245, 311, 332, 409 sq., 475.
- Lambert's "Notes on Ingersoll," 229.
- Latin, The study of, 51, 279, 317; The pronunciation of, 89; Latin songs, 191; A new dictionary of medieval, 292; A Latin play at St. Edmund's, 318; Verses on the Church Cock, 524.
- Lawyers, A proposed national Catholic organization of, 257, 281.
- Lay apostolate, The, 14.
- Lea, H. C., 312.
- League of Nations, The Masonic idea of a, 134 sq.
- Leakage, Our, 174 sq.
- Leclercq, Dom, O. S. B., 407.
- Leibniz, New edition of the works of, 172.
- Leo XIII and Freemasonry, 9 sq.
- Leptis Magna, 52.
- Liberty of thought in the Catholic Church, 51 sq.
- Libyan desert, Mysteries of the, 184.
- Liddell and Scott's Greek-English Lexicon, 471.
- Litany, A zoological, 40.
- "Literarischer Handweiser", 124.
- Liturgical Movement, The, 146, 212 sq., 332 sq.
- Lloyd George, 319.
- Lodgery, Ridiculing, 49.
- Loeb, James, 300.
- "Logia", The, in ancient and recent literature, 195.
- Lords, Catholics in the House of, 113.
- Louisiana Purchase, The, 204.
- Loyson, Hyacinth, The last days of, 72.
- McCarthy, Denis A., 139 sq., 251 sq., 253.
- Macke, P. Samuel, O. F. M., 427.
- Magazines, Defects of Catholic, 203.
- Magna Carta, MSS. of the, 6.
- Mail, Second-class, 31.
- Malines Conferences, The, 379.
- Man, The history of, 115 sq.
- Mann's "Lives of the Popes", 515.
- "Manresa" (a quarterly review), 172.
- "Manuscript"—the new handwriting, 314 sq.
- Marasco, Georges, The strange case of, 160.
- Marianhill Mission, The, 380.
- Mary, Bl. Virgin, Oldest feast of the, 205 sq.; Chandlery's "Mary's Praises", 388; As "Mediatrix omnium gratiarum", 406, 453; New shrines of, 447.
- Mass, The sacrificial idea in the, 48, 446; Lay participation in, 145 sq., 174; Participation in the, 386 sq.; Stipends, 422; Solemn papal, 469 sq.
- Materialization of spirits, 268.
- Mayr, G. von, 427.
- Medical apostolate for the foreign missions, 355.
- Memory, Improving the, 79.
- Meschler, M. (S. J.), Life of, 469.
- Michigan Parochial School Campaign, The, 136 sq., 230.
- Miles, Gen. Nelson A., 252.
- Minges's Compendium of Dogmatic Theology, 15.
- Mink-Julien, Mme., 254 sq.
- Miracle, The, 513.
- Miro, Gabriel, "Figures of the Passion", 341.
- "Missing Link," The, 133.
- Mission aid, The reorganization of, 227.
- Missionary Spirit, The, 13, 227.
- Mission Science, 419.
- Missions, In the Little Sunda Islands, 47; Reorganization of German missions after the World War, 428 sq.
- Modernism, 71, 213.
- "Moloney Musical Stick," The, 135.
- Mommens, Theo., and Leo XIII, 449.
- Monism, Christian, 26.
- Monotheism among primitive peoples, 223.
- Montez, Lola, 78 sq.
- Mother, The pace of the, 159.
- Moving pictures, Pornography in, 149 sq.
- Mundelein, Cardinal, 312 sq.
- Mysticisn, 217.
- N. C. W. C. News Service, 30 sq., 269, 370, 391, 420, 431, 475.
- Negroes—Building a Colored priesthood, 27sq., 57, 187, 356; The Church and slavery, 52; Methodist activity among, 80; Included in Community chests, 229. St. Monica's Negro parish of Chicago, 366 sq.; Negro Catholics and higher education, 399 sq., 410 sq., 474, 494 sq.

- Neo-Pelagianism, 484 sq.
 Newspapers, Catholics and the, 384, 441 sq.
 Nicene Council, 16th centenary of, 133, 230; Controverted questions regarding, 268.
 Nobili, Robert de, S. J., 380 sq.
 "Non-Sectarianism" in schools, 442.
 Nordics, 72.
 Nostradamus, 318.
 No re Dame vs. Princeton, 24.
 Obermaier, Hugo, 514.
 Old Testament census figures, Fr. Kugler on, 388 sq.
 Orders, Religious, A pupil of Ad. Harnack on, 408.
 Oregon school campaign, 136, 230 sq., 253; Freemasonry's part in, 340 sq., 363 sq.
 O'Toole, B., Case against Evolution, 411, 431, 439, 449, 485, 511 sq.
 Otten, Joseph, 49 sq., 55 sq.
 "Our Nation's Prayer," 281 sq.
 Ozanam, Frederick, Beatification process of, 230; A Life of, 459.
 Page, Letters of Walter Hines, 183 sq.
 Palestrina, 400th anniversary of, 213.
 Pan-German League, The, And the World War, 399.
 Papini, The true, 134.
 Parish schools, Protestants on the necessity of, 11.
 Partisan propaganda under Catholic colors, 13, 32 sq., 55.
 Partisanship, Political, among high ecclesiastics, 32 sq., 55.
 Pastor's History of the Popes, 435.
 Paul, St., The spirit of, 139 sq.; Martinale's Book on, 520.
 Paulist radio broadcasting station, 48, 102 sq., 148.
 Peace, A proposal for, between Protestants and Catholics, 3 sq.; American Catholics and the peace movement, 250 sq.; Cath lies and world peace, 419. The papal peace offer of 1917, 439.
 Peking, The Catholic University of, 84 sq.
 Pelletier, J. C., 391.
 Penance, Galtier's treatise on, 138.
 Pesch, Christian, S. J., Death of, 254.
 Pesch, Hy., S. J., "Lehrbuch der Nationalökonomie," 109.
 Peter, St., Was he in Rome? 424.
 Philatelic agency maintained by U. S. government, 280.
 Philippines, The, A Mission investigation, 281.
 Philosophy, Of the "As If", 185 sq.; Of religion (Steffes), 349.
 Poems—"Tears," by Chas. J. Quirk, S. J., 22; "Judias," by the same, 25; "Silence," by the same, 68; "St. Joseph," by the same, 91; "On the Feast of the Purification," by the same, 92; "Winter Storm," by J. Carson Miller, 103; "The Day," by Chas. J. Quirk, S. J., 125; "Remembered," by J. Carson Miller, 143; "Spring," by Rev. Chas. J. Quirk, S. J., 144; "Grief," by the same, 160; "The Tower of Antwerp Cathedral," by the same, 190; The Sampson Morn, by the same, 252; The Grotte de Han, by the same, 273; The Tree, by the same, 303; Revelation, by Rev. L. M. Loecker, 339; The Ladder of Heaven, by the Rev. B. F. Kraus, O. S. B., 339; Dissolution, by J. Carson Miller, 365; In Notre Dame de Paris, by the Rev. Chas. J. Quirk, S. J., 383; Time, by J. Carson Miller, 463; Enthralled, by the Rev. Chas. J. Quirk, S. J., 463; Sunset Song, by the same, 469; The Immaculate Conception, by the same, 488; The Carpenter of Bethlehem, by the same, 503; The Wind, by the same, 510.
 Poirier, Helen, The case of, 159.
 Poles in the U. S., 11 sq.
 Politics, And the Holy Name parade, 13.
 "Possible," The, in Scholastic philosophy, 148, 193, 214.
 Postal rates, Our crazy, 292.
 Predestination, A new attempt to solve the problem of, 210 sq.
 Prejudices, Now and Then, P. H. Callahan on, 163 sq.
 Press, The Catholic, Benedict Elder on, 269 sqq., 384; A. J. Beck on, 345 sq.
 Preuschen's "Handwoerterbuch" of N. T. Greek, 343 sq.
 Preuss, Arthur, "The James Britten of America," 54, see also FORTNIGHTLY REVIEW; A novel built up on his "Study in American Freemasonry," 196; Co-author of "A Handbook of Moral Theology," 385, 400 sq.; Independence of, as editor, 405 sq.
 Preuss, Dr. Edward, 388.
 Primacy, Papal, Institution of the, 76 sq.
 Printing, Invention of, 104, 173 sq.
 Procopius, St., Abbey, 483.
 Prohibition, Dr. J. A. Ryan on, 173.
 Protestant Encyclopedia, A proposed, 147.
 Pruemmer's Moral Theology, 152.
 Psychiatric study of conduct problems, 381 sqq., 403 sq.
 "Psychic bath" for school children, 390 sq.
 Psychoanalysis, 312, 472.
 Public life, Catholic principles in, 364 sq.
 Pugilists, Catholic, 53.
 Radio, The, in the service of religion, 48, 102 sq., 148, 344, 391; Listening in at heretical worship, 278; Abuse of, 471.
 "Rationes seminales" of St. Augustine, 408.
 Religion, The, of tomorrow, 440 sq.
 Revolution, New light on the, 421 sq.
 Riff campaign in Morocco, 331 sq.
 Roman Martyrology, 245, 428.
 Roman Ritual, New edition of, 341.
 Roosevelt, Theo., On the Catholic religion, 79; His correspondence with Lodge, 298.
 Rousselot, Canon Pierre, 77.
 Rouvier, Rev. Frederick, S. J., 347.
 Rule of faith, The, in the first two centuries, 9.
 Rural problem, The, 223.
 Ryan-Callahan profit-sharing plan, 77 sq.
 Sabatini, Rafael, On the Spanish Inquisition, 184.
 Sacred Heart Parish, Indianapolis, Ind., 317.
 Sadhu Sundar Singh, 317, 387.
 St. Louis Book Authors, 191.
 Saints, Telling the truth about the, 466 sq., 517 sq.
 Santa Claus Cult, The, 510.
 Scheler, Max, His philosophy of religion, 409.
 Schismatics of the Near East, Efforts to Convert the, 114; Persecution of, 146.
 Schlatter, Francis, 426.
 Scholars and scholarship, 464 sq.
 Scholasticism and modern thought, 299 sq.
 Scotism and the Neo-Scholastic revival, 432 sq.
 Seal of Confession, History of the, 147, 387 sq.
 Secret societies, Mencken's review of Preuss' Dictionary of, 225 sq.; The Church and, 244; Mrs. Webster's books on, 246 sq., 272 sq., 295 sq.; The Lutheran attitude on, 298, 366; Catholics fraternizing with, 366.
 Seeds, Blessing of, 124.
 "Selling religion," 311 sq.
 Sentinelle, La, 30 sq.
 Sex at choice, 447.
 Sheppard, Msgr. J. A., 51.
 Singenberger, Otto, 312 sq.
 Social problems, The Church and, 356.
 Societies, Selfishness of Catholic, 204.
 Society of the Divine Word, Jubilee of, 27.
 Spice, A Sprinkle of, 20, 40, 64, 88, 112, 132, 156, 180, 200, 220, 240, 264, 288, 306, 352, 376, 396, 416, 436, 456, 480, 502, 524.
 Spiritism, 268, 452.
 Stars, The Gospel and the, 213.
 State, Catholics and the, 25.
 State universities, Catholic attendance at, 133 sq., 257 sq., 301 sqq.
 Statistics, Catholic, 223 sq., 253.
 "Stimmen der Zeit," 62, 124 sq.
 Stoddard, John L., 492.
 Strambi, Bl. Vincenzo, 255.
 "Stunt" journalism in the Catholic press, 420.
 Subdiacunate, The, revived among Anglicans, 426.
 Tendency, A dangerous in devotional matters, 450 sq., 497.
 Tennessee case, The, 274 sq., 341, 358 sqq., 369 sq.
 Theosophists, The "Coming Christ" of the, 8.
 Thérèse of Lisieux, St., 245, 253, 450 sq., 515.
 Thirteenth Century, Was it the greatest of centuries? 234 sqq.
 Thomas, St., Reading his works, 12; An alleged utterance of, 52; The Leonine Edition of his works, 53; Autograph of the "Summa c. Gentiles," 104; The Philosophy of, 111; Bibliographie Thomiste, 448, 515.
 Thorne, Guy, 460.
 "Times," The London, An interesting journalistic experiment, 227 sq.
 Tolerance, Religious, 461 sqq.
 Translation, Difficulties of, 88.
 Tyler, President, The Catholic wife of, 77, 103.
 Typewriter, Inventor of the, 114.
 Unknown Soldier, Cult of the, 28, 212, 389 sq.
 Ur of the Chaldees, Excavations at, 89.
 Vaihinger, Hans, 185 sq.
 Vassar, A scholarship to, 419 sq.
 Vedanta, The, And Christianity, 400.
 Venial Sin, A treatise on the nature of, 146 sq.
 Verot, Diary of Bishop, 244 sq.
 Vincent Ferrer, St., And the Great Schism, 446.
 Virgil, 279.
 Virgin Birth, The, 147.
 Vocation, The question of, 58, 291.
 Voliva, W. G., 10, 48.
 Walsh, James J., Review of his book on the Thirteenth Century, 234 sqq.
 Webster, Mrs. Nesta H., 246 sqq.
 Wegener's theory of the formation of the earth's surface, 319 sq.
 Wehrle, Bishop, Open Letter to Judge Gary, 161 sq.
 Weiss, Albert M. (O. P.), 414.
 Western Catholic Union, 191.
 Wheat flour for hosts, 407.
 Wiener, Norbert, 251.
 Wine for sacramental purposes, 170 sq.
 Wittig, Dr. Jos., Books on the Index, 440.
 Woodcock, The Case of Thos. F., 193.
 Woodmen, Catholics and the, 277 sq.
 World Court, The proposed, 299.
 World politics, Catholic study of, 267 sq.
 World War, Investigating the causes of the, 90 sq., 160; Doctoring the documents, 183 sq.; Viscount Grey on the causes of, 425; Deliberate lying in, 459 sq.
 Y. M. C. A., The, In the Orient,

Total Contributions to Missions
December 1 - March 1.

Masses ——— 4,095

Comm. ——— 3,016

Parishes ——— 2,888

House of Work ——— 17,056

Bl. Sacrament Week — 5,070

Miscellaneous Prayers — 20,126

March 29, — 7:30 - 9:00 P.
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March 31 — Report — M.-D. etc.

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